This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

**Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

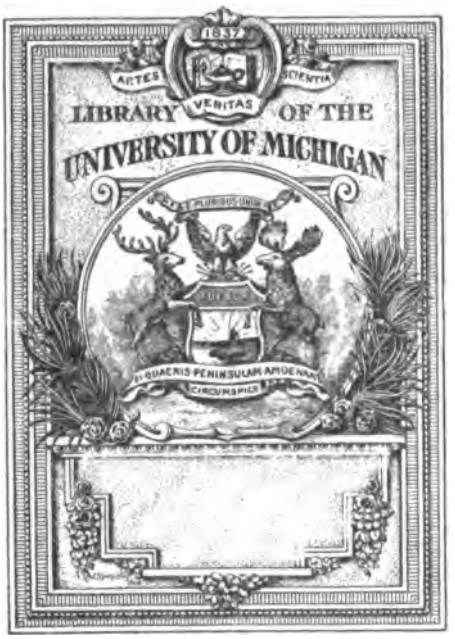
We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

**About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 478322


1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

BX
9801
.U5

25119

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

VOLUME I.

Chicago and Boston.

1886.

# TABLE OF CONTENTS.


Adam's Epitaph ..... 193
Agnosticism ..... 256
Another Bed-time Prayer for Our Little Ones ..... 126
Appeal to the Book, The —W. E. Manley ..... 98, 226
Appeal to the Liberal Women of the West, An.—Mrs. E. A. West ..... 280
Arlington Street Post-office Mission ..... 105
As Free as You Please, but Still a Church ..... 60
Atonement ..... 151

Basis of Religious Fellowship, The ..... 218
Bed-time Prayer for Our Little Ones, A ..... 90
"Before the Foundation of the World" ..... 36
Bellows, Dr., and the Sanitary Commission ..... 34
Boston Anniversaries, The ..... 154
Brightening Outlook for Religion, The ..... 8

Calendar ..... 27, 56, 84, 112, 140, June III, 204, Aug. IV, Sept. IV, Oct. IV, 316, Dec. III
Call to Our Churches, A ..... 59
Carpenter, The Late Dr. W. B. ..... 8
Central, Mr. and Mrs. ..... 193
Charities and Correction, Conference of ..... 250
Chautauqua School of New Theology ..... 180, 256
Chicago Churches ..... 311
Chicago Women's Work, The ..... 77, 131
Christianity, What is? ..... 73
Christian Name, Width of the ..... 71
Christmas ..... 327
Christmas Reveries ..... 327
Church a Club, The ..... 307
Church Building Loan Fund, The ..... 115
Churches, a Call to Our ..... 59
Church in a New Settlement, A ..... 7
Church Loyalty, Talks about ..... 209, 253, 267, 300
Church, The Deep Significance of a ..... 102
Church, Why Go to?—George A. Follansbee ..... 128
Classes for Religious Study ..... 75, 239, 276, 301
Conference, a Practical ..... 311
Country Church, How we Built Our ..... 195
Creeds of Orthodoxy, Selections from ..... 329
Cruelty of Fashion, The ..... 130

Dall, Charles H. A., The Late ..... 253
Des Moines Conference, The ..... 337
Dogma, Inspiration vs.—John Tunis ..... 294

Easter ..... 95
Editorial Notes—Jan., 9; Feb., 40; March, 57; April, 85; May, 113; June, 141; July, 177; Aug., 205; Sept., 233; Oct., 261; Nov., 289; Dec. ..... 317
Education Essential to Our National Life, The.—A. D. Mayo ..... 215
Ellis, Miss Sallie, The Late ..... 49
England, Unitarianism in ..... 2, 29, 117, 320
English Notes ..... 282, 334
Ethical Culture Contrasted with Religion ..... 31
Ethical Culture Experience, Fichte's ..... 214
Evening Prayer for Children, An ..... 242

Famous Old Text, A ..... 68
Fashion, The Cruelty of ..... 130
Father, A Son's Advice to His ..... 37, 71, 152, 274, 328
Fichte's Ethical Culture Experience.—Francis G. Peabody ..... 214

Foreign Notes ..... 79, 107
Forgiveness of Sins, God's ..... 284

God, Where to Find.—Hilary Bygrane ..... 213
Good Book, Make a Present of a ..... 222
Greeting, A New Year's ..... 6

Home Worship ..... 89
How I Became a Unitarian Minister.—M. J. Savage 223
How Legends Grow.—Kristofer Janson ..... 129
How We Built Our Country Church ..... 195
Human Nature, A Holiday View of ..... 134
Hungary, The Unitarian Church in ..... 297
Hungary, Unitarian History in ..... 324

Ideal Homes ..... 211
Illinois Conference, The ..... 312
Illustrations of Unitarianism, 39, 73, 74, 98, 129, 151, 187, 222, 245, 273, 306
Indian School in Montana ..... 278
Inspiration a Partnership between God and Man ..... 306
Inspiration vs. Dogma.—John Tunis ..... 294
Iowa Conference, The ..... 172
Is There Any Way Out? ..... 266

Jan Mayen, The Seven Poor Men of ..... 99
Janson, Kristofer, A New Disaster to His Church. 116
Japanese, The.—James Shrigley ..... 101
Jesus.—William Brunton ..... 151
Jottings ..... 204, 288, 315
June ..... 154

Keokuk Church Takes Its Stand, The ..... 228
Kidder, The Late Henry P ..... 74
Kindle the Sacred Fires.—A. W. Jackson ..... 186

Laymen, New Sphere of Work ..... 308
Lessons the Children Teach Us ..... 96
Liberty Gone Wild ..... 184
Literary Notes, 18, 51, 77, 106, 133, 172, 199, 229, 257, 284, 309, 334
Longfellow's Religion ..... 221
Lost and Found ..... 108

Make a Present of a Good Book ..... 222
Making Light of Theology ..... 266
McCrary, Judge, On Unitarian Freedom ..... 97
Meadville, Commencement and Semi-Centennial ..... 198
Missionary Work, Our.—D. H. Plumb ..... 255
Mission of Unitarianism, The.—Charles F. Dole ..... 119
Missouri Valley Conference, The ..... 337
Model Christian Church, A ..... 333
Modern Minister, Some Mistakes of the ..... 125
Monthly Report of the Boston Women's Auxiliaries ..... 133
Moral Culture ..... 331
Most Beautiful Sight, The.—Francis G. Peabody ..... 192

National Conference, The Unitarian ..... 264, 279
National Life and Education.—A. D. Mayo ..... 215
Necessities of Life ..... 187
New Settlement, A Church in a ..... 7
News from the Field ..... 20, 52, 80, 108, 136, 174, 201, 230, 259, 287, 312, 338
New Sphere for our Laymen, A ..... 308
New Theology, The.—J. G. Townsend, D.D. ..... 242
New Year's Greeting, A ..... 6
Not Alone in the Journey ..... 187

Orthodoxy, Progressive ..... 222
"Ostracism" of Theodore Parker, The ..... 220

Parable, A ..... 154
Parker, Theodore, "Ostracism" of ..... 220
Persons and Things ..... 140
Plea for the Poor, A.—George Russell Lewis ..... 126
Post-office Missions ..... 49, 104
Practical Conference, A ..... 311
Prayer, An Evening, for Children.—A. S. Thayer. 242
Prayers for Our Little Ones, Bed-time ..... 90, 126
Prayers for the Home, Some Simple ..... 90
Prayer, Good for a Dark Hour, A ..... 256
Progressive Orthodoxy ..... 222

Questions Answered ..... 199, 226

Rather Chilly Work ..... 70
Reading for the Young ..... 179
Real Story of our Western Difficulty, The ..... 181
Reconciliation, Plans for ..... 292
Register, Editor of, Asks for Information ..... 245
Religious Efforts, Special ..... 9
Religious Fellowship, The Basis of ..... 218
Religious Study Classes ..... 75, 239, 276, 301
"Resolutions," Some Suggestive ..... 282

Sanitary Commission, Dr. Bellows and the ..... 34
Savage, M. J., On Our Unitarian Position ..... 290
Savage, M. J., How I Became a Unitarian Minister 223
Second Service, Wanted a ..... 150
Seven Poor Men of Jan Mayen, The ..... 99
Significant Instance, A ..... 62
Son's Advice to his Father, A ..... 37, 71, 152, 274, 328
Special Religious Efforts ..... 9
Summer Campaign, A.—O. Clute ..... 148, 310

Tennyson, Ruskin, Browning ..... 211
Text, A Famous Old ..... 68
Theology, Making Light of ..... 266
Theology, The New.—J. G. Townsend, D.D. ..... 242
To our Readers and Friends ..... 317
Too Subtle for Pen or Print.—W. W. Bicknell ..... 198
Tornadoes as Judgments Against Heresy ..... 117

Unitarianism, Society for the Study of ..... 252
Unitarianism, Illustrations of, 39, 74, 129, 151, 187, 222, 245, 273, 306, 331
Unitarianism, The Mission of.—C. F. Dole ..... 39, 119
Unitarianism, Will it Pass Away ..... 143
Unitarian Position, Mr. Savage on Our ..... 290

Village, A Unitarian Church in Every ..... 88

Wanted, a Second Service! ..... 150
Wayfaring Ministry.—G. L. Chaney ..... 296
West, Issue in the, in Brief ..... 248
Western Action, Various Comments ..... 146, 235, 185
Western Anniversaries, The ..... 60, 87, 167, 156, 158, 136
Western Difficulty, The Real Story of Our ..... 181
Western Secretary, Four Months' Work of the ..... 25
Western Sunday-school Society ..... 171
Western Unitarian Association ..... 309, 327
What Next? ..... 145
What We Want to Do (Editorial) ..... 1
Where to Find God.—Hilary Bygrane ..... 213
Why do We Go to Church?—George A. Follansbee 128
Width of the Christian Name ..... 71
Winona Conference, The ..... 336
Woman's Work and Post-office Missions ..... 17, 49, 75, 104, 131, 251, 309, 332
Women's Club, The Chicago ..... 131
Women's Conferences, Meetings of ..... 133, 169, 281
Worship, Home ..... 89

Young, Reading for the ..... 179

SERMONS.

Four Stages in Church Life.—Collyer ..... 12
Some Things that Are Settled.—Ames ..... 43
Knowing God.—F. G. Peabody ..... 63
Christ's Revelation.—Milsted ..... 91
Goodness Possible in Unlikely Places.—Herford ..... 121
Is Honesty the Best Policy?—Dole ..... 187
The Church and Young Men.—Chaney ..... 216
The Eternal Gospel.—Tunis ..... 268
A Changed Situation.—Williams ..... 303
I shall be Satisfied.—Crothers ..... 325

POETRY.

As a Father Pitieth his Children ..... 290
Aster, The ..... 127
Be Earnest ..... 268
Christ in Us ..... 74
Christ Risen ..... 94
City of the Living, The ..... 197
Creed, My ..... 222
Daughter, The King's ..... 267
Easter-Day Hymn ..... 62
Faint, Yet Pursuing ..... 223
Flight of the Birds, The ..... 131
Growing Beautiful ..... 301
He Showed Himself—Alive! ..... 95
He Went Away ..... 33
Husking ..... 299
Hymn ..... 218
Longing, A ..... 294
Love of God ..... 323
Not Lost ..... 99
New Year, The ..... 7
Our Faith ..... 68
Preacher's Wife, The ..... 187
Speak no Evil ..... 273
Spinner, The Blind ..... 173
Summer in the Country ..... 192
Sunflower, The ..... 213
Tapestry Weavers, The ..... 244
To My Friend ..... 198
Trust ..... 125
Weavers at Our Looms ..... 195
What Shall I Do to Be Saved? ..... 303
Winter ..... 325

BOOK NOTICES.

Baptist Meeting House, A ..... 18
Chaldea, Story of ..... 199
Christ, The Morals of ..... 135
Greece, Story of ..... 135
Jews, Story of the ..... 200
New England Sunday—Olden Time Service ..... 200
Religious Life, The ..... 106
Thought of God, The ..... 19
Views of Religion ..... 51
Books Received ..... 138, 258, 286, 310, 336

# THE UNITARIAN

**A Monthly Magazine of Liberal Christianity.**

VOL. I. CHICAGO AND BOSTON, JANUARY, 1886. No. 1.

## THE UNITARIAN.

EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES, . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . Chicago.

*All communications to be addressed to*
REV. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

## WHAT WE WANT TO DO.

In starting this magazine we have a distinctly practical aim. That aim is, partly, to do what we can to strengthen our already existing churches and deepen the religious life of our people, and, partly, to create a new agency, somewhat popular in its character, for the wider dissemination of our distinctive faith. Through these pages we desire to extend a hand of ready, sympathetic, constant helpfulness to every Unitarian work and worker in America. No one knows so well as the practical pastor, the value of a religious paper in the home—the help it gives to him to have the same kind of things said regularly to his people by the fireside through the printed page, which he is trying to say from Sunday to Sunday from the pulpit. We want to make this magazine the most efficient helper possible to our ministers in this way, carrying the best word of our faith and work into as many homes as possible, of rich and poor.

As most important of all, we desire to do all we can through these pages to aid in the transmuting of our faith into practical life—practical life in the twofold form of beneficence, or doing good to others, and that of spiritual nurture, or heart piety, in ourselves. Unitarianism has always been honorably allied with beneficences, charities, philanthrophies, reforms, and yet there is much more for us in these directions than we have yet undertaken. To a far greater extent than we have ever done we should make our churches organizations for practical doing good.

To enable us to help in this more effectively we ask our workers everywhere—ministers, missionaries, laymen and lay-women, officers of Sunday schools, Unity or other clubs, Womens' Auxiliaries, or other women's associations, and especially postoffice mission workers, to send us information—well boiled down—of their most important doings. Let it be remembered that zeal known, kindles zeal; information of work done incites others to do likewise.

Along with all this development and practical work, our churches need everywhere deepening in personal religion—carrying of religion onward from the stage of mere discussion or intellectual apprehension to the more advanced and nobler stage of experience. We want to aid our people to carry religion, with its strength, its hopes, its comforts, its joys, its consecrations, into the home, into business, into daily life,—to the sorrowing, the sinning, the tempted, the toiling. We need more home altars, more social religious meetings, more regular and earnest church-going, better moral and religious education for the young; and we shall try as best we may to help in these directions.

While our aim is thus primarily to foster the broad work and spirit of Christianity, we at the same time take distinctly the Unitarian position and name. We join most heartily, indeed, with those who hope for a time when all sectarian distinctions shall have passed away and all sect names can cease; but that time has certainly not yet come. It was not imaginary or slight differences which compelled the

fathers of our Unitarian church to stand apart from other churches, and if they would have any organized worship and work, to have it alone. It was the sense of certain broad, simple, practical truths, as constituting the essence of Christianity; and though other churches seem coming to some clearer apprehension of these truths, they come to them timidly and slowly, they give them little open recognition, and so, we, to whom these truths seem the very gospel itself in its purity, have still to bear our witness for them, and to bear it in the name which still, better than any other, tells the world what we mean and whereabouts we are.

In taking this name, we desire this magazine to be, in the fullest sense possible to an enterprise entirely unofficial, an organ of American Unitarianism; not the representative of our own merely individual ideas and hopes, but of the best and noblest Unitarian thought and purpose of past and present. Especially we want it to be the representative of organized and missionary Unitarianism. We shall urge, and do all in our power to help on, more effective co-operation among our churches; and we shall try to aid in every possible way all our existing organizations—national, state and local.

THE UNITARIAN will be in no sense sectional. Its editors represent the east and the west equally—one living now in the east and the other in the west, and both having in the past worked both in the West and East. Our editorial contributors also represent all sections, east, west and south. All this is a sufficient guarantee that the magazine will be in thought, sympathy and purpose, in the fullest sense, national.

Is it inconsistent with the clear emphasis we place upon the thought and work of our own church, that we should wish to help our people to appreciate more heartily what other churches are doing, and the noble earnestness with which, in many directions, they are doing it? We hope not, for this also is part of our aim. Especially, we desire to draw all liberal Christians, in the different churches, nearer together. There ought to be a heartier co-operation between Unitarians and Universalists; and, if the "new orthodoxy" that we hear so much of means what it says, the time is coming for its adherents, we do not say to join, but at any rate to have more open fellowship with those who for a century past have been pleading and working for the same broader truths.

One sentence of a more business kind. In starting this magazine our thought is not at all to interfere with already existing Unitarian periodicals. We don't come as a rival to these, but as an auxiliary. To all Unitarians, we would cordially say, Take the larger and more expensive periodicals if you will and can. They all deserve a larger circulation than they have ever attained. If we can help them in any way we shall gladly do it. At the same time, of course we shall be glad to have subscribers to others take ours too, for we have a very definite word of our own to speak. Moreover, we believe there is room and a demand for a religious periodical for our people, published at so low a price that nobody need be kept from taking it by the expense. There are thousands of Unitarian homes, up and down the land, many of them remote from all our churches, into which at present no printed word of our faith ever comes. Is it possible to maintain a little magazine that shall be a welcome visitor in such homes, and yet that shall find interested readers among the people of our old established parishes; a magazine that shall hold to our old freedom from dogmatic creeds and yet stand clearly for belief in God, and worship, and the spirit of Christ, and carry to its readers each month some living, helpful word of thought and information, and work, and piety? That there can ever be much pecuniary profit in such an enterprise is hardly possible, and we do not seek it. But can it be sustained without actual loss and without having constantly to appeal for help? We believe that if all those who feel it to be a good thing will simply take it and make it known, it *can* be so maintained; and with God's help we mean to try.

B. H.
J. T. S.

## THE BRIGHTENING OUTLOOK FOR RELIGION.

In undertaking this magazine we are impressed that we begin our work at an auspicious time. It seems to us there were never so many signs in the sky as now that a better day is coming for religion. The world, at least the thinking part of it, has been passing through a period of shadow; doubt and apprehension have been in all the air. Everything has been unsettled. Everything has had to be probed, investigated, examined over again. The questions that have arisen grimly and ever before us, have been of the most radical, penetrating and startling character. Are there any really solid and enduring foundations for religion—at least for religion in any high and noble form like Christianity? Or must we, as rational men and women, put behind us all the religious teachings, hopes and aspirations of our past as childish superstitions? Is God a reality, or is he only a word, a symbol, a figment of the brain? Is there no One over us and over the world that knows any more about all these mysteries and wonders than we do? Is the universe an orphaned universe—with no Parent-Power, Parent-Wisdom, Parent-Love, above it, to care whether it (and we with it) goes up or down? Is man nothing but the highest and a little the most finely colored bubble, cast up by the great roaring, heartless sea of everlasting and purposeless change? Are human hope and joy and admiration only "homeless attributes of nothing—successions with vacuity at the core"? Is death an eternal sleep?—and is faith in immortality for ourselves and our loved ones only a disease of the mind, or a foolish fancy? Is worship to be cast into the lumber room of the past's worn out follies? Are churches and altars to fade away and be known no more by intelligent, rational men? Is the Bible to be taken down from its place of eminence, as unworthy to be longer our most honored and sacred depository of moral and spiritual life and power? Is Jesus to become no more to us than Buddha, or Confucius, and less than Copernicus, Gutenberg or Darwin? Is science to take the place of religion, and the theatre and lyceum of the Christian church?

These and such as these are the questions that have been looming up before the world with awful portentousness for the last quarter or half a century. Thinking men have been obliged to face them. The revelations of modern science, the extension of the spheres of criticism and intelligence, the new light shed upon the Bible, the doctrine of evolution, the unchaining of human reason, have forced the religious world to rethink all its former thinking, reexamine all its postulates, reopen all its questions, even those upon which the very existence of religion depend, and those that were supposed to be settled forever.

What is the result? Is all this breaking up to end in universal and permanent wreck? Is there no sign of reconstruction? It seems to us there can be only one possible answer. There are unmistakable signs that the disintegration has reached its worst, and reconstruction has actually begun. The voices of the watchers on the walls begin to lose their uncertain sound, and grow clear and confident as they call to us: "The morning breaks." Of course by this it is not meant that the full day is here. We would not be unduly optimistic. There are shadows still thick about us. Yet we repeat exactly the well-nigh unanimous report of the best watchers standing on the highest outposts, where they have broadest sweep of vision, when we say that the darkness plainly grows thinner, light streams up the eastern sky, the day is certainly appearing.

It is beginning to be seen that the long supposed and much dreaded "conflict between religion and science" does not exist. There is a "conflict", indeed, between science and certain cosmologies, certain theories regarding the Bible, certain theological doctrines of the past; but that these do not form any essential part of religion, or Christianity, is now clear. It was supposed that the doctrine of Evolution was hos-

tile to religion—at least religion in its highest, most developed form of Christianity. It was thought that if evolution is true, then atheism and materialism have the field. But now it is appearing that all this was short-sighted. There is just as much room for God and a spiritual philosophy, and just as much *necessity* for these, with evolution as without it. To use Charles Kingsley's comparison: To make a universe is not a greater thing than to "make a universe make itself", and the latter (evolution's thought) requires a God quite as much as the former. Indeed, as the doctrine of evolution goes forward to wider and wider acceptance, it is coming to be seen that for its full completeness it *requires* the essential conception of God. To reach its best, highest, noblest form, evolution is driven to form a teleology of its own, to talk about *final cause* and *ultimate purpose*, which is only another way of saying religion's great word, God. The best thinkers of many schools are coming to see and agree that Tennyson only utters what Darwin and Spencer really imply, when he sings of

> "One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves".

If any would see how deeply and necessarily this is true, they have only to read the last two books of John Fiske, full of such utterances as these: "As in the roaring loom of time the endless web of events is woven, each strand shall make more and more clearly visible the living garment of God." "We are driven to the conclusion that throughout all possible advances in human knowledge, so far as we can see, the essential positions of theism remain unshaken"; and, "we shall presently see that in its fundamental features the theism of Jesus and Paul was so true that it must endure so long as man endures."

In more ways than we can stop to point out, or even intimate, the evidences are appearing that the crisis is past—the real foundations of religion are not breaking up, they are firm; Christianity is not to pass away, but will enter upon a new and brighter career; Jesus Christ is to be more to the world, not less; the Bible is to find a resurrection unto a new life; the highest intelligence of the time does not teach us to think of the world as the product of blind force, or wanton chance, or iron necessity, but rather as the product of a power that is Wisdom, a wisdom that is Purpose, a purpose that is Righteousness and Love; man is not here for nothing, but for ends higher and diviner than he understands; conscience, if it is the voice of "our Father Man", is that because it is first the voice of our Father God; prayer is not a superstition or a folly, but as rational as reason itself, and the highest exercise of the human spirit; the church will change somewhat, develop, adapt itself more and more to the widening needs of humanity; but, as an association for worship, thought, Christian nurture for the young and Christian brotherhood and helpfulness for the old, it promises to endure as long as humanity endures.

Essentially this we are sure is the latest, the deepest, the confident verdict of the widest knowledge, the boldest science, the profoundest philosophy, the most disciplined reason of our time.

It is in the firm faith of all this, buoyed up by its hope, strengthened by its confidence, that we begin this magazine; begin it distinctly as a voice of encouragement and assurance to the doubting and fearing; as a finger pointing to the sunrise; as a hand reached out in love to any who feel they are too weak or bewildered to stand; as a bell, if small yet clear, beginning its note with the new year, to help in its humble way to

> "Ring out the old, ring in the new;
> Ring out the false, ring in the true;
> Ring in the Christ that is to be."

Are we wrong in thinking a great religious reformation is going on in our age, a reformation far greater than that of the sixteenth century? As yet, little more than the negative and destructive part has been effected. It is time for

the positive to begin—a positive which will be a second birth of Christianity—the taking of the great, eternal principles of the Teacher of Nazareth, now so thoroughly vindicated at the bar of reason, philosophy and science, and applying them afresh to the deep wants of to-day. J. T. S.

---

## WHAT CHURCH LIBERTY REALLY MEANS.

Such curious things are often done in the name of liberty, that it is well to understand, as clearly as the subject admits, what it means as applied to church life.

It has always been the privilege of our Unitarian churches, both in America and England, to maintain their institutions in about the widest, most open freedom ever attempted in any religious body. Any one is free to join our churches, even to come into their innermost fellowship and communion, without any examination. We regard it simply as a question for each man, himself, whether he feels sufficiently in sympathy with our general object and methods and worship to wish to belong with us. If he does, let him come! Even in entering our colleges and our ministry, it is not put to a man to *define* his belief. What we want to know is: Is he a thoughtful, religious man, earnestly believing in the great central realities of religion—God, worship, immortality and duty—and, has he also some promise or gift for helping others in religious life? If it is so, we bid him welcome.

This absence, however, of any "creed" about these things has never been because our churches have not cared enough for them to define them, but because they have felt mere definitions to be always inadequate, and often a snare. Thus we have refused authoritatively to define even "religion", or "Christian", but not because they are meaningless! We have voted down any attempt at an official definition of "Unitarianism", but, again, not from any lack of meaning in it. The real point lies here: the meaning of these words is clear enough at the *centre*, only vague at the *circumference*. But therefore, the more we refuse to define the circumference, the more must the centre be kept clearly and unmistakably in view. Now the central meaning of "religion" and of a "church" has always been perfectly clear: God, and the worship of God. So is the central meaning of "Christianity": reverence for Christ and his teaching. So is the central meaning of "Unitarianism": belief in the unity of God as distinguished from the abstruse doctrines of the trinity. Thus, while there may be the most entire absence of any artificial limitation in our association around these centres, there must always be certain natural limitations. All association for any purpose, must be an association of those who believe in that purpose. This is so, not in religion only, but in all secular matters. Take chemistry for example. The trustees of a college do not ask their professor of chemistry to sign a creed, not even the smallest. What they do is, to assure themselves, by inquiry and conference with him, that he knows his subject and is really interested in it, and that he is the right sort of man for a teacher, and then they engage him, leaving him, as they would say, entire scientific liberty. And yet if he were by and by to come to believe that chemistry is all nonsense and were to discontinue all analysis and experiment and turn his laboratory into a gymnasium or a newsroom, certainly the trustees would tell him that they must look out for another man, and nobody would cry out that they were recreant to their profession of scientific freedom.

Now it is precisely the same with regard to religious liberty and the work of leadership and ministry in a church. Our churches do not ask a man, before calling him, to define his belief in God, or in Unitarianism, or in worship, or in any part of this *religion* which is yet the very centre and object of their existence. They engage him to lead their worship, to minister to them in the religious life. But if, in the course of those changes which are constantly oc-

curring in such a time as the present, he comes to have no longer any belief in God—no longer any such belief as admits of real worship—can there be any doubt as to what he ought to do? It is one of the most difficult and delicate questions, at what point in the changes of a man's religious views he ceases fairly to belong with the churches in which he has previously been associated. It is *so* difficult and delicate, (depending more upon attitude than mere intellectual opinion), that Unitarians have, as pointed out above, always left it to be judged by each man for himself, only taking church action in cases of utter and palpable unfitness. We believe that this is forever the best, the only true way. Only let each man see that he *do* judge it, do thoughtfully and earnestly consider it, and not simply put it aside on the ground that his religious liberty not having been limited there is nothing to be considered. The fact that Unitarianism sets up no artificial limitations to its liberty makes it all the more imperative that men recognize the natural limitations of all association either for work or worship. The fact that Unitarianism leaves even these natural limitations to be judged by each man for himself lays only the stronger obligation upon every honest man to observe them loyally.

In these columns we shall always continue to plead for the old openness and liberty of our Unitarian churches. But we must also insist, with all our might, that the more we leave our church life open at the circumference, the more we must keep its centre bright and clear and unmistakable in those great realities of faith, worship and eternal life, without which a "church" has ceased to be. Let us always hold to a free church; but a free church does not mean no church at all. B. H.

---

## A NEW YEAR'S GREETING.

We greet our readers at the opening of a new year. It is a time to hope, a time to remember, a time to resolve. What has the past year been to us? Much? Then surely we must make much of that upon which we are just entering. Little? Then all the more let us be spurred by our loss and failure to make the most of that which is before us. Let us plan carefully for the year, at its *beginning*, and plan for the *highest ends*. Only a foolish or a weak man launches his boat aimlessly on a stream, to drift. The wise man, the strong man, sees that his oars are plied and his rudder is manned.

What shall the year be for our churches? A year of vigorous work, and self-forgetting devotion to a noble cause? What to our homes? A year of love, and patience, and joy found in the tasks of every day? What for our individual selves? A year of mind-growth, conscience-growth, heart-growth, growth into nobler manhood and womanhood? Surely we may not aim at less than all this.

Each day of the year just ahead is a gold coin, for us to save and grow rich —or lose, and be poorer therefor all our lives. Each day is a round of a ladder on which we may climb to the beautiful unattained, if we will. Each day is a stone laid at our feet by the great architect of all worlds, and all souls, for us to build into the walls of a beautiful palace, or an ugly prison, to be our home forever.

As we enter upon the new year it may well be with joy, with hope, with smiles, and greetings of each other; but not less should it be with high and serious purpose. Let our resolve be that of Paul—"Leaving the things that are behind, to press forward to those that are before." Let the exhortation of each to himself be that of Doctor Holmes:

> "Build thee more stately mansions, O my soul,
> As the swift seasons roll.
> Leave the low-vaulted past;
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,—
> Till thou at length art free,—
> Leaving thine out-grown shell
> By life

## THE NEW YEAR.

BY REV. W. P. TILDEN.

Hail to the glad New Year!
Welcome its foot-fall near,
Sandalled with love.
Softly, as falls the snow,
Fleetly, as angels go,
It comes with hope aglow,
Born from above.

Fresh is the gift it brings,
Sweet is the song it sings,
Our hearts to cheer.
Upward it points the way,
Onward to brighter day,
Wiping the tears that stay,
Shaming our fear.

God of the Old and New!
Give us the vision true,
The heart of fire;
Strong hands to work for God,
Swift feet with mercy shod,
Treading the path *He* trod,
Souls to inspire.

—*Christian Register.*

## A CHURCH IN A NEW SETTLEMENT.

If any one wants to see the value of the church in human society—to see it in its simplest form—let him go west, to one of the little frontier towns that are springing up all along the advance wave of the great tide of population. In the far West you can watch society crystalizing at fresh points, from the very moment when two new settlers build their shanties or log huts side by side in the wilderness, till a hundred other homes are planted round, and a little new frontier town has started into being. Every westerner knows the kind of place it is at first—the busy, makeshift, slipshod, go-as-you-please sort of ways; the loungers in the two or three village stores, or on the dry-goods boxes on the sidewalks; the loafers in the saloons; the plodding life that goes on one day the same as another, and hardly knows when Sunday comes. But there are sure to be a few men there—or still more likely, women—to whom Sunday brings now and then a mist of tears, and happy memories of some old church home in the past. They cannot forget the little meeting-house back in some New England town from which they came away years ago. It was a poor little meeting-house, and the minister wasn't very much of a minister, and in those old days when they belonged to it, they didn't go nearly as often as they might—and very likely never came away without more or less grumbling!

By the way, I know nothing that strikes one more in the west than the very small amount, even of the most unsatisfactory church-going that in after days becomes glorified into a retrospect of quite loyal and enthusiastic membership. Again and again I have met with western settlers who talked quite affectionately of their old church, and when I came to make some closer inquiry I found that they had never really belonged to it, but only did a little casual attending, with perhaps the supposed saving clause that at any rate they "never went anywhere else". Do I blame them for unconsciously magnifying that little casual attendance into quite affectionate attachment? Not for a moment. I am only thankful and encouraged. Like the circuit rider, when one of a pretty hard family had "found religion" under the terror of a rattlesnake bite, and who prayed, "Lord send a rattlesnake to bite some *more* of 'em", so I cannot help a secret wish that a dozen or so of the laxer sort of my present parishioners might be moved to "go west", for I am persuaded that in some little place a thousand miles away they would develop an appreciation of my ministry for which I try in vain while they are living within four blocks of the church.

But this is a parenthesis. To return to our little frontier settlement. Some day these few more thoughtful people lay their heads together and say to one another: "We must have a church!" Is that a small matter? I tell you, dear reader—you who are inclined to doubt whether churches are not "about played out"—that that day when some little meeting is started, that day marks the beginning of a new era of progress.

Of course it will only be a poor little church, for dollars are scarce in those new western homes, and the women are too busy to make little bazaar nick-nacks and the men are too poor to buy them, so that the resources of Christianity in more civilized places are lacking. But they get some sort of little shanty church put up, and then a minister comes and opens it; and though they are too poor to have a resident preacher, they feel they are in connection with the great organized Christianity behind them in the world. And, by and by, perhaps some minister settles there, and then how they do hold up their heads, and how the little local newspaper printed on the "patent insides" does crow in little sarcastic paragraphs over the other little neighboring settlement ten miles away, where they haven't any clergyman!

Yes! That little church may be far enough from what a church might be; but let it be ever so homespun in its ways and ever so wrong-headed in its doctrine, it will be better than none for that little new settlement. It will be a rallying place for the better life of the community; it will be a little spring of sweeter, wholesomer life for every home that is connected with it; it will give the little children a chance that they have never had before, and it will not only be a help to religion, but a help to every element of decency, morality and civilization.

So, dear readers in such new far-away places, have a church or meeting of your own if you can; but, if not, join hands with some little band of Christian people, and help them if they cannot help you much. Almost any church is better than none. x.

---

## THE LATE DR. W. B. CARPENTER.

The death of Dr. William B. Carpenter, of London, is not only a loss to science and literature, but also to religion. He was one of the few eminent scientists who, while keeping fully abreast of the great march of physical investigation and discovery which has characterized the past century, never wavered in his faith in the great realities of religion, and believed in them not as mere speculative views, but with deep and heartfelt conviction. He will be remembered by the public all over the world, as the author of many scientific works, and the constant laborer in the cause of education. In Boston, his lectures on the geography of the deep seas, before the Lowell Institute, were attended by eager crowds, and gave great delight. Many honors came to him. As early as 1844 he was elected in the Royal Society; and in 1861 he received one of its Royal medals, and more than once served as its vice-president. In 1871 his own university of Edinburgh gave him the degree of LL.D., and in 1872 he was president of the British Association for the Advancement of Science. In 1873 he was elected a corresponding member of the Institute of France, even in preference to his friend, Charles Darwin, who had also been nominated; and on his retirement from the registrarship of the London University in 1872, his long services were recognized by the government conferring upon him a Companionship of the Order of the Bath. But by us and our co-religionists in England, he will also be remembered—by those who knew him personally—with warm affection, for his earnest religious spirit, his hearty interest in our liberal Christianity, the many years when, for love of our cause, he played the organ in our church at Hampstead, and his readiness to help, at our meetings and in our periodicals, in the solution of the deep religious questions of recent years. Even in the last days before the sad accident which removed him from amongst us, he had been preparing to read a paper before the Christian Conference, on the subject of "Miracles," in which his researches into mental physiology had given him a peculiar interest; and only the Sunday before his death, at the house of one of his sons, he was speaking of that paper, "and dwelling with special force on the testimony of Paul to the Resurrection", on which he "expressed a characteristic suspense of judgment". The London

*Inquirer* for Nov. 14 contains a long and very interesting account of his life, by his son, Prof. J. Estlin Carpenter, of Manchester New College, London, who gives this last most interesting fact.

## SPECIAL RELIGIOUS EFFORTS.

Some of our Iowa ministers and people are considering the wisdom of special meetings in their parishes, to aid in arousing the religious life of our own people, and to spread our thought among those who do not now accept it.

Within the limits of our parishes there are a good many people who are in general sympathy with us, socially, mentally, and religiously, but who only occasionally come to our churches, and do but little work among us. They are apathetic. If once they could be roused to see the good our church could do them and their children, the real happiness they could get in the church, and the large good they could aid in doing by taking hold strongly in the church work, it is believed they would come among us gladly, and help and be helped. Now, as to these people, what shall we do? Generally our churches have done nothing. We have simply let them go, and in so doing have injured them and ourselves.

Then, in the limits of all our parishes there are many people who have completely broken with orthodoxy. In its characteristic doctrines they have no belief at all, and those doctrines are so irrational that they never will believe them. But a clear statement of Unitarian Christianity would commend itself to their rational and religious natures. They would accept it, rejoice in it, be morally inspired by it. Their own lives would become richer, and they would bring into the churches new life, and spirit, and strength. What ought we to do for these people?

To say that we ought to do something for these, and for other classes not mentioned above, is easy. To say just what we ought to do is by no means so easy. We in Iowa are considering whether a special effort could not be made with such wisdom as would make it beneficial. Suppose the minister and his parishioners arranged for a series of meetings, by securing the aid of two or three other ministers, and by providing good singing of the right kind. After the whole thing is properly arranged, and has been widely and thoroughly advertised by all good methods, let the series begin on a Sunday morning and continue until the next Sunday evening, with preaching twice on the Sundays, and on the evenings of all the other days. Work could also be done by meeting classes for inquiry and instruction in the afternoons. Let the sermons deal with the vital importance of the religious life, with the value of the church as an aid to that life; let the sermons so touch upon the love of God, and the love of man, and the surpassing attractiveness and beauty of the religious life, as to rouse the purest emotions to such activity as will move the will to decide to begin that life now; let the sermons be so permeated with the spirit of brotherhood, taught and exemplified by Jesus, that all may be drawn together in the bonds of a noble sympathy; let the hymns and the music so express, in rhythmic sweeps of song, the uplifting thoughts of life and love, of worth and work, of duty and destiny, that all hearts may be drawn into glad communion with God. Then on the last evening, in a simple, rational and impressive service, receive into membership with the church all who have decided that they will at once begin to live a more religious life.

Is something like this possible among us? Who will realize the dream by incarnating it in successful work?

O. C.

IOWA CITY, IOWA.

## EDITORIAL NOTES.

WE count ourselves fortunate in the sermon we are able to give our readers in this our first issue. No one should fail to read it. It is one of the most characteristic, eloquent and searching discourses we have ever seen from Mr. Collyer's pen.

The next number of The Unitarian will contain, among other things, a sermon by Rev. Charles G. Ames, on "Some Things that are Settled", and an article by our senior editor on "How Unitarianism began in England".

We believe the two greatest wants of Unitarianism in America to-day to be better organization and a deepening of religious life. We have the freest religion in the world; some of us think we have the most rational. Can we at the same time have the best organized, and the most devout and earnest? This is our problem.

Is worship, then, something of so slight importance that we need not even mention it in stating the aims we have in view in uniting ourselves together in churches? This question is suggested by reading the in some respects excellent covenant which has just been adopted by the First Congregational Church in Northboro', Mass., which runs as follows:

"We, regarding the church as a brotherhood of helpers toward a good life, but claiming for all the largest liberty in matters of doctrine, hereby associate ourselves as members of the 'First Congregational Church in Northborough'; and we covenant to do what we can to advance the cause of truth and righteousness among ourselves and in the world."

We are glad to see the announcement that a volume of Dr. Bellows's sermons is in press and will soon be ready for the public. Cold type and paper cannot catch the full glow of our great New York preacher's magnificent utterance, or reveal more than in part that marvellous pulpit power which lay so largely in the voice and enthusiasm and presence of the *living* orator, yet the book promised can hardly fail to be a valuable addition to the pulpit literature of this country, as well as a most welcome memorial of one to whom for many years was assigned by common consent the first place among the preachers of his own denomination, while he was known and honored throughout the land by men of all religious names.

It had been the hope of the projectors of The Unitarian to induce the editor of our western monthly, "Best Words", to join forces with us and merge that periodical in this; and it was thought at one time that such an arrangement was practically effected. But on further consideration of what such a change would involve, Bro. Douthit concluded that, while he is in cordial sympathy with our purpose, and wishes to co-operate with us in all practicable ways, he yet cannot, in justice to his constituents, or in fidelity to the work which he has set out to do, give up his paper. Instead of merging with this magazine, therefore, *Our Best Words* will continue, will be changed in price to 75 cents a year, and will be issued hereafter fortnightly instead of monthly.

What church, Sunday-school, ladies' society, or generous individual, has $25, $10, $5, or $1, to send to the brave, struggling, needy band in Minneapolis, who are laboring so hard under Bro. Kristofer Janson's devoted leadership to build a new church? Are there not many such among our readers? Why should not Bro. Janson's heart be gladdened at the opening of the new year by a hundred gifts for his building? He has a house of worship half erected for his Scandinavian congregation. Whether it stops where it is, or goes on to speedy completion, will depend upon whether or not friends outside are interested to help, for the slender present resources of his own congregation are exhausted. The church ought to be finished without delay; we ask our generous readers, Shall it not be?

The new building of the American Unitarian Association is completed as to the exterior, and is a noble structure. It will be a help to all our good work in Boston to have such a home for our various institutions. By the way, we heard, a few days ago, of a conversation about it between a leading Boston Episcopalian and one of our ministers, as they were passing the building. "Rather dark, that new building of yours, it seems to me", said the Episcopalian;

"aren't those windows rather small? Looks as if you were a little afraid of the light, doesn't it?" "No, sir", was the prompt reply, "it looks as if we had the light inside, and we have!" But our critic was not to be quenched. "Well, isn't it too heavy and massive? Why, it looks as strong as a castle." "Exactly so; we are building for something that is going to last!" Then our critic began to talk about the weather.

THE Western Unitarian headquarters in Chicago will be removed on January 1 from 135 Wabash avenue to 175 Dearborn street. The desks of the secretaries of the Western Conference, the Women's Western Conference, the Western Sunday-school Society, the editors of THE UNITARIAN and of *Unity* and of the Western agent of the American Unitarian Association will be found hereafter at the last named place. Here, in rooms much better lighted, more quiet, and in almost every way more attractive than the old, we hope to welcome our Unitarian friends from near and far. Correspondents, too, will please notice the change of address. The Colegrove Book Company goes out of business on January 1. Hereafter orders for publications of the American Unitarian Association will be sent to the Secretary of the Western Conference, and for Sunday-school literature, or the publications of Geo. H. Ellis, to the Secretary of the Western Sunday school Society.

THERE is a truth in the claim that the basis of our faith must be ethical and not theological. The first half is true, the last half not. It must be both. That is, the *theology itself* must be *ethical*. The fault of Calvinism was that it was not ethical. The moral nature of man brought it to judgment. So, too, Arminianism (evangelical orthodoxy) is not ethical. The moral nature of man revolts against it. The loftiest teachings of the old Hebrew prophets, and especially the teachings of Jesus, were intensely ethical, while at the same time there were as intensely theistic; hence their perfection and permanent power. To say, because we want ethics that we want nothing but ethics, is shallow and inconsequent.

"Of half-truths my soul beware"!

Not ethics instead of theology is what we want, but an ethical theology; not ethics without roots, but ethics sending their roots down into the deep thought of Eternal Righteousness—an "ethical passion" kindled where alone such passion can be kindled effectually, at the flame of a mighty conviction of God.

MR. EFFINGER, in his last report as Secretary of the Illinois Fraternity, told us of sending out circulars of inquiry to every church of the State, to find out what plan it had for raising money for denominational purposes. One minister replied: "I informed my parish early in the year that we owed a fee to the following five denominational societies, viz.: The Illinois Fraternity, the Western Conference, the Woman's Western Conference, the Western Sunday-school Society and the American Unitarian Association, and that I wanted $20 for each. Then, the missionary-secretary of my society personally solicited subscriptions from every member of my parish, and the $100 was promptly raised." This is essentially the plan which all our churches would do well to adopt. It is simple, direct, easy to be understood, easy to be carried out if the minister and officers of the church are in earnest. Nothing is more destructive to our denominational prosperity than hap-hazard ways of raising money for denominational purposes. In raising funds for missionary and benevolent objects, as well as in every other department of church business, let us have increased system, vigor, promptness.

---

PASTORS, state missionaries, postoffice mission workers and others will be furnished free with as many specimen copies of this number of THE UNITARIAN as they can use to advantage for distribution in their churches or otherwise. Send orders early.

## FOUR STAGES IN CHURCH LIFE.

A SERMON BY ROBERT COLLYER.

"The church of the living God, the pillar and ground of the truth."—I. Timothy, iii., 15.

I think we may notice four eras in the life of great historic churches. We may entitle them first, inwardness; second, outwardness; third, worldliness; and fourth, worthlessness. In the first era the soul is the main factor; in the second, the senses; in the third, the income, and in the last, emptiness of whatsoever things are true and lovely and of good report. In the first era the soul is open to God rather than man; in the second to man rather than God; in the third mainly to mammon, and in the last to spiritual palsy and death.

In the first era the church cares most of all for the truth—lives for it, gives for it, works for it, and stands ready to die for it. In the wilderness with the picked men of Israel, in the arena with the early martyrs, at the stake with the reformers, on Plymouth Bay with the Pilgrims; on half a crown a week and your board if you get it with the pioneers of Methodism; and in scorn and contempt, with howling mobs hurling things at you, with those early Abolitionists whose names shine like stars in the firmament of our new heavens.

In the second era she cares most of all for a good time, for ministers who will be to her "as the very lovely song of one who hath a pleasant voice and can play well on an instrument", for fine music, "storied windows, richly dight", rituals and a splendid show. This is the first step in the drift downward from the noble austerity which always marks the church of the living God. She wants the costliest she can lay her hands on now, so she buys the best and pays for it, while those who do this reveal not seldom a generous self-sacrifice and a really noble aim. The people must be attracted; they will come to the sound of the viols or the organ and the enticements of eloquence, and they can be reached through the eye as well as the ear, so a splendid temple is a means of grace. That is the plea the church makes as she begins to show the drift. It is not quite true. She wants all this for herself rather than for the people, or shall I say for those who have no money. So while there may still be an inward life, it is slowly but surely growing outward and is the splendor of the tree bearing fruit after its kind, which has to be cut to the quick again or it will run to mere leaf and blossom. Still it is a fine show and those who bring it to this perfection have to search far into their motives before they find the line between the spirit which impels us to do grand and generous things for love's sake to God and man, and the self-love which prompts us to do such things that we may be ministered unto rather than minister. Indeed, there is, no doubt, as yet a blended motive, a concern for our fellow-man mingling with this for ourselves, only we want to do *that* in this way which can *only* be done by the truth and the life of God.

Then there comes a time when this drift takes a more fatal form. In her *best* days such a church wants to know what is true; then the time comes when she asks what is *pleasant* and *popular*, and last of all she wants to know what will *pay*. So the first era is one of self-sacrifice; the second of sacrifice for self, and the third and last marks her drift into pure selfishness.

And this, as I make out, was the condition into which the church on Zion had sunk in the days of the Master. She was no longer willing to make a sacrifice, even for herself, as she was when the people worked with such good will after the captivity; and so, as the thing as it stood was not good enough, Herod, as rank an old heathen as you shall find in a summer's day, must build her a new one, and she would repay him in a certain subservience of the soul, as he intended she should. This was the last drift down, and we hear how it had turned the house of prayer into a den of thieves—a mart where you could buy beasts and birds for the sacrifice at temple prices, and change the coin you brought from your home

among the hills for the proper currency to give the priests, and the man would charge you only five per cent, as we learn, which was probably little enough, considering the rent he had to pay for his stand. This was the way the old church had drifted out of the pleasantness she was willing to pay for, into the selfishness which was bent on making the thing pay. You notice something like this again in the churches of the far East through the glass of the early fathers, and in the times before the Reformation, and in the old mother church of England, as early as the days of Elizabeth. There is a report in this reign of the condition of St. Paul's in London, which may stand for my instance. The great aisle was a common avenue for the venders of ale and wine; some of the chapels were rented out as workshops, and the noise of a trunk-maker close at hand sounded through the prayers. The dead were moved out of one vault to make way for the stock of a vinter; a part of the cathedral was rented for a play-house, and a venturesome baker had made him an oven in one of the vast buttresses and drove a famous trade in cakes and pies.

This was in London. Out of London the churches were falling back into ruin. One man would hold a great many livings and attend to none of them, but would hire curates who lived on laborers' wages and in huts. As late as the days of Anne, a Dean of Durham hauled a noble mausoleum out of his cathedral and turned it into a trough for his cattle. In my own old parish, in the same reign, we reported our parson at York for being drunk in the tavern sundry times, when he should have been reading the prayers, and for never coming near us at other times; but we could get no redress, and he would not even pay the curate we were fain to hire. The era of selfishness had come on swift feet. There were thousands of good men and women in the old mother church then, as there always are, but the greedy and selfish had clutched all the good things. The old days had long gone by when the people would pour out their wealth like water for the church; but the priests and their kind wanted as much as ever, or more, and would have it, even if they sold the golden chalices from the altar, —as they did in one instance, I remember, and got along with tin.

So we must not wonder that as Jesus watched this fatal drift in his own time, his soul is so stormed by it that he seems to break faith with the very Sermon on the Mount, lashing out right and left, and driving from the temple the selfish and self-seeking crowd. It was no resentment, as I think, at the mere invasion of those courts, because the whole world was to his mind a temple of the Most High. The white passion was born of his revolt against wresting holy things to base uses and making the house of God—so called and so intended—a mart where you could sell what had come to be a mere make-believe (as things stood there and then) for a coin which had a real worth to those who gave it, and especially to the poor, to whom it stood for so much labor and self-sacrifice. And no wonder that when they were of no use—the teachings, the prayers and tears—this selfishness should drift into a worthlessness which must be swept away, so that room might be made for God's truth and life to spring forth again in the wonderful Hebrew heart. No wonder that envy, and greed to clutch all there was left of pelf and power, should cumber the holy city with men slain by each other, while the rams were battering at the walls, what time—

> "The kites knew well the low stern swell
> That bid the Romans close."

No wonder that the ancient churches in the far East were as the "crackling of thorns in the fire" when Mahomet came with his mighty war cry, or that the old religious system, with the church that maintained it, should become intolerable to England and all the nobler nations, and must be overturned. And no wonder, to those who believe in the Church of the Living God on the earth, that when the reformed church was taking that swift drift down He should have said in His heavens, I must raise up a manhood which will go back

again to the old heart of austerity and self-sacrifice for me and mine, and so raised up the Puritans for this purpose, who had all this in them, and would have none of that which comes even with the first step down. No easy-going doctrine, no brief homily, musical as Memnon at sunrise, no harps or viols, no splendid fanes; nay, no assurance among the sterner sort that any one of them would not drop quick into hell when he was through down here, and if he did, then, no talking back; blinding shafts of glory and great black shadows of doom sweeping across the souls of them, as they sweep across the soul of Cromwell, the greatest and best of them all! This was the seed sifted and selected for the new sowing, this manhood which had found its way back again to purity, sincerity and self-sacrifice. They were lovers of the truth as they understood it, above all things you can name; men who counted life dirt-cheap in the divine service and who came here to stay, —came

"Not as the flying come,
In silence and in fear;
They shook the depth of the desert gloom,
With their hymns of lofty cheer.
Amid the storm they sang,
And the stars heard, and the sea,
And the sounding aisles of the dim woods rang
With the anthems of the free."

They were not pleasant men, some say, and they had a great deal to learn, but they held in them this first condition of the true church. They did not ask what is pleasant, or what will pay; but, what is God's truth, and how does it point toward my duty? Virginia was the place for your pleasure-house, if that was all you cared for; so one went up the James and another up the Bay, and the years have brought their proof; for these gleams touch the very soul of things as well as things of the soul.

I venture to say, once more, that these are about the only tests that we can use, drawn from observation and experience, when we want to know how the churches in our own land stand to-day. Yours and mine, how are they drifting? and what surety is there that they are of any great use, as churches, apart from the good and true you can find in every church and every age? And I ask you also to believe me, when I say that I do not question, for an instant, the worth, in their own degree, of noble temples or impressive rituals, splendid music, or a true and heart-whole eloquence.

If these things can be made one with the noblest truth and life, or can even be made tributary to it, instead of touching the senses merely, and so turning the inward outward; if they can be made good servants, and not bad masters, then there is nothing but good to be said of such things except that they are only *things* after all, and at their best. It is the drift we have to fear, from the inner to the outer *man;* from the soul to the senses, and from the joy that is born of God, to mere ease and enjoyment. The danger grows very sore when a church wants all these things, and is willing to ring in any number of old Herods to pay for them, who will pour out their money like water, because it is a good investment, but who are Herods all the same, and mean to be, and so the holy place becomes again the scene of truck and barter. Worldliness has come, and worthlessness is knocking at the door. And as it is with the pew so it is with the pulpit. When the silver tongue must be hung on gold, and the owner will know how much gold before he rings up the curtain; and those who hire him lay their heads together, not to ask what holy truth and high influence and genuine self-sacrifice there may be in the man, but whether the speculation will pay; and when, to make it pay, only the well-to-do are made very welcome, while the poor are sent to kitchen churches, as one may call them, to be fed, if they will stand it, on the broken meats of the ministry, then look out! And if the preacher sells the truth to serve the hour, and those who maintain him know it, and stand by him, because that is the way to have things pleasant and make the thing pay, then look out again! For if we say we can only have a church, in these times, on these terms, then the living God will say what he

has said through all the ages when things have come to this pass: You cannot have a church at all. You can have a phantom, a delusion, a snare, a clash of petty interests and heart-burnings, and then you can die, but you can have no church I will own for mine in that day when I make up my jewels!

We can see how true this is again when we note the imperial quality—if I may use such a word—and the sun-like freedom with which it sweeps above the reach of the drift outward and downward, through a law over which we have no control, because the living God is at the centre and *is* the centre of the truth and life which have come, do come, and will come while the world stands; and of that divine purpose we can no more tamper with or turn back than we can turn back Niagara when the water floods are heading down to the great chasm—the Eternal, not ourselves, that makes for righteousness, which will only treat with us when we reach the real heart of it as the seasons do, as they come and go, bidding us observe their order, daring us to neglect them, and, for standing true to them, pouring into our lap their rich rewards. So the prophets come and go in Israel. This man dies, but then that man is born, and born again, and they call the people away in each new age from the phantoms and delusions, and the doctrines that have dried down to mere fossils, to the truth of a pure heart and a right spirit, and this is the church of the living God. And in the fulness of time Jesus comes—the Messiah, still in the line of those who spake as they were moved by the Holy Ghost—and we find in him what we cannot quite find in those who came before. For, as over there in Pennsylvania, many streams go to make the one great river, each with some tang, they say, which makes it not quite fit for the highest use, yet when they all flow together in the one grand stream, this so tempers that, and the sweet mother earth so blends them all together, as to make a river of the waters of life; so in him the streams of the prophets blend with a thousand rills of humble endeavor after God we have never heard of, and make the river the streams whereof make glad the city and the church of God through all time. And when we trace all the influences to the last line of human insight which could inspire the prophets and give our world the Christ, there is within them all this last secret of the divine presence and power, the white spark where all beside is mere kindling, while they themselves ascribe this power to the living God, telling us frankly it is his word they are saying and his work they are doing; and when we are compelled to see how the word and work proves itself true by building a nobler and diviner life, I have for myself no option but to confess that the secret of the church I mean rests with the living God, as the secret of the Mariposa pine and the blue-bell alike rests with the sun.

We have to observe again that this is true, not only of the genesis of this church, but of its abiding presence on this earth. Once born it never dies, and you can no more stamp it out than you can stamp the great living springs out, or the stars. It is this imperial power at work for the eternal purpose, —the living God inspiring those he has raised up to be his witnesses and the pillars of his Church, and making steel of no effect, or fire, or the teeth of wild beasts; to cut or burn or tear. The church of the living God was not reared in this high sense by human hands, and human hands cannot pull it down. This or that church may die, must die, indeed, when there is no true reason why it should live, as all the hospitals would die if it was found that their purpose was to kill, not to cure; but the true church of God, never!

And as this winsome younger sister of religion we call science grows to her true stature she will take her true place in the church of the living God, and modify many things we have taken for eternal verities. Time and the discovery of new truth have swept many things away already we once deemed to be firm as the pillars of heaven, and science, as one of the agencies through which this is done, has had very scant

welcome from the churches. They have left her out in the cold just as long as they could, and when she has come in they have only offered her a finger, as it were, of welcome, and the left hand at that. The true church of the living God welcomes science, not as the handmaid of religion, as some doctors in divinity call her, with a fine patronage, but as religion's own sister; a child of God by pure descent. It is no Cain and Abel business, in which the elder would slay the younger, but a genuine and loving kinship, in which there is no jealousy in the church of the living God. They will sit down together in heavenly places and science will no more destroy religion than religion will destroy science, because both go back for their life to the same divine heart. So forms of worship, again, may pass away, but worship never; forms of prayer, but prayer never; religious observances and creeds and forms of faith, but religion never; this or that church, yours or mine, if we take the drift, but *the* church, never; and never the banding of men together afresh and in a better fashion for this great and holy purpose. Men and women will look up forever to Him, our Father in heaven, just as they always have done since they heard the glad tidings, and will sing their psalms what time the soul soars on the wings of her gladness, and moan out their prayers into the heart of the Infinite Pity. Always the love of God will reach down to man, and the love of man reach up to God; and this will be forever proven true, that when men and women say: "We have got past all these things, they are of no use to us", then to them they will be of no use any more than the arctic circle is to grow wheat. But as they grow out of this there will be a great, simple, devout heart in this world growing into it, and the first shall be last, and the last first; while old Sojourner Truth's magnificent demurrer, "Is God dead?", then Douglas, will bring ringing affirmations of God's presence and love from the souls that are sure of the eternal truth on which his church stands.

Lastly, bear with me while I say once more that any church which opens its heart to the whole truth and life of God, as it flows down forever to us out of heaven, and stands clear of the drift, is a church of the living God, and holds in its heart the secret of continuance. But as I look at this question these four qualities become the proof we must all render for our claim to be members of such a church: the *inward life*, the deepest of all things and most essential; a *pure morality*, aimed at or attained; *spiritual fervor*, and *self-sacrifice*. And I need take but little time to show you how we may have any one of these without the other, and so fail to make good our claim. A dear friend of mine, long dead, used to say there were men in his town in the West who would kindle at times into something like a conflagration of religious fervor, but whose grip on fair morals was so poor that when those they were owing heard of it, they always sent the collector round with their bills. There are others again whose character is above all question, but if they were dead they could hardly be more isolated from the fervent spirit. And others who, with pure morals, a genuine fervor, and even a touch of the inward life, fail still of self-sacrifice, and will sing to any tune, and any time, about the crown, but take the best possible care to stand clear of the cross. But find me those who have these germs in them and make them good, in my church or yours, Catholic or Covenanter, Christian or heathen, and they belong to the church of the living God. Find me a church made up greatly of such men and women and free from the drift, and I will find in that church the secret of continuance and of the most potent power for good you can imagine. It shares in God's sovereignty, it sits down with him on his throne. Men will no more live without it than they will live without salt, when they once find it out; and you can no more destroy the steady sequence of such a church from age to age, than you can hurl this planet on Jupiter. It is fluent and plastic on the surface as our world is, blooming out into new surprises;

but within all these changes the church of the living God is immutable as heaven, and the fear of its extinction is half unfaith and half mere fooling.

This was the grand secret, finally, of the good fore-elders from whom we spring. They had a deep faith in the living God and his church, and in the truth that, attaining to this fourfold virtue, there was no fear of dissolution. Many things they believed we may not believe. Their conception of God's loving kindness and tender mercy at the best was very much as if you should narrow down your sunlight to as much as can come through an auger hole, stand in the strong white splint, and say, "That is all the light there is." But they held on to a noble morality, to a fervent spirit, to as much inward life as could come by their faith, and to a grand self-sacrifice. They were one herein with heaven, and so the door was smitten with dryness that had kept out the light, and we are their children—children of the light and of the day, if we are true to our trust.

---

## WOMAN'S WORK AND POST-OFFICE MISSIONS.

*Communications for this department should be addressed to Mrs. Eliza R. Sunderland.*

### WOMAN'S WORK IN THE CHURCHES.

Woman's work has long been recognized as an important factor in church life, and the indications are that it is to become not a less but a more important factor as time goes on. This work has assumed various forms, taking hold now of the social life, now of the financial interests, now of the charitable and philanthropic side of church activities. But in whatever direction expended, women have put into church work an energy and zeal which have deserved, and generally have won, success in the special field chosen.

It would not be difficult to name churches which, under ministers of only second or third-rate ability, and with little to boast of in church edifice or location, yet have grown up into strong, vigorous organizations—a power for good in the community — simply through the fine social life which the women have organized and carried on, and through which that brotherliness, which is an essential factor in Christianity, finds ample scope and beautiful expression. Other churches, too, will readily occur to many, whose expenses have been largely met through the efforts of their women, by means of various entertainments, suppers, fairs, etc., while east and west, north and south, orphan asylums, old ladies' homes, free dispensaries, industrial schools and free kindergartens, supported by individual churches, stand as monuments of women's work in charities and reforms.

Doubtless in all this there has been much of blundering, much of poor financiering, and not a little of increasing the very evils attempted to be cured, and yet it may well be doubted whether associated charities would have been possible but for the spirit of sympathy with suffering and destitution which had been so vividly awakened and kept alive through the efforts (bungling efforts, if you please) of the women's charitable and benevolent societies in hundreds and thousands of churches. And, but for the results of the just at present much abused church fair, it may be fairly doubted whether a good many churches, which no longer need its help, and are the loudest in their condemnation of it, would to-day have any existence at all, much less the prosperity which enables them to speak slightingly of the bridge which carried them safely over small beginnings and hard times. For we must not shut our eyes to the fact that these church fairs and sales not only furnish the means often to keep the church open at all, but that they also, by keeping people working together for a common and worthy object, lay the foundations for a real organic church life.

But important and varied as has been woman's church work in the past, the present shows it taking on still larger proportions and more important forms. Perhaps nothing is more significant of the trend in this direction than the vast missionary organizations which have grown up among the women of the various orthodox bodies within the past

score of years, and the two Women's Conferences, also missionary organizations, which have had their birth in our own denomination within the past half dozen years. Slowly it has dawned upon our women that "man cannot live by bread alone", and that churches cannot be supported by money, or social life, or even philanthropic activities alone, but "by every word which proceedeth out of the mouth of God". It is coming to be seen and felt, by earnest women, that of vastly more importance to church life than church suppers and entertainments (good and useful as these may be in their place) will be some earnest thinking together upon such deep problems as the philosophy of prayer, the growth, basis and value of religious faith and hope, the steps by which man has grown up to the high thought of God, taught and lived by Jesus of Nazareth. Such deep and high themes as these, first thought out into something of clearness, and then embodied in our own lives and the lives and characters of our children, is the *true church work* which most needs woman's head and heart. That such work of moral and spiritual culture is beginning to command the thoughtful attention of some among us, is shown by the formation of religious study classes and associations. But as yet only a beginning has been made in this direction. We need a still more decided and wide-spread change of emphasis from the externals to the internals of religious life. Let there be organized classes for religious study and social religious meetings for moral and spiritual culture in each church of our faith in the land, and we may look, in due time, for a deepened religious life among us; and this deeper religious life and wider religious culture will furnish, if I mistake not, the trained and consecrated teachers who are to plan and build and fill with children and young people the Unitarian Sunday-school of the future, out of which shall be graduated our home missionaries, who will carry on our post-office missions and our other missionary work.

To help and encourage woman's work in our churches in all its different phases, this department of THE UNITARIAN is opened, and we ask all our workers everywhere and in every sphere of effort to avail themselves of its columns to chronicle their successes, that thereby others may be incited to go and do likewise. But especially are we desirous that workers in the newer and, as it seems to us, more important phases of religious study classes and post-office mission work, shall here report their successes and methods.

E. R. S.

---

## LITERATURE.

A BAPTIST MEETING-HOUSE. The Staircase to the Old Faith; the Open Door to the New. By Samuel J. Barrows. Boston: American Unitarian Association.

This book, in which the writer gives a record of his progress from orthodoxy to liberal Christianity, seems to us in every way admirable. It is graphic, bright, in some of its chapters interesting as a romance, while at the same time it is thoughtful, earnest, sympathetic, often singularly penetrating in its spiritual insight. The picture which the writer draws of the religious experiences and associations of his early life—of what the old faith was to him and to others around him—is tender and often touching. And as the story goes on of the growing mind and the questioning that begins and will not be checked, concerning certain unreasonable, dark and cruel doctrines which by degrees he discovers to be mixed strangely with the religion which environs him, we are carried along until our thought seems to grow with his, and we are made to feel that nothing is so natural as for just such a mental and spiritual evolution to take place as that which is depicted before us. Persons who were reared in the orthodox faith and afterward become Unitarians are often asked such brisk questions as: What caused you to change? Did you read some Unitarian book? Or did you hear some liberal preacher? Or did some companion or friend persuade you to take the step? Persons who can look upon the transition from the old faith to the new as so light a thing as this, and so easily effected, should read this volume of Mr. Barrows and see how infinitely other and deeper a matter such a transition is,—see how that it is not the result—cannot be the result—of anything less than the thinking and reading and experience, the doubts and struggles and prayers, and aspirations and hope-visions and faith-leaps of years and years. We hardly know whether the book is best as a study of orthodoxy or as a study of Unitarianism. Nothing about it is more satisfactory than the

kindly, appreciative spirit everywhere shown toward the religious body left behind.

The work will be of real service to at least three classes of readers: First, it will serve as an excellent assistant—we had almost said hand-book—to persons (and the number of such is large, and growing larger every year) who are slowly and painfully feeling their way along the same road which the author has trodden, from a dogmatic to a rational Christianity. Secondly, it will help Unitarian readers to understand and appreciate orthodoxy better than too often they now do. Thirdly, better than almost any book we know it will unfold to orthodox readers the real meaning and spirit of Unitarianism.

We are glad the book has been published. We are glad it has been published by our Unitarian Association. We shall be much mistaken if it does not prove for missionary purposes one of the most useful works ever issued from our denominational press. J. T. S.

THE THOUGHT OF GOD, in Hymns and Poems, by Frederick L. Hosmer and William C. Gannett. Roberts Brothers, Boston.

Those who have occasionally seen in our magazines and newspapers little poems by these two brethren of the Spirit, and who have never read a line of them without wishing for more, will welcome this little volume with something more than pleasure. It is a gain to the higher life to have at hand, not merely vaguely remembered as seen "somewhere", but accessible at any hour, such a collection of devout and noble thoughts, enshrined in words always of a tender simplicity, and mostly of rare beauty. The very fact that this is no volume of poems prepared of set purpose for publication adds to its value and significance. These are the little outgrowths of religion's happiest and most spontaneous moods, through many years of life—what *busy* life only their "fellow-workers in the West", to whom the dedication points, can know; songs that have sung themselves into words—

> "As showers from the clouds of summer,
> Or tears from the eyelids start."

Some few of them are already well known, and have taken their abiding place in psalmody, as Mr. Hosmer's,—

> "O Thou in all thy might so far,
> In all thy love so near."

But most of them will be new to all except a very few. We hope they will become very widely known. With the philosophers and scientists 'harking back' from the ways which a while ago seemed to many to be leading to a lifeless realm of mere force and law, —or shall we not rather say coming *through* that realm into the light and life of the Infinite Enfolding Life,—the craving heart of the present day is prepared to take up such a book as this with a new receptiveness, and will find it a help to this very thing—not the *proof* of God, which is no longer needed,—but to "the thought of God". These few words do not pretend to be in any sense a "Review", but are simply a little wreath of gratitude from one who feels that this little book is one of the real helps to the renewal of the old pieties which in the past generation have been so much laid aside. B. H.

The December number of the *Unitarian Review* contains articles on "William Lloyd Garrison", by J. W. Chadwick; "Our Chinese Question", by J. H. Allen; "The Pantheistic Panacea", by C. A. Bartol; "Louis Agassiz", by Dr. Hill, and "Rufus Ellis", by Dr. Peabody, besides the usual "Editor's Note Book" and "Review of Current Literature". The number is exceptionally varied and interesting. As we read its pages we ask ourselves once more, as we have often done before, why is it that hundreds more of our intelligent laymen and lay-women do not take this Review? Do they know how valuable a publication it is—how full of the best thought and knowledge of our time? Surely they do not realize how much they lose in not having it come monthly to their library tables.

Rev. M. J. Savage, of Boston, is publishing the seventh annual series of his sermons in weekly pamphlet issue, and we learn that they are finding a steadily growing body of readers, not only in this country but in many other parts of the world. Nor do we wonder; for discourses so living, so human, so packed with the most advanced thought of the age, so vigorous and masterly and direct in their handling of great themes, and withal so religious in spirit, are hard to find.

Also Rev. John W. Chadwick, of Brooklyn, has for some years been publishing sermons—one a month for eight months of each year. These, if less logical in conception, and less clear-cut and popular in style, are not less fresh in thought, and are even more rich in literary suggestiveness.

But among liberal ministers in this country no one approaches Dr. Freeman Clarke in number of sermons given to the public. Last summer the Boston *Gazette* printed the four hundredth sermon furnished that paper by Dr. Clarke during the past twelve years. And the issue still goes on. The books of the *Gazette* show that these sermons are taken and read by all classes of people, and actually in almost all parts of the world. Dr. Clarke is a preacher to a large Sunday congregation in Boston; but to a much larger congregation who never come inside his church,—some of them in Japan, India, China, Iceland. One copy of the *Gazette*, containing the weekly sermon, goes to a distinguished Italian admiral, who takes delight in reading the discourse in Italian to his friends. In Iceland, just outside the polar circle, a company of men and women meet weekly to read a sermon from Dr. Clarke. And thus the gospel of the larger, sweeter faith flies on the wings of the printed page ever further and wider.

"The Great Poets as Religious Teachers", by John H. Morison (Harper Brothers, New York), is an admirable little volume. We have

in 200 pages—so daintily got up as to be a beautiful New Year's present—eight most interesting essays bringing out some of the most striking elements of religious insight in several of the world's greatest poets, singling out especially Dante, Shakespeare and Goethe. There is great depth and tenderness in Dr. Morison's appreciation of these nobler elements of imagination as real revealings of the deeper things of man and God and eternity.

In an exquisite little pamphlet of 24 pp., beautifully printed, suitable for sending to friends, with the title, "Who knoweth life but questions death?" Rev. C. G. Ames has collected together several poems,—Edwin Arnold's "Message from the Dead"—

> "He who died at Azan sends
> This, to comfort faithful friends"—

Susan Coolidge's "As God will," and others of kindred comforting and hopeful sort. We believe it was not printed for publication, but it may be had by those who wish, at the A. U. A. rooms, price 10 cents.

A new volume of the later sermons of Rev. Dr. Henry W. Bellows (1865-1881), selected and edited by his son, Rev. Russell N. Bellows, and printed at the University Press, Cambridge, Mass., will soon be ready for delivery to subscribers, probably during the first week in January. Orders for this edition, enclosing the price of subscription, $2, should be addressed by mail, to Rev. Russell N. Bellows, 109 East Fifteenth street, New York.

Two of the best tracts ever issued have just been published by the "Unity Mission", 175 Dearborn street, Chicago, viz., *William Ellery Channing*, by W. C. Gannett and Judson Fisher, and *Theodore Parker*, by Albert Walkley. In each case a brief sketch of the man is first given, with some guide to his works, and then follow a number of pages of extracts from their works. They are only 5 cents each; 10 copies for 25 cents.

The Newport (R. I.) Unity Club is making a winter's study of the political history of America. It issues a bulletin of "References for the Course", which has evidently been prepared with great care, and would be found useful beyond the limits of the club. Students of American history cannot do better than to send for a copy to the secretary, Miss Carrie W. Crandall, 63 Poplar street.

Friends of F. M. Holland, whose health gave way in his ministry at Baraboo, Wis., will be glad to learn that he has had such success in his large work, "The Rise of Intellectual Liberty from Thales to Copernicus", that he is hard at work preparing a second volume, which will continue the story down to the Reformation.

The "Unitarian Year Book", which is just on the point of appearing, will contain one new feature of interest—a full list of the Unitarian churches in Great Britain and Ireland, together with an account of the Unitarian church in Transylvania.

A beautiful Browning calendar (helpful in the study of the poet as well as furnishing choice passages for memorizing) has been prepared by Rev. J. Ll. Jones, Chicago.

Mrs. Julia Ward Howe has been publishing a series of weekly articles in the *Woman's Journal* on "Industries of Women".

## NEWS FROM THE FIELD.

We have two new church edifices in the west nearly ready for dedication; one in Madison, Wis., and one in Topeka, Kan.

Our Eastern Fellowship Committee report that Rev. Edward Green, recently connected with the Baptists, has been admitted to our ministerial fellowship.

Rev. W. H. Ramsey, of Los Angeles, California, who has been four years in the ministry of the orthodox Congregationalist body, recently spent a few hours at the Chicago Headquarters on his way to the Harvard Divinity School to spend a year in study for the Unitarian ministry.

Doctor Hedge has just passed his 80th birthday. Eighty! and yet "the closest companion observes not that the flame, which is philosophy, the love of wisdom, has lost from his thought or memory a single ray." A few of his friends and brother ministers fittingly celebrated the anniversary by presenting him with a bust of Emerson.

Rev. E. E. Hale recently read his story, "My Double, and how he undid me", in the parlor of Rev. Mr. Williams, pastor of All Souls Church, New York, for the benefit of the "Working Girls' Vacation Society" of that city. After the reading was over, quite an animated discussion arose as to whether it was really Mr. Hale, or only his "Double" who had given the entertainment.

The "missions" which are being carried on by our Episcopalian friends in New York are reported as very successful. They seem to be "revival" meetings, conducted according to rather new and in some respects improved methods. Have not Unitarians something to learn from them? We have been accustomed to say, revivals are good, if we can only have the right kind—may we not get from our church friends some valuable hints as to what the right kind is, and how such can be secured?

Rev. G. E. Gordon, late of Milwaukee, Wis., who has recently spent six or seven months in Florida and the Carolinas in search of health, we are glad to say is back and seemingly perfectly well. He has been preaching at Unity Church, Chicago; Ann Arbor, Mich., and the First Church, Boston. He has also been giving various addresses and papers on

humanitarian and social subjects in Milwaukee, Chicago and St. Louis. At the recent meeting of the American Humane Association in St. Louis, he was elected president of that body.

**Chicago.**—The pulpit of Unity Church was supplied during November by Rev. C. W. Wendte, late of Newport, R. I., and during December by Rev. T. G. Milsted, of Taunton, Mass.

—Prof. Felix Adler lectured on a recent Sunday for Mr. Salter, before the Ethical Culture Society, reviewing and criticising Unitarianism.

—Rev. A. D. Mayo preached at the Church of the Messiah on Sunday morning, December 13, on "The South and her Children."

—On Thursday evening, December 10, the Channing Club held its second meeting of the winter, at the Leland house, with an attendance of seventy-five, one-third ladies. The dinner, served at 6:30 o'clock, was followed by a short and very happy address from Mr. Joseph Shippen, the president for the evening, introducing the main speaker of the occasion, Rev. A. D. Mayo, who spoke for an hour or more in his very happiest vein on education in the new south. The address was full of information regarding the condition of society in the southern states, and the great political, social and educational problems which are before the southern people for solution, and which we of the north must help them solve. The account which Mr. Mayo gave of his own extraordinary educational work in the south was entertaining in the extreme. After Mr. Mayo's address, the president read a letter which he had received from Mr. George W. Cable, expressing regret at not being able to accept the invitation which had been extended him to be present, and speaking in the highest terms of the importance of Mr. Mayo's southern work. Short addresses were made by Prof. Lane, superintendent of schools of Cook County, Rev. T. G. Milsted, of Taunton, Mass., Rev. W. C. Gannett, of Chicago, and Rev. G. E. Gordon, of Milwaukee. Among the guests present were Prof. Howland, superintendent of schools of the city, and Dr. J. C. Burroughs, assistant superintendent. The meeting was, taken all in all, one of the most successful ever held by the club. It is hoped that Rev. Brooke Herford, of Boston, may be present to address the club at its next meeting, in January.

**Boston.**—Rev. M. J. Savage is giving to his peopleea series of sermons on the pressing religio-social questions of the time, which we suppose and hope will be published eventually in book form.

—Dr. James Freeman Clarke has been giving an exceedingly interesting course of lectures in the Church of the Disciples, Boston, on six Tuesday evenings, from November 17 to December 22, on "Pictures from Palestine". They were beautifully illustrated by stereopticon views.

—If any one thinks that Unitarianism can only flourish in the regions of wealth and intellectual culture, let him visit East Boston and see the church which was built up by Rev. W. H. Cudworth, and is fully maintained by Rev. G. M. Bodge. Let him see the large church attendance, and hear the hearty congregational singing, and attend the Friday evening prayer-meeting (led by the pastor), with its attendance of from fifty to seventy, or the "young people's devotional meeting", Sundays from 7 to 8 P. M., led by one of the congregation, and attended by from seventy to ninety, with no lack of speakers. Then there is a great Sunday-school of 670 children, with ninety teachers, and a sewing school every Saturday afternoon, with some sixty children attending, and the parish supports an independent mission work, Miss S. C. Damon, missionary.

—The Suffolk Conference (consisting of all the Boston churches) held a capital annual meeting December 10, in Rev. E. F. Hayward's church, South Boston. In this conference the plan is not to hold a large general mass-meeting of all who like to come, but each church in the conference is asked to send ten delegates. So, both last year and this, there has been a thoroughly strong and representative gathering. Almost every one of the twenty-eight Boston churches had delegates present, mostly their full number. The meeting began at 4 P. M., with an address by Rev. E. F. Hayward, on "Organized and Aggressive Unitarianism"; Rev. James Freeman Clarke introduced the subject of "What the Church should do for our Young People", which elicited some pretty strong expressions against mere church amusements, and in favor of earnest, helpful work. After supper, Rev. C. F. Dole read a paper on "How to Improve our Worship." In the discussion which followed, one of the laymen present, Mr. John M. Little, spoke a hearty word for the Wednesday noon services in King's chapel. The last paper was by Rev. Brooke Herford, on "The Church and a Changing Population".

—The plan of raising money in the Suffolk Conference is a very simple and effective one. The churches voluntarily agreed to contribute, each so many cents—10, 5, 3, 2, as the case might be—on each dollar required for the conference work. Previously the treasurer always had a debt on hand. Now he simply sends round to each church for its share, and there is no difficulty in raising whatever is required.

**Ann Arbor, Mich.**—Rev. James T. Bixby has been preaching here for the past two months.

**Brooklyn, N. Y.**—At the Church of the Savior (Dr. Putnam's) a special course of services is being held, on the second Sunday evening of each month. The preachers announced are, F. G. Peabody, Dr. Thomas Hill,

Dr. A. P. Peabody, Charles H. Weld, Edward E. Hale, Freeman Clarke, John Cuckson, Henry W. Foote and Brooke Herford.
—Rev. John W. Chadwick is giving, on the first Sunday evening of each month, a special series of lectures, under the general title "Some Aspects of the Present Time". The seven lectures will discuss the present attitude and tendencies of Literature, Science, Art, Society, Politics, Reform and Religion.

**Cincinnati.**—Rev. George A. Thayer has recently been giving Sunday evening discourses on "The Crime Against the Ballot", "The Misgovernment of a Great City", "The Saloon as a Social Regulator", "The Menace of the Public Schools". All but the last were published in full in *The Commercial Gazette*, and attracted wide attention. The political and social problems of Cincinnati were handled in a masterly and most effective way. Mrs. Fayette Smith, in a letter to the *Christian Register*, says: "Mr. Thayer is beginning to assume a deserved prominence in all that concerns the higher life of the city. He is recognized as a strong man, standing in a place that needs such a man. Of extreme modesty, shrinking in all his work from anything like sensational methods, his growth may on that account be slower, but it is very sure. No step is taken without careful consideration; but, then, it is taken to stay; there is no going back. We, who hear regularly his sermons, a series of discourses remarkable for both intellectual and spiritual power, especially remarkable in their unvarying excellence to be delivered by one man, Sunday after Sunday, without an exchange, feel that it is not overestimating him to rank him among certainly the first dozen best sermonizers in our denomination.

**Clinton, Mass.**—Rev. J. Frederick Dutton has resigned his pastorate, the resignation to take effect February 1, 1886.

**Chariton, Ia.**—At intervals of four weeks Mr. Clute has recently spoken here three times. We have some strong friends here, but it will require a little time before we can determine whether any permanent work can now be done.

**Des Moines, Ia.**—This is one of the most prosperous and most beautiful of Western capitals. Our Unitarian church, built and *paid* for, is an excellent building. Its location is a little removed from the center of our people, but it is easily accessible by the horse cars, and, indeed, it is easily accessible on foot to those who like a healthy walk. Mr. and Mrs. Hunting have given to the work here strong and faithful service. Of late the congregation has been increasing in numbers, and waking to greater activity a zeal which was before by no means asleep.

**Dover, N. H.**—Rev. Joseph P. Sheafe, Jr., has accepted a call to the First Unitarian Society.

**Grand Rapids, Mich.**—Rev. J. E. Roberts, late of Kansas City, has made an engagement here for three months. The society have just removed to the handsome Jewish synagogue, where they will hold their services from this time on. Under Mr. Roberts's ministrations a new life is coming to the Grand Rapids church.

**Hartford, Conn.**—Rev. John C. Kimball has a large class of ladies and gentlemen in the study of "Evolution".

**Humboldt, Ia.**—One of the strong friends of this church writes: "We are getting on well here with Miss Murdock in place of Miss Safford; better than our folks generally expected, but I was hopeful all the time." From other sources, also, excellent word comes of the success of the work under the new leadership. The best test of a minister's success is the spirit of the people to carry forward the work and to enlist heartily under a new leader, when the old minister and leader is called to another field. Such a spirit proves not only the devotion of the people to their minister, but their devotion, also, to principles which will last until generations of ministers have passed away. We congratulate Humboldt and its ministers, past and present, on having a strong grip on this spirit.

**Indianola, Ia.**—This town is another example of how our Unitarian spirit has spontaneous outpourings. There is no society of liberal Christians here, they have never had the services of a minister, and yet, in the city, and in the country round about, there has gradually grown up a goodly number of people who are in essential sympathy with us, and who listen gladly to our word, and who read it and circulate it as it comes to them through the silent, and yet most potent postoffice mission. On Monday evening, December 14, Rev. O. Clute spoke in the court house to a most intelligent congregation. Other meetings are in prospect.

**Indiana.**—Rev. Mr. Jennings, the State missionary for Indiana, has organized at La Porte a Sunday evening religious study class, composed largely of school teachers. At present they are studying Matthew Arnold's "Literature and Dogma", and holding their meetings at Prof. Hailman's.
—On January 1 Mr. Jennings preaches at Hobart. On the 17th he will preach at Drayton, in the Universalist church, and spend the week following giving a series of week evening religious lectures in the same place. Thence he will go to Kendalville for a week.

**Iowa City, Ia.**—Rev. Arthur Beavis has received and accepted a unanimous call to the church here. The congregation gave the pastor and his wife a hearty reception in the church parlors on the evening of December 17, at which music, recitations and speeches pleasantly alternated with coffee and conversation.

**Keokuk, Ia.**—Though for a few months this church has had no pastor, its Sunday-school is in a flourishing condition under the care of its superintendent, M. R. King, who takes enough time from the law to attend somewhat to the gospel. Mr. King is ably seconded by a corps of devoted teachers. The social work of the church goes forward under the leadership of an efficient band of women. And the men are by no means behind, for they pay a subscription of $1,200 a year, which they apply towards a debt unfortunately contracted two or three years ago. Mr. Clute preached in the beautiful church on December 6, and was greeted by large congregations of friends, old and new. The people are talking about a minister, and, without doubt, their talk will soon take the shape of action. Mr. Clute received from them a generous contribution towards the funds of the Iowa Unitarian Association.

**Liverpool, England.**—The Unitarian churches in this city are doing a good work. They have taken the Rotunda Theater, a large building at the north end of the town, for six months, for Sunday evening services, in the midst of a vast artisan and laboring population. Rev. Charles Beard opened these services October 4, and then they were placed in the hands of Rev. W. Carey Walters, our minister at Kidderminster, a man of great directness and earnestness of speech, whose people set him free for six months for the larger work. The first night 3,000 people were present, and there have never been less than 1,800 at any service, and this in a district miles away from our other churches, and supposed to be half Roman Catholic and half Orange Protestant. There is no sensationalism, only a harmonium to lead the people, who take up the familiar hymns with "splendid vigor", and the service comprises a simple alternation of hymn, lesson and prayer, with an address of a purely practical and religious nature. As a practical hint of some value, we may mention that during the week before the first service the whole surrounding district was visited, house by house, by a band of visitors, leaving hymn papers with announcement of the services.

**Madison, Wis.**—Excellent reports come to us from here. Mr. Crooker, in addition to large morning congregations, has a class of fifty young people, thirty or forty of them students. and has lately organized a "University Channing Club" of twenty or thirty members. The new church is nearly done.

**Maine.**—The missionary for Northern New England. Rev. S. C. Beane, has been doing much and very effective work in this state during the past few months. All the Unitarian societies of the state, with one possible exception, are now either in active operation or are moving to put themselves into working condition. In Framingham our pulpit, which has long been empty, is hopefully and earnestly seeking a minister; Houlton is doing the same; Presque Isle, whose organization had actually expired, has recently reorganized and voted to build a meeting-house; the St. John (N. B.) society really belongs to Maine, but it has held no services for three years, and when it did hold them it worshipped in a poor hall. It is now examining plans for a church edifice, and expects soon to resume active work. Three religious societies in Maine which have heretofore existed under other denominational names, are reorganizing, with increased strength, to affiliate with the Unitarian body.

**Manistee, Mich.**—This is one of the largest and most prosperous towns on the east shore of Lake Michigan. Rev. Albert Walkley has been at work here for some weeks. The success he meets with is most encouraging. The Manistee people tell him that if he will stay and help them through with it, they will build a new church next summer. We expect him to stay, and we expect the new church.

**Meadville, Pa.**—The pulpit of the Unitarian church is being supplied by Prof. Barber, of the divinity school, who is giving a series of special Sunday evening discourses on "Inspiration", "The New Orthodoxy", "The Old and the New Unitarianism", and kindred themes.

**Mt. Pleasant, Ia.**—We have long had here a few devoted friends, who have helped our cause in Iowa and the West by word and work and money. In a recent visit, Mr. Clute found them talking of having a regular meeting on Sundays for worship, and for reading a selected sermon. In this town such a meeting could be sustained with profit, but there is no good reasons why they should confine themselves to *selected* sermons. They have several ministers, ordained and unordained, old and young, who are quite competent to prepare their own sermons.

**New Hampshire.**—The Unitarian cause is reported by Mr. Beane, missionary for northern New England, as having at least doubled in numbers of adherents and influence during the last decade.

**New Orleans.**—Rev. Charles A. Allen has been instrumental in introducing the system of Associated Charities into the city, and in addition to his arduous church duties finds time to be the active secretary of the organization. Of late also he has been interesting himself in another movement of a humanitarian character very much needed in the city, viz., the Society for the Prevention of Cruelty to Animals, organized there by Mr. Geo. T. Angell, last winter. A recent number of the New Orleans *Picayune* contains the following editorial note relative to Mr. Allen's work in this direction:

"Speaking of our S. P. C. A. the other day,

the Rev. Mr. Allen promised 'to do all I can in my humble way'. We congratulate the society, and above all the poor, suffering dumb beasts; for Mr. Allen's help in his 'humble way' means that a mighty heart and a mighty will have come to their aid."

Mr. Allen has been preaching lately on "The Debt of Christendom to the Catholic Church", and "Modern Judaism and Christianity", and we are glad to see that one of the New Orleans dailies prints the sermons in full. Nor do we wonder: they are excellent in matter, and unusually broad and catholic in spirit. We only regret that we have not space to give our readers parts, especially of the one on "Modern Judaism and Christianity".

**Oskaloosa, Ia.**—In this town our word has never been spoken in a public meeting, but we have some good friends who recently extended hearty hospitality to the minister-at-large as he paid them a flying visit. From the intelligence and activity of these friends good influences will go forth that will not be fruitless.

**Pacific Coast.**—Rev .C. W. Wendte has been appointed by the American Unitarian Association as its Missionary Secretary on the western seaboard, to begin his work February 1.

**Philadelphia.**—Rev. Mr. May's society are expecting the speedy completion of their new church, which is to be one of the most beautiful edifices in the city. It is of light stone, cruciform, with a low tower constituting a porte-cochere. The interior is very striking, especially in its timber work. The decoration is rich, but subdued. Over the pulpit reappears the text, familiar to all who knew the old church: "This is Life Eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." This text, it is said, first suggested to Dr. Priestly the truth of the Unitarian view. In connection with the dedication services, at which Dr. James Freeman Clarke will preach the sermon, there will be held a two days' convention, which ought to be a memorable one. Rev. Messrs. J. H. Allen, Calthrop, Herford, Savage, Chadwick, Slicer, Brown and Collyer, and Rev. Drs. E. E. Hale and A. P. Peabody will read essays and make addresses. It was at first hoped to have the dedication on January 12, which is the tenth anniversary of Rev. Mr. May's settlement and the sixty-first of Rev. Dr. Furness's ordination, but it is now likely there must be a postponement to about February first.

—Rev. M. J. Savage created a profound sensation by his recent lecture in the "Star Course" on "Evolution and Religion", in reply to a coarse and flippant one by Rev. Mr. Talmage. The foeman was not worthy Mr. Savage's steel, but it is needless to say that his defense of the evolution theory and of its harmony with religion was masterly. A very large audience listened unwearied for nearly two hours. Several of the pulpits re-echoed the discussion, favorably or adversely. An orthodox preacher made a severe onslaught on Mr. Savage and Unitarianism. Rev. Mr. May preached, showing the singular harmony of the fundamental conceptions of the evolution theory with the great Christian idea of the at-one-ment of deity and humanity. Rev. Mr. Mangasarian, the recent recalcitrant from Presbyterianism, who is having a great following, lectured on Mr. Talmage and Mr. Savage both. As an outcome of the discussion, it is possible that a short course of public lectures will be arranged under the auspices of those who have brought forward Mr. Savage.

**Providence, R. I.**—Rev. Francis Tiffany has recently been delighting the people with a series of three lectures on "Italian Scenes".

**Revere, Mass.**—Mr. Cary F. Abbott has accepted a call to the First Congregational Society.

**Southern New England.**—Rev. J. F. Moors writes encouragingly of the condition of the Unitarian cause in southern New England. He says: "Under the more positive preaching from our pulpits, and more earnestness and directness in our work, we are seeing our churches starting up into new life and power, church debts are getting paid off, church edifices repaired, and new hope awakened."

**Toronto, Canada.**—Rev. Hilary Bygrave has been giving a series of Sunday evening lectures to large houses on "The Positive Aspects of Liberal Christianity". The young ladies of the church are interesting themselves in a "Kitchen Garden", and the Young People's Association are having successful meetings devoted to the study of English authors and debates on public questions.

**Troy, N. Y.**—The Unitarian Society has been presented with a $5,000 lot adjoining the church.

**Turner's Falls, Mass.**—A new Unitarian church was dedicated here in December, costing $10,700; $2,000 towards this sum being a gift from Mrs. Chester W. Chapin, of Springfield. Rev. G. Reynolds preached the dedication sermon.

**Washington, D. C.**—The course of special sermons given in the Unitarian church this winter is to be twelve in number: the preachers being two from the West, namely, Dr. Eliot and Clay MacCauley, and ten from the East, namely, Collyer, Ames, Savage, Briggs, Wendte, Young, Reynolds, De Normandie, Clarke, and Herford.

**West Liberty, Ia.**—This town, located at the junction of the Chicago, Rock Island

and Pacific Railroad with the Burlington, Cedar Rapids and Northern, is a small city in the midst of a most fertile farming section. It has long been noted for its devotion to temperance, there having never been a saloon licensed within its limits. And in the rare cases of a saloon opening without a license it has soon been frozen out. Mrs. Cole has found here a large circle of people who were glad to get our word through the post-office mission. Taking a hint from this, Rev. O. Clute appointed meetings there on Sunday, November 29. A large congregation assembled at the first service and listened with interest. At the second service also the congregation was large and made up of thoughtful, religious people. There is a general desire that more meetings may be held.

**West Newton, Mass.**—Mr. Horace L. Wheeler has accepted a call from the Unitarian Society.

**Women Ministers.**—Iowa has the distinction of having more settled women ministers in the Unitarian church than any other State. Some years ago Rev. Mary A. Safford began work at Humboldt and Algona. The work increased on her hands, and soon Humboldt wanted her services all the time. Then Algona could think only of a woman minister, and secured the services of Rev. Ida C. Hultin. At length Sioux City organized, and among the possible candidates for its pulpit found no one to equal Miss Safford, whom it called and to whom it pays the same salary it would pay to a man. Then Humboldt, having prospered much under the services of one woman, looked around for another, and called Rev. Marian Murdock, under whom the work is prospering as of old. These are examples of what may be done by women of tact and training in our ministry. It would not be surprising if the pulpit of the future were largely occupied by able, devoted women. Already they largely outnumber the men in the school-room; possibly they will soon outnumber the men in the pulpit.

**The American Unitarian Association** at its December board meeting voted, among others, the following appropriations: $50 to Mr. McDougall, for missionary work in New Hampshire; $150 to Lancaster, N. H.; $200 to Bedford, Mass.; $100 to Castine, Me.; $500 to Exeter, N. H.; $350 to Beachmont, Mass.; $300 to Trenton, N. Y.: $350 to New Orleans, La.; $250 to Iowa City, Ia., for three months; $100 to Athens, Mich.; $100 to Omaha, Neb.; $1,000 to Minneapolis (Kristofer Janson); $750 to Indiana State Missionary; $3,000 to Rev. C. W. Wendte, for salary and expenses as missionary on the Pacific coast; $1,000 to Gen. Marshall for educational work at the South and among the Indians.

**Universalists.**—The Chicago Universalist churches are undertaking a mission movement on the north side; they have also recently started one at Woodlawn, at the extreme south of the city. The Church of the Messiah and All Souls church (Unitarian) and St. Paul's church (Universalist) held a united service at the Church of the Messiah on Christmas day, the three pastors taking part in the exercises. A similar united service was held at St. Paul's church on Thanksgiving day.

—Rev. J. Watson Smith, twenty-one years a Methodist minister, has joined the Universalist body in Massachusetts. He recently preached in Dr. Miner's church, Boston, with great acceptance.

—Rev. S. R. H. Biggs has accepted a call to Shelburne Falls, Mass.; Rev. L. R. Briggs to Brockton, Mass.; Rev. Dr. J. H. Chapin to Erie, Pa., and Rev. Augusta J. Chapin to Oak Park, Ill.

—Rev. C. E. Perkins of Clifton Springs, N. Y., is delivering a series of discourses on "Epochs of the Reformation", his special topics being: "Some Thirteenth Century Protestants", "The English Luther", Savonarola", "Zwingli", "Servetus the Unitarian Martyr", "Loyola and the Catholic Reaction", "The Huguenots", "The Puritans", "The Unitarians", "The Universalists".

—The parish at Lincoln, Neb., has begun the erection of a $1,200 parsonage.

—Special series of meetings are reported in East Cambridge, Mass., Ravenna, Kent and Brimfield, O., and elsewhere, with excellent results.

—The Sunday-school in Brattleboro, Vt., has 350 members.

—Rev. Dr. Rexford of Detroit has been making some vigorous criticisms, in his pulpit and in the public prints, of the action of the Young Men's Christian Association of that city in inviting Canon Farrar to lecture before their body. It is well known that the distinguished churchman is one of the most pronounced advocates living of the doctrine of eternal hope, and one of the sternest assailants of the dogma of an eternal hell. The Y. M. C. A. will not admit to its membership persons who hold such heretical views, and yet for money-making purposes the Association does not hesitate to give its practical endorsement to these views by inviting their advocate to lecture on its platform.

---

## FOUR MONTHS' WORK OF THE WESTERN SECRETARY.

At the meeting of the Directors of the Western Unitarian Conference, held in Chicago, December 15, Mr. Sunderland, made a report of his work done during the preceding three and a half months, since September 1. That the western churches may see how varied, extensive and important is the work which their general Secretary is called upon to do, we give a brief abstract of the report as follows:

One-third of the Secretary's time given,

as per contract, to his duties as Western Agent of the American Unitarian Association, in the discharge of which duties he had traveled within the time named 3,700 miles.

In the service of the Western Conference traveled 4,810 miles.

Written about 100 letters a month.

Represented the body at all the local conferences held in the west during the time, to wit: The Missouri Valley Conference, at St. Joseph, Mo.; the Indiana Conference, at Hobart; the Wisconsin Conference, at Milwaukee; the Illinois Conference, at Geneva; the Michigan Conference, at Midland.

Had charge for two months of an important pulpit to the extent of furnishing the church each Sunday with candidates or supplies.

Had similar charge of another pulpit for three months.

Made investigations at considerable length and pains regarding the moral character of three different ministers who wished to join our ministerial fellowship, two from outside the denomination and one from England, the investigations occasioned by reports received of the moral unworthiness of the applicants.

Arranged for Rev. Mr. Herford, of Boston, to make a two weeks' missionary preaching tour through the West in January; and corresponded with Mr. Savage with regard to doing the same.

Attended two ordinations of ministers, having charge of and making all the arrangements for one of the two.

Given much time to looking up suitable rooms for a new Chicago headquarters.

Has done more or less work over six seemingly dead Unitarian societies, with a view to bringing them to life again.

Has had correspondence with reference to the acquisition for our body of a church in Kansas, built under other auspices.

Has corresponded or done personal work in or concerning six new places, with a view to getting Unitarian movements started in them. In one new place, by going personally or getting other ministers to go, has carried on Unitarian services for four Sundays. At another new place has preached once, besides doing considerable personal work in looking up Unitarian families.

Has preached, altogether, in eleven different places on Sundays, going to one place twice.

Has been in constant correspondence and co-operation with four of the five state missionaries in the west. Has also carried on some correspondence with one of the New England missionaries with regard to missionary interests, and with several of the New York state ministers and workers with regard to a fitting missionary for that important state.

Has either corresponded or personally advised, or both, with five western churches regarding plans for new church edifices.

Has corresponded with two young men about going to Meadville to study for the ministry.

Has corresponded with three ministers of other denominations about joining our fellowship.

Has acted as a ministerial supply agent for fifteen churches or liberal movements, either securing them candidates or supplies, or else corresponding with men with reference to candidating or supplying for them.

Has served thirty-six ministers; that is, has either helped these ministers to places where they have preached or candidated, or else has corresponded with them and with churches with a view to securing them such places.

In addition to the above, has attended to the daily routine headquarters work, much of it laborious, incapable of being reported, yet important.

---

THE SECRETARY OF THE WESTERN CONFERENCE desires to say to all interested that he will speak on week evenings without charge, except for expenses, at places within reasonable distance of Chicago, where there is no Unitarian church, or where he can help the cause of rational Christianity by so doing, upon the following topics:

1.—What is Unitarianism?

2.—Channing and the Rise of Unitarianism in America.

3.—Theodore Parker and the Development of Unitarianism in America.

4.—Emerson as a Moral and Religious Teacher.

5.—Darwin: His Life and Work, with especial reference to the effect of his doctrine upon Ethics and Religion.

6.—Miracles in the Light of To-day.

7.—The Bible in the Light of To-day.

8.—Seven Great Sacred Books of Mankind.

9.—The Better Religion Coming.

For Sunday engagements Mr. Sunderland holds himself ready to answer calls to all parts of the west, wherever he can serve the general cause. He is glad to assist in organizing new churches, Sunday circles for religious conversation, religious study classes, Sunday-schools or Unity clubs, or to read papers or deliver addresses before any of these. Also he will be glad to assist pastors or state missionaries in holding series of meetings where the cause can be advanced by that means. He wishes to co-operate in every possible way with our pastors, state missionaries or ministers at large, and our workers in the west generally.

## CALENDAR FOR JANUARY.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Longfellow by Mrs. E. E. MARRAN.)

1. *Fri.*—Time is the life of the soul.
2. *Sat.*—Life is the gift of God, and is divine.
3. SUN.—*Thou [God] dost make the very night itself brighter than day.*
4. *Mon.*—O heart of man! Canst thou not be Blithe as the air is, and as free?
5. *Tu.*—Thy pathway lies among the stars.
6. *Wed.*—Toiling much, enduring much, fulfilling much.
7. *Th.*—The rays of happiness like those of light are colorless when unbroken.
8. *Fri.*—That is best which lieth nearest; Shape from that thy work of art.
9. *Sat.*—Only those who brave the dangers comprehend the mystery.
10. SUN.—*I see but cannot reach the height That lies forever in the light.*
11. *Mon.*—The life of man consists not in seeing visions, but in active charity and willing service.
12. *Tu.*—Let us labor for an inward stillness.
13. *Wed.*—Who dares to say that he alone has found the truth?
14. *Th.*—In all things the supreme excellence is simplicity.
15. *Fri.*—Nothing useless is or low; Each thing in its place is best.
16. *Sat.*—Sorrow and silence are strong, and patient endurance is godlike.
17. SUN.—*Not he that repeateth the name, But he that doeth the will.*
18. *Mon.*—For Thine own purpose Thou hast sent the strife and the discouragement.
19. *Tu.*—Glorious indeed is the world of God around us, but more glorious the world of God within us.
20. *Wed.*—Let our unceasing earnest prayer be too for light.
21. *Th.*—In ourselves are triumph and defeat.
22. *Fri.*—Only those are crowned and sainted Who with grief have been acquainted.
23. *Sat.*—Love is sunshine, hate is shadow.
24. SUN.—*Do thy duty, that is best; Leave unto the Lord the rest.*
25. *Mon.*—The strength of criticism lies only in the weakness of things criticised.
26. *Tu.*—Know how sublime a thing it is to suffer and be strong.
27. *Wed.*—We ought sometimes to be content with feeling.
28. *Th.*—Round about what is, lies a whole mysterious world of what might be.
29. *Fri.*—All common things, each day's events, are rounds by which we may ascend.
30. *Sat.*—Honor to those whose words or deeds Thus help us in our daily needs.
31. SUN.—*O day of rest! How beautiful, how fair! Day of the Lord, as all our days should be!*

We call attention to our monthly calendar, with its *thought gem* for *every day*. The selections this month are from Longfellow. Next month they will be from Whittier, and later from Emerson, Bryant, Lowell, Browning, and others. We hope many of our readers will adopt the daily practice of *committing* these beautiful selections from our standard poets to memory.


## SENT FREE TO ALL APPLICANTS:

TRACTS and SERMONS published by the American Unitarian Association, on almost every vital subject of religious thought now prominently before the public.

Among the LATER tracts issued by the Association are the following:

"Unitarianism a Positive Faith"—By Minot J. Savage.
"What is Left after the Questioning of Our Time?"—By Brooke Herford.
"Christianity Permanent"—By Francis B. Hornbrooke.
"False and True Liberalism"—By J. T. Sunderland.
"A Word with the Pew; or, Helping the Minister"—By Minot J. Savage.
"Wrestling and Blessing"—By Wm. C. Gannett.
"Christianity as Christ Preached It"—By Brooke Herford.
"What Think Ye of Christ?"—By Stopford A. Brooke.
"The Doctrine of Prayer"—By Charles F. Dole.
"The Immortal Hope"—By John W. Chadwick.
"The Need of Liberal Christianity in the Midst of Liberal Orthodoxy"—By John C. Kimball.
"Popular Objections to Unitarianism Considered"—By Wm. L. Chaffin.
"Why am I a Unitarian?"—By James Freeman Clarke.
"Eternal Punishment"—By T. Starr King.
"Unitarian Belief Stated in Bible Language"—By James C. Parsons.
"The Rising Star of the Liberal Faith"—By Wm. P. Tilden.
"Semi-Detached Unitarians"—By Arthur M. Knopp.
"Church-Going, Past, Present and Future"—By James Freeman Clarke.
"The Layman's Responsibility for the Church"—By Hon. George D. Robinson.
"The Duty of the Church in Cities"—By Edward E. Hale.
"The Unitarian Principles"—By Edward E. Hale.
"The Gospel that Jesus Taught"—By Charles A. Allen.
"The Layman's League (How to keep our Churches Filled). By Samuel J. Barrows.
"The Organization of Churches and Parishes, and their Methods of Work."

Also several German and French Tracts setting forth the Principles and Doctrines of Unitarianism.

*Send for full list of more than one hundred different tracts, all free to applicants. Address either*

**American Unitarian Association,**
7 Tremont Place, Boston,
*or*
**Western Unitarian Conference,**
175 Dearborn St., Chicago.

## Unitarian Books! Catalogue Free!

THE BOOKS PUBLISHED BY THE American Unitarian Association (77 in number—from Channing, Parker, Freeman Clarke, Dewey, Peabody, Martineau, Hale, Eliot, Bartol, Kate Gannett Wells, W. C. Gannett, Hall, Barrows and others—embracing the best literature of American and to some extent English Unitarianism) are kept on sale both in Boston and Chicago, and may be ordered from either place. Address AMERICAN UNITARIAN ASSOCIATION, 7 Tremont Place, Boston, Mass., or Room 94, 175 Dearborn street, Chicago, Ill.

*SECOND EDITION.*

## The Story of Religion in England.

BY BROOKE HERFORD.

The Right Hon. W. E. Gladstone writes in reference to this book: "I have examined it with interest, and I observe with pleasure the kindly manner in which he —the author—seeks to treat of those from whose opinions he may seriously differ."

"The book is worthy of a cordial welcome, even from those whose point of view is different from that of the writer in some respects, but who share his devotion to that which is great and noble in English Nonconformity."—*Literary World.*

Price, $1. Will be mailed free on enclosing price to the

**Unitarian Sunday School Society,**

7 Tremont Place, BOSTON, MASS.

## What is the Bible?

**By J. T. Sunderland.**

SECOND EDITION. Price $1.00.

"We heartily commend this little volume as an admirable rationalistic account of the organized growth of the Bible, and the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

"It is undoubtedly the very best book on this side of the question that has ever been printed in this country." —*Chicago Times.*

"We know of no treatise in which information so large and various, upon a theme of superlative importance, is made accessible."—*New York Sun.*

"We have nothing but admiration for the spirit of this book."—*Unitarian Review.*

*Sent, postage paid, on receipt of the price named above, by*

**American Unitarian Association,**

7 Tremont Place, Boston.

BROWNING CALENDARS FOR 1886. Beautiful and useful. Prepared by Rev. J. Ll. Jones. Price 50 cents. Order from Western Unitarian Sunday School Society, 175 Dearborn street, Chicago.

*NOW READY: A New Volume of*

## Sermons by Henry W. Bellows, D. D.,

Minister of All Souls Church, New York, 1839 –1882. Selected and Edited by his son, RUSSELL N. BELLOWS.

CONTENTS.

1. Salvation: the Modern Meaning of the Term.
2. God is Light.
3. Spiritual Spring-Tide.
4. Views from High Places.
5. The Holy Spirit.
6. The Significance of the Least Among Human Souls.
7. Self-Renunciation.
8. Work and Rest.
9. Hereditary Faith and Piety.
10. Josiah, King of Judah: a Sermon for Young Men.
11. Jacob's Wrestle with God.
12. Faith in Man's Spiritual Worth.
13. The Simplicity of True Religion.
14. Unworthy Conceptions of God.
15. Feeling and Thinking: their Relative Place in Faith and Piety.
16. Personal Experience the Key to the Secret of Religion.
17. Poetry in the Bible, and its Place in Religion.
18. The Glory of Doctrine: its Tendency to Produce Holy Living.
19. Jesus Christ: His Nature and Claims.
20. Personal Immortality.
21. The Resurrection of Human Nature.
22. The Common Faith.
23. The Distinctive Mission of Unitarian Christianity.
24. Christianity and the Church to be Credited on their Merits.

The volume is a small octavo, of nearly 400 pages, handsomely printed with large, clear type, and substantially bound in cloth. Price $2.00. Orders for this edition, enclosing the price of subscription, should be addressed by mail to Rev. RUSSEL N. BELLOWS, 109 East 15th St., New York, N. Y. The book will be delivered to subscribers free of charge, by messenger or through the post-office.

## THE UNITARIAN REVIEW.

**James De Normandie, Editor.**

The January number for 1886 will begin the twenty-fifth volume of this well-established periodical.

Beginning with this volume the price to clergymen will be TWO DOLLARS PER YEAR, making it the cheapest as well as best American theological and religious magazine. Address:

**Office of THE UNITARIAN REVIEW,**

No. 141 Franklin street, Boston.

## The Gospel Banner.

**A Universalist and Home Paper.**

**Published at Augusta, Maine. Has a large weekly circulation in New England, and many readers in the Middle and Western States. Rev. I. J. MEAD, Editor. Price $2.00 a year.**

☞ *FOUR NUMBERS SENT FREE TO ANY ADDRESS NOT ON OUR LIST. ADDRESS:*

**MEAD & VICKERY,**

Augusta, - - Maine.

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. I. CHICAGO AND BOSTON, FEBRUARY, 1886. No. 2.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. Oscar Clute, . . . . Iowa City, Ia.
Rev. Robert Collyer, . . New York.
Rev. Charles G. Ames, . Philadelphia.
Rev. George L. Chaney, . Atlanta, Ga.
Rev. H. Price Collier, . Hingham, Mass.
Mrs. J. T. Sunderland, . Chicago.

*All communications to be addressed to*
Rev. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

## HOW UNITARIANISM BEGAN IN ENGLAND.

Considering how near akin America and England are, it is surprising how little they know of each other. I have been especially struck by finding how little our Unitarians in this country know of Unitarianism in England. Again and again friends have said to me: "I suppose there are very few Unitarian churches in England." Sometimes I could not resist the temptation to answer: "Well, Great Britain is about the size of an average one of our thirty-eight states, and there are rather more Unitarian churches in that little island than there are in all the states together!" That is only the bare skeleton of the fact, however. It wants clothing in flesh and blood. I want to make this fellowship of our English Unitarian churches something of a living reality to the readers of this magazine, that they may know something of their history, of their curiously varied social character—for Unitarianism has a large part of its strength in England among the artizans and common people—and of their religious life and ways.

The establishment of distinct Unitarian churches in England dates back to 1774—about a quarter of a century before any movement of the kind in the United States. But centuries earlier than that, Unitarianism began in England as an individual opinion, and an opinion held by some very remarkable individuals.

It began in England almost as soon as the Reformation began. In England, as in Switzerland, France, Poland and Hungary, there were many thinkers who could not stop where Luther or Calvin stopped. The Reformers had taught men to read the Bible for themselves, and they *did* read it. So Servetus the Spaniard read it, and could not find the doctrine of the Trinity in it, and was burned for his book in which he called upon the Christian world to return to the pure Christianity of Christ. So Valentine Gentilis the Italian read it, and was beheaded at last as a Unitarian. And even before these men's names were known in England, there were English men and women who were reading the New Testament in the same simple, straightforward way, and who could only find there the old simple teaching of One Almighty God, and Jesus Christ as a great holy teacher—but not God.

It is not easy to trace the earlier instances of this heresy, for the name "Unitarian" was not then known. Sometimes they were called "Anabaptists", which was one of the common epithets of contempt in the sixteenth century, for many who not only rejected the mass, but those idolatrous ideas of Christ's supreme deity on which the mass was founded. A number of these Anabaptists went over from Holland to England about 1535, to escape from persecution; but they found that the laws against heretics had just been revived in England; and so when they began in their simple, outspoken way to talk their new ideas among their neighbors, they were soon taken off to prison, and the old historian, Stowe, tells us how—sometimes three or four at once—they

"bore their faggots" at Paul's Cross and were "brent". We have a glimpse of their opinions in Strype's enumeration of the "heresies vented abroad" at this period, amongst which he classes the following: 1. A denial of the doctrine of the Trinity. 2. The assertion that Jesus Christ was only a man, and not true God. 3. The doctrine that the only benefit which men receive from Jesus Christ consists in their being brought to the true fellowship of God —just an anticipation of the "moral influence" theory of Dr. Bushnell and the New Orthodoxy. He mentions one John Assheton, a priest, who held all these notions, and who in 1548 was brought to trial for them. But Assheton explained them all away when he came before the archbishop, and signed a recantation, and so he was not "brent". But there were many plain people who could not explain things away as a priest could, and so had to suffer. Chief among these must be remembered Joan Boucher, a lady of Kent who was burnt in 1550. She had been an earnest student of the Bible, and was one of those who welcomed Tyndale's translation of the New Testament into English, and did all she could to spread the use of it. When that English New Testament was condemned, she used to tie copies of it under her skirts, and so even took them to court, where she was well known—so well known, that the young king, Edward VI., refused at first to sign the warrant for her execution, and only did it at last with tears in his eyes, on Cranmer's urging. It is not easy to make out exactly what the heresy was for which she was condemned, but it was for some opinion contrary to the incarnation, and when sentence of death was pronounced against her she spoke right up in court and said to her judges: "It is a goodly matter to consider your ignorance! It was not long since you burned Anne Askew for a piece of bread; and yet came yourselves, soon after, to believe and profess the same doctrine for which you burned her"—a home-thrust for those judges, now Protestants and obliged to deny the "real presence" in the sacrament!— "and now, forsooth", she went on, "you will needs burn me for a piece of flesh; and in the end you will come to believe this also, when you have read the Scriptures, and understand them." In Smithfield, the chaplain, standing by the pile of faggots, tried to convert her. But she bantered him, charged him with falsehood, and told him to let her alone and go home and read his Bible!

But flames could not extinguish the truth, or put into the New Testament anything but the old simple truth of Christ as a great holy teacher—but not God. The story of all that struggling time following the Reformation is dotted with the names of Unitarian martyrs—"Arians" as they were mostly called. George Van Parris, a German refugee from Mentz, burned in 1552, for denying the deity of Christ, and Patrick Patingham, burned in 1555. A curious illustration of the bitterness with which these opinions were regarded by the orthodox, comes to us in a quaint old pamphlet that has been preserved: "*An Apology of Jhon Philpot: Written for Spittyng on an Arian; with an invective against the Arians*, the veri naturall children of Antichrist." Philpot was Archdeacon of Winchester, and was himself in prison under Queen Mary for Protestantism, when he fell into controversy with one of his fellow-prisoners. This man took the ground that "God was no otherwise in Christ than God was in *him*, and that *he* might be without sin as well as Christ"—and it was in his horror at these sentiments that the archdeacon spat upon him, as he afterwards said, for the honor of Christ!

Queen Mary died, but still, under Elizabeth it was not much better. In 1579 W. Hamont, a plough-wright, and in 1583 John Lewis, went the same fiery road for the same heresy, and as late as 1611 Benjamin Legatt and Edward Wightman shared the same fate. It was about the former of these—a man of great knowledge of the Scriptures, and of blameless character—that "quaint old Fuller" wrote: "The poison of heretical doctrine is never more

dangerous than when served in clean cups and washed dishes."

No contumely, however, and no peril, could keep men from thinking. All through the ferment and struggle of the early years of the seventeenth century there is a steady undercurrent of Unitarian thought. The Latin catechisms and treatises of the Socinians—the Unitarians of Poland—were being much read. In the canons adopted at the Synods of London and York in 1640, there was a special article directed against the "damnable and cursed heresy" of Socinianism and Arianism, and the importation and sale of books advocating it were forbidden, *except in the case of certain specified privileged persons in the church and the universities.* But this exception was fatal to the object of the embargo. The books came in, and they were read. In the time of the Long Parliament it was openly preached in some of the London churches that "Christ was a prophet, and did miracles, but not God". The Puritans hated the doctrine with all the zeal of Calvin himself, and in April, 1652, the sheriffs of London and Middlesex were ordered by parliament — the *Puritan* parliament—to seize all the copies they could find of the Racovian Catechism (*i. e.*, of the Polish Socinians at Racow) and have them burned. But still the doctrine spread, and in 1655 Dr. Owen writes that "the evil is at the door; there is not a city, a town, scarce a village in England, where some of this poison is not poured forth."

Not all, however, even of those who themselves were orthodox, were so bitter against these doctrines—*new* doctrines they were called, but in reality they were as old as the Sermon on the Mount. Oliver Cromwell himself was of a more tolerant spirit. His first act when he was chosen Protector was to promulgate "an instrument of government"—a "constitution" we should call it in these modern days—which distinctly set forth that none should be disturbed in their religion, who were agreed upon "*Fundamentals*". But what *were* "fundamentals"? A Parliamentary committee was appointed (1653) to settle this, and among the ministers called in to give their counsel was the celebrated Richard Baxter. He proposed that all that should be required should be the acceptance of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, "for these", said he, "contain all that is necessary to salvation, and hath been, by all the antient churches taken for the sum of their religion." "But", said Owen, and Cheynell, and the orthodox extremists, "a Socinian or a Papist could subscribe to this!" "So much the better", said the noble old Puritan saint; "so much the better, and so much the fitter to be the mother of our concord."

But that was not to be. Unitarianism was still to be a crime against the law; and though the law gradually ceased to be enforced, yet it was only in the year 1813 that the penal laws against Unitarianism were finally removed from the statute book.

BROOKE HERFORD.

---

## ETHICAL CULTURE CONTRASTED WITH RELIGION.

Human nature does not rest contented with the merely moral or ethical mode of culture. The rule is that that method leaves the man in whom self-consciousness awakens dissatisfied, hungry, yearning for something more, something he feels to be higher and deeper, even when he does not clearly discern what it is. An element in his nature has not been touched, has not received its nutriment and culture. The heart is conscious, dimly or clearly, that the mere rectitude of the outward life, the mere purifying and regulation of the outward character, leaves still a profound work undone, which must be done, or the man remains undeveloped in his profoundest part.

This was exactly what the rich young man who came to Jesus had become conscious of. He had done everything which mere morality suggested, or could suggest—but still he was dissatisfied. He was hungering for something deeper. "Master, what shall I do

that I may have *eternal* life?" The life of mere formal obedience to the commandments—the life of mere morality—was not enough for him. It was not *nourishing* him.

This has been the experience of countless thousands of other men; it is the characteristic experience of all souls who wake up to a real and profound self-understanding. Read religious biography the world over; read the history of Buddhism, of Stoicism and other philosophies, as well as that of Christianity, and you find it on every side the characteristic fact in human nature. Continually you find those whom you would call the best men, those whose attainments in the moral life had been the very finest and noblest, crying out the most beseechingly for this other and deeper culture.

Such testify unanimously that mere moral training is insufficient; that it does not go to the root of the matter; that there is something in us which must be reached, awakened, vivified, or all the rest is vain and empty. St. Paul's writings ring with this confession, assertion and beseeching. He was a Pharisee, like the rich young man; he had had the most systematic moral culture that was ever given to any society. There was not a commandment he had not kept; not a moral law he had broken. But the hunger of his soul was so unsatisfied that in the same breath in which he asserts all this, he abases himself, calls himself the chief of sinners, declares that he counts it all but as offal, if so be he may win *the other thing*—that other thing of which Jesus—he that spoke to the rich young man—was to Paul and is to the world, the symbol.

Now what *is* this other thing? It is not so easy to speak clearly of profound things as of superficial ones; we have to indicate them, often, rather than describe them; we have to use metaphors and analogies from the superficial life. But it is still possible to make this other thing intelligible, at least to those who desire to know it.

The experience of mankind, I have said, and especially the experience of the grandest, profoundest examples of mankind—the example of our Jesus, the example of Buddha in the East, the example of myriad Christian saints, and whole schools of heathen philosophy—reveals the existence within us of *a life below the mere life of outward relations.* Self-consciousness, actively aroused, discloses to us as the reality of our being, an essential principle, vital, organic, inaccessible to every sense, but the root of self-consciousness, and expressing itself in character. In this central principle all virtue has its root. It is the seat of motive. From it proceeds all conduct. It is the *man* in each of us. Often it is called the heart. And Jesus says, out of the heart proceed evil thoughts as well as good ones. "As a man thinketh with his heart," says the Old Testament, "so is he."

Now it is on this essential principle that religion fastens as the one real aim and end of its work. Morality, ethics, the Jewish system, aim at the expressions of it in conduct, in habit and life; they seek to regulate these and so produce a practical conformity of the moral economy to the laws and standards of right. Religion discerns that this method is superficial. It says, as this essential principle is a vital thing, the way to produce real results of good in its expressions of itself in character, is to make the essential principle itself good, healthy, vigorous, active, alive; it is to arouse in it a sense of its affinity with all goodness, all holiness; to reveal to it its dignity, its worth to itself—to arouse, in a word, its own self-respect. "Make the tree good," said Jesus, "and the fruit will be good."

So religion does not, *characteristically*, go to men with rules of life and conduct, as the moralist does; it does not go to them urging them to the practice of particular virtues; *i. e.*, this is not its *characteristic* method. It includes all this, and incidentally exacts all this; but its characteristic effort is to get below all this and reach the springs of character and conduct in the heart. It, indeed, exacts the virtues by an essential implication; but when it goes to a man it does not *begin* by say-

ing, "Thou shalt do no murder", "Thou shalt not bear false witness"—it *goes right by all this* down to the *roots* of all the virtues in the *heart*. It goes to the man himself and says to him, "Come up higher; renew thyself; repent; be transformed; arouse to a new life; thou must be born anew." It seeks to vitalize the roots of character; to purify all the springs of it; to purge, regenerate, make new—and then it knows that all actual virtues and a thousand graces of character will follow inevitably.

Jesus' characteristic figure, none too strong for this radical effort which religion initiates within a man, was that of being "born anew". The totalness and the travail of the experience are both happily implied. "Except a man be born anew," said he to Nicodemus, "he cannot see the kingdom of God." Self cannot enter there, for self is the essential thing in sin. It is certainly a good thing to purify the habits of life; to accustom a man to practice as much as possible of rectitude in its various forms; all this *helps*. But until a man has risen above *himself*—has dedicated *himself* totally and unreservedly to holiness, to the right, to the good—the radical, the comprehensive thing, the eternal thing, the only thing of real value and consequence, remains undone.

Why do we call it religion, this principle which invades our peace, calls us to unending struggle, but holds out to us our only sure joy?

The words "morals", "ethics", both come from roots which mean "habits", "manners", and imply that externality and superficialty by which morality, divorced from religion, is necessarily characterized. But the word religion seems to mean, in its origin, obligation, binding, and that is the real force of the word now. Religion is that principle which *binds* a man to his ideals; which goes down to the essence of our being and binds us there, to the truth, to holiness, to the right. The rigor of it, the uncompromisingness of it, are hinted in the name which this principle has taken on.

And as the religious consciousness, discovering to a man the eternal quality of his own nature, universally reveals to him, also, a kindred nature, spiritual and sympathetic with himself, but infinite, the source of all spirit, the agent of all processes and events, the religious sense especially binds us to God. The soul which awakens to know itself feels its inextricable obligation to virtue, to holiness, to self-conquest, *and* to the Infinite Spirit. It cannot separate itself from God. In him is, consciously to itself, its life. It *must* have the peace which comes of his felt approval —of a union of the human will with the divine.

Herein is the final strength of religion. As it is a different thing from morals, in that it radically cultures the essential principle of the human organism and so supplies, what morality does not,supply, a permanent aim, and a reason for virtue, so it rejoices and blesses the soul by introducing it into union with the all-perfect, infinite, all-pervading Spirit. No joy can be complete which is not shared. No finite soul can supply all the joy and strength and peace each finite soul requires. Religion, awakening and reviving humanity, regenerating it, renewing its principle of life, enables it, through the conquest of self, to enter into at-one-ment with God.

JOSEPH MAY.

---

## "HE WENT AWAY."

"And he was sad at that saying and went away grieved."—*Mark x.*, 22.

Unto the Lord he came,
With all the ardor of impetuous youth,
Eager from him to seek immortal truth.
Untarnished was his fame;
No evil deed of shame
Had touched him with its blight, yet he would turn
Of Christ to learn.

The blameless life he knew
Was not enough—the spirit stirred within
And bade him try eternal life to win.
He sought with purpose true
Some noble deed to do,
That at the gates of heaven he might stand
And grace demand.

Thus Jesus saw him kneel
Before him on the ground, and from his eyes
Beheld his soul look forth without disguise,
Full of impassioned zeal,
And artless to conceal
The conflict of the spirit's nobler claims
With selfish aims.

Christ loved him, though he saw
That in his heart the germ of evil lay,
Ready the better purpose to betray.
He had fulfilled the law;
But conscience asketh more—
The sacrifice of selfish, vain desire—
Ere soul aspire.

"One thing thou lackest still—
Sell all thou hast and give it to the poor,
And thou shalt have the treasures which endure."
Christ's words awoke no thrill;
They only seemed to chill
The ardor of the youth. Did he obey?
"He went away."

"Leave all and follow me",
The Saviour says — the rich man hears and sighs;
How can he make the needful sacrifice?
He seeks some empty plea
That his excuse may be.
This life is still so near,—and faint and far
Heaven's glories are!

"Leave all and follow me".
Death speaks, the nerveless hand forgets to clasp
The gold that falls unnoticed from its grasp.
Earth's joys, how soon they flee!
How long eternity!
Repentance cannot bring again that day
"He went away."

CHARLOTTE C. ELIOT.

## DR. BELLOWS AND THE SANITARY COMMISSION.

The publication of a volume of sermons from Dr. Bellows sets us thinking afresh of that powerful personality whose disappearance from the stage of action four years ago was scarcely more a loss to us as a denomination than it was to the nation. And as is the case with so many others of the men of the generation just passing away, we immediately associate him with that great national struggle for the nation's life which will forever give a sad prominence to the third quarter of this century of American history. But his connection with that struggle has this charm and glory, that its influence was not to swell but to lessen the stream of blood that flowed, not to create wounds and suffering and heartbreaks, but to heal and assuage and bless. If Dr. Bellows had never performed any other public service than that which he rendered as the principal organizer, and from first to last the president, of the United States Sanitary Commission, he would still deserve a place second to few in the love and honor of his countrymen.

The work done by that commission was one of the marvels and glories of our country and age. Of no chapter of our national history ought any American to be more proud. Across the dark cloud of that awful war which draped the whole land in mourning for sons and husbands and fathers slain, the beautiful mercy of the Sanitary Commission, carrying relief and loving ministration to the wounded, the sick and the dying, throws at least one ray of heaven's divinest light. Other nations, in other wars before our own, had done something in voluntary, spontaneous ways to afford succor and relief to wounded and sick soldiers in the field. Especially the work of this kind done by the English under the lead of Florence Nightingale, in the Crimean war, attracted wide attention and elicited great praise. But such kind of work, where done at all, had always been undertaken long after the suffering had begun, and only came in as a tardy expedient. But within a week after our war broke out, Dr. Bellows and two other gentlemen of New York had laid their heads together and said: Why cannot we do better? why cannot we organize at once a movement that shall anticipate the needs created by the war —and that shall aim at two things: first, to prevent as far as possible the unnecessary sickness and mortality of camp life, by introducing everywhere, from the first, strict sanitary regulations; and secondly, to have ready on

the field, for time of need, a corps of competent volunteer nurses, surgeons and medical attendants, provided with lint, bandages, and supplies of medicine, delicacies and provisions, so that when the battle does its awful work, at least as much suffering as possible may be alleviated, and as many as possible of the wounded may be saved? That was the germinal thought. That was the purpose that stirred in the hearts of these three men, and finally after great persistence and effort and discouragement got itself embodied in that noble organization which saved the lives of thousands of our brave men, and prevented or relieved more suffering than words can tell. Though the movement for the organization of such a commission was started early in the spring of 1861, so much opposition was manifested to it by the medical staff of the army, and by the war department at Washington, that not until the 9th of June was an order issued by the government appointing ten men, with such others as they might choose, "a Commission of Inquiry and Advice in regard to the Sanitary Interests of the U. S. Forces".

This done, the first work of the commission was to see that a thorough inspection was made of all the camps of the army. This inspection brought to light most startling revelations. The result was a radical revolution of the sanitary regulations, practices and condition of the camps.

The next work of the commission was to get the medical bureau of the army reorganized, and thus made vastly more efficient. The next was to organize the hospital transport service. "This included a great variety of arrangements to facilitate the comfortable transportation of the soldiers to the field, and especially to aid them when returning wounded and sick in search of a hospital. Temporary homes were provided, at which they might be fed and might rest for an hour or for days. Floating hospitals, with nurses, medicines and delicacies, were carried up and down the rivers and along the coasts as near as possible to the scene of conflict. * * Finally the so-called hospital cars were fitted up, which were controlled by the society and used for its service."

Two separate corps, one principal and the other auxiliary, were organized to afford prompt relief upon the battlefield.

A corps of workers was organized, called the Special Relief Service, whose duty was "to distribute clothes to the needy; to procure special delicacies for the sick; to accompany discharged soldiers to the pay offices; to receive and forward money; to answer letters of inquiry; to obtain certificates for arrears of pay; to distribute reading matter through the camps, to telegraph to friends of soldiers very ill; to furnish special delicacies to feeble soldiers in the barracks; to furnish timely and grateful aid to emaciated, sick, half-starved men who were returned as discharged prisoners from the enemy; and finally to prepare, at enormous trouble and pains, a directory of the inmates of all the hospitals of the army, by which the place of every soldier who had been or still was in hospital anywhere in the service could be traced out for anxious and helpless friends, and his condition or his death could be accurately determined. This directory recorded the names of more than 600,000 soldiers."

This gives something of an idea of the many-sided, arduous and important work the Sanitary Commission had to do at the front. But a work hardly less vast or important had to be organized and carried on at home—to supply the workers, the provisions, the materials and the money necessary to carry on the operations at the seat of war. Seven thousand auxiliary home societies had to be organized throughout the North. Vast fairs had to be planned and managed and carried forward to successful results in our great northern cities. The Sanitary Commission in its four years of operation distributed $15,000,000 worth of supplies for the sick and needy soldiers, furnished by the people at home, and expended about $5,000,000 in cash contributed for the same purpose.

How vast was the responsibility and

labor connected with the creation and management of all this stupendous enterprise, can better be imagined than told. Nor will the good it accomplished ever be estimated.

What a monument of glory will this forever be to Dr. Bellows, as the one who did more than any other to bring the association which accomplished it into existence, and to carry it forward to the successful achievement of its full aim. Thousands of other persons of course worked with him, but his was the leader's voice and brain and heart.

In all the careful plannings of the commission to avoid collision with the military authorities or the army medical authorities, or to systematize and extend the work to be done, whether at home or at the front, no head was wiser than that of the President of the Commission. In times of gloom and discouragement no heart was braver. His hand wrote the appeals that electrified the nation and made friends for the Commission everywhere, from Maine to Oregon. Whenever there was trouble between the organization and the authorities at Washington, none could clear it up so soon as he. Whenever there was a great meeting of extraordinary importance to be addressed in favor of aid for the soldiers, in the east or the west, Dr. Bellows's presence and eloquence were felt to be indispensable. At one time, when funds were low, and the courage of many was at its ebb, he went away to the Pacific Coast, and as a result of his eloquent appeals there, brought back more than $1,000,000 in gold for the Sanitary Commission's work.

Truly, as long as the war of the rebellion shall be remembered, the U. S. Sanitary Commission will be held in honor. And while the Sanitary Commission is known to history, the name of Henry W. Bellows will be a shining name. J. T. S.

---

## "BEFORE THE FOUNDATION OF THE WORLD."

Some people are very much puzzled by those passages in the New Testament which seem, at first sight, to speak of Christ as if he must have pre-existed. They can see—what is clear to every one who reads the gospels without a preconceived idea in his mind—that the general picture of Christ presented in them is that of a man. And indeed it is evident, that by those actually about him, he was never taken for anything else but man. Evidently even his own kindred had no idea of anything more, for we actually read that they sent to take him home, thinking he must be out of his mind even to set himself up as the Messiah. (See Mark iii., 31–35, as explained by verse 21st of same chapter.) And yet here and there in Christ's teachings, or in the apostles' writings about him, there occur expressions which sound like the assertion of a nature quite beyond that of man. For instance, in the gospel of St. John (viii., 56), Christ, speaking to the Jews, says, "Your father Abraham saw my day and was glad", and two verses further on, in answer to their contemptuous reply that he was not yet fifty years old, he adds, "Verily, verily I say unto you, before Abraham was, I am." Then in his prayer at the last supper, also in the fourth gospel (xvii., 5), he prays, "Now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was." What that glory was, that he was praying for, is seen at once by remembering the other occasion when he spoke of his glorification. It was (St. John, xii., 23) when his disciples had come and told him that some Greeks were asking to see him, and he was so struck by this sign of a work beginning among people from so distant a land, that he broke out into those joyful words: "The hour is come that the son of man should be glorified!" He meant: glorified by his gospel being accepted and men's hearts being turned to God. He was about to perish, but he felt that he should not die in vain. "I, if I be lifted up from the earth, shall draw all men unto me." But what about it being a glory that he had with God "before the world was"? These sound strong expressions. But the question is: What did he really mean by them? The difficulty passes

away the moment you look at the way in which the apostles speak in the same line of thought. You see then that it was not any *personal pre-existence* they were thinking of, but of how Christ and his great work, and his life and death, and *they themselves also and their work*, all pre-existed *in the mind and purpose of God*. You see this by finding that the very same language is applied where it *could not* mean actual pre-existence. For instance, Christ is spoken of as "the Lamb slain from the foundation of the world". They could not have meant *that* literally, anyhow! But we come at what they did mean, and what their master meant, by looking at the passages in which this same language is applied, not to Christ, but to his followers. Thus in Christ's great parable of judgment (St. Matt., xxv., 34), the word is: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." More clearly still, St. Paul, speaking (Ephes., i., 4) of himself and his fellow-disciples, says: "He hath chosen us in him [i. e., in Christ] before the foundation of the world." And finally St. Peter (First Epistle, i., 20) puts the matter beyond all doubt, in speaking of Christ as "a lamb without blemish and without spot, who verily was *foreordained* before the foundation of the world." All this shows that they used this kind of language, not to affirm the actual *existence* "before the world", either of themselves or of their master, but to express their intense feeling that all this life and work of Christ was not a mere accident of that time, but part of the great world-plan of the Almighty, always present in his thought and purpose: This coming of Jesus, the meek and lowly Jesus, in so much humbler guise than his people had looked for their Messiah, was still the very thing God had been all along purposing. They would not admit that the Jews could have thwarted God's plan, even in crucifying him! God had foreseen it all, taken it all in, provided for it all. Christ's ministry, Christ's cross, Christ's disciples, Christ's ultimate glory—the whole thing was simply the working out of what God had been leading on from the beginning; it had all existed in the divine mind "before the world was". They put it very strongly, and yet, the more you read it, the more clearly you see that they were not thinking of anything like the rigid Calvinistic doctrine of "election", nor as in any way interfering with man's responsibility. It was simply a grand, trustful, triumphant sense of God's eternal will overarching all, crowning all, surrounding, with its beneficent control, the movements and caprices of the changeful world. It was the same thought, shaped in old Hebrew phrase, which Tennyson utters in that great word of his, of

> "one far-off divine event,
> To which the whole creation moves."

B. H.

---

## A SON'S ADVICE TO A FATHER.

### I.

#### PREFATORY.

My Dear Father:—Since I joined the firm of ——— & Co., in the capacity of the "Co.", I have been led to think a good deal on the responsibilities of my position. You see I have always held—especially since I read Robert Collyer's sermon on "Childhood"—that the real hope of the world lies in the young people. Indeed, I have sometimes thought that a movement for the advancement of children's rights is quite as important as that in which Aunt Jane is so interested — the rights of women. This, however, can wait. I have often endeavored to discharge my own duty as a son by giving you advice in private, though not altogether with the success I could desire. But latterly I have felt that something more is necessary. At the age of 26, and in business on my own account, I feel that I shall not be young much longer, and my approaching marriage warns me that the time draws on when I may have to take my place among the recipients, rather than the givers, of advice. Under these circumstances it has occurred to me that it might be useful if I were to throw together the results of my observation into the form of familiar and friendly letters. Perhaps, indeed, these

might be useful to others besides the one parent whose claims upon me I so deeply feel. There must be many men in the ministry, my dear father, similarly circumstanced to yourself, but without sons capable of giving those counsels which men in middle or somewhat advanced life so urgently need. I feel for people so situated. I hardly know where they are to look for guidance. Plenty of books have been written, from Lord Chesterfield's time to this, embodying the advice of fathers to their sons—books well meant, I am sure, but now quite *passe*. In fact they were based on the old patriarchal ideas of the filial relation, now universally regarded as the relic of a barbarous age. But the wiser philosophy of filial and parental *equality* (for I do not think it wise to insist on more than this), though generally acted upon in domestic life, has not yet had time to construct a literature of its own, and I am not aware of a single volume of well-considered advice from a son to his father.

In the matter of *ministerial* life and work this want is especially pressing. Before I was old enough to think—I will not say for myself, but for *you*—I remember the earnestness with which you used to insist upon the importance of the young life in the church, and upon the necessity of adapting your services to them. And yet I think that ministers are as slow to ask for the advice of the young, as they are to take that of the old. Now I combine in my own person the double qualification for giving such advice, that I am both young, and—a layman. My youth will enable me to give words of affectionate counsel to our older men like yourself, while my position as a layman may justify me in giving even to our younger ministers advice, which, you well know, my dear father, it would be useless for their older brethren to offer. I propose to publish my counsels in a series of letters to our new magazine, and can only hope that they will be received in the same cordial spirit in which they are given.

CONCERNING "MAKING A BUSINESS OF IT".

When Cousin Tom was ordained last year at Grumbleton Center, I got off for half a day and went with the rest, for I used to like Tom at school. I cannot say I was much taken with the ordination service; there seemed to be too much in it, for my taste, of telling the people that they must not expect very much from a young man; and more than one of the speakers laid it on Tom to be sure and keep a great deal of quiet time among his books, as if the greatest danger to a young fellow was that of doing too much. Of course I was a mere looker-on, but there seemed to me one piece of advice that wanted giving, and yet no one put it into words. So afterwards, when we were returning in the train, I couldn't help saying to him, "Now, Tom, you've got to put right in, and *make a business* of this thing; and as for all that talk about the people not expecting too much of you, and about keeping this time and that for yourself — don't you mind it, but go in, as we have to do in business, and resolve to *make a success of it!*"

Well, I thought Tom seemed a little huffy about it, and he said something about my only having been three months out of my clerkship; and, as he is a year older than I, perhaps I was a little forward—and still, it did seem to me, and does yet, as if that plain little bit of advice of mine was about on the spot.

I don't think *you* need to have much said to you about this, father; at least not in the way of urging you to do more! You are busy enough, anyhow —too busy; I think my mother is right in wanting you to draw in a little, and not let everybody and every movement and society under the sun use you as they do. No! your trouble is rather like that which Uncle Jenks found when he took the presidency of that North Polar Railroad. I remember he said that all the profit had been muddled away in branch lines and local extensions. The fact is, father, there are too many branch lines and extensions in your ministry! If you would close up a number of these

and *develop the main line*, you would make a stronger thing of it.

But I had Tom, and other young ministers whom I know, in my mind. I think they are very apt to start without any clear idea of what they are going in to do. They don't seem to understand that they are going into a business, and one to which they've got to give their best thought and work if they're going to make it win. They know that they will have to preach so many times, and they want to do that preaching well; and then there is the Sunday-school, but Tom said he didn't feel very hearty about Sunday-schools; and as for parish visiting—I know that quite a number of these younger men talk about it as if it was just waste of time, and unreasonable to expect much of it from them. So that there is very little definitely to be done, and if they do that little fairly well, they seem to feel that that is about all, that they are doing all that can be fairly expected of them, and that no one has a right to find fault or be dissatisfied.

Funny idea! "Doing all that can be fairly expected of them!" I don't think Uncle Jenks would have set that "North Polar Railroad" on its feet if he had thought of it that way! I remember when I was first taken into this house as a clerk, our old manager took me into his room, and he said something of this kind: "Now, young man, you've been to college, and you think you know a heap, and you've got a great many high notions into your head, and I noticed you were asking particularly what time we close. But if you want to be a success here, you have got to put all your high notions away; never say what you will do or won't do, but just take hold and do whatever comes along, and work like a beaver; and when there is extra work to do, do it without grumbling; and when we have to stay late, stay like the rest of us; and, above all, never object to do this or that, as not *your* work, or not what you were engaged for, but feel as if everything is part of your work that can help this old concern go—and then, in time, you'll make a man of business." That was all the "ordination service" *I* ever had. Not as long as Tom's, but quite as practical and easier to remember, and I think it was this, quite as much as your influence, father, which last year caused me to be taken into the firm, as the

"— Co."

---

## WHAT IS THE MISSION OF UNITARIANISM?

### AN ANSWER FROM DR. BELLOWS.

The peculiar mission of the body of Christians to which we belong is to maintain the reasonableness of the Christian faith. Our efforts in the past have had always this distinctive quality: they have been rationalistic. But our loyalty to truth frequently compels us to modify our views, and sometimes to reject opinions earnestly entertained by other Christians.

That the world is under the curse of its maker; that men are born enemies and accursed in God's sight; that Jesus Christ died to appease God's wrath and make his mercy safe and possible; that by any verbal confession or acceptance of any condition, other than that of hearty moral obedience, we can be restored to God's approval, all this (our loyalty to God and truth declares) is mere heathenism.

But let us not for a moment think that our chief business is to pull down or destroy, that our main message is to tell what we do not believe. The mission of Unitarianism is rather to make awful and imperative the spiritual sense of a present holiness, whose mercy is justice, whose justice is mercy, who is love itself, but love clothed in truth and wisdom — the God of the conscience, the awful but blessed Source of duty, and its eternal and incorruptible Friend and Exactor. It is to present this God of heaven and earth as here and now present, and as inspiring, sustaining and comforting all hearts that humbly seek and love his wisdom and grace.

The mission of Unitarianism is to affirm the beauty and the moral and spiritual authority of Jesus Christ, all the holier, sublimer and more efficient a savior for having no means of saving us

except God's pure and eternal truth exemplified in a truly human, but all the more for that a divine, life. It is to affirm the glory of the Scriptures when laid broadly open and without preternatural inspiration, considered as written by men moved by that same Holy Spirit which moves us when we are simplest, sincerest, most humble, yet most exalted, and as owing their eternal charm to their inherent truth and the natural exaltation of their authors, and not to any magical or unintelligible sources of spiritual knowledge.

The mission of Unitarianism is to affirm the brotherhood of men, of races, of humanity; to acknowledge the sisterhood of religions, and to be glad to recognize every jot and tittle of truth we find in any or all of them; it is to call men to repentance and newness of life by a grander unfolding of the divine gift of life, the wonders and glories that surround us in the natural world; to display the gracious opportunities of glorifying God in the love and service of our day and generation; to fasten upon the corroding sins that are eating the heart out of homes and towns and cities and nations, and insist upon instant, heroic, yet humble efforts to cauterize and cure these cancerous diseases; it is to speak for the poor, the wronged, the ignorant and unfortunate, and to call men to something more than a theoretic sense of God's love for them, namely to ourselves being the providential messengers and servants of that love.

It is the mission of Unitarianism to arouse the human soul—asleep, drunken, drugged, dwarfed—to a sense of its latent capacity, to haunt it with thoughts of God; to flood it with streams of new light and life; to make its immortality a thing felt and known by the thrill and bound of its aspirations toward the eternal spirit and the eternal life. To lead to light by light; to God by godly ways; to be with Christ in Christ's spirit; to stand for righteousness, real, not imputed, not bought or borrowed, but earned by genuine service of God in the interests of humanity — this is our mission.

## THE POWER OF A GRACE.

Looking over a file of old papers of the war time, we came upon this the other day, which struck us as worth rescuing from oblivion. It is a story told by one of the Seventh Massachusetts.

Said he: "While encamped in Maryland, I wandered off one day and came to a farm-house, where I saw a party of the Rhode Island boys talking with a woman who was greatly frightened. They tried in vain to quiet her apprehensions. They asked for food, and she cried, 'Oh! take all I have, take everything, but spare my sick husband!' 'Oh, darn it,' said one of the men, 'we ain't going to hurt you; but we want something to eat!' She persisted in being frightened, however, in spite of all efforts to reassure her, and hurried some food on to the table. But when she saw this company stand about the table with bared heads, and a tall, gaunt man raise his hand and ask a blessing, the poor woman broke down with a fit of sobbing and crying. She had no longer any fear, but bade them wait, and in a few moments had made them hot coffee in abundance. She then emptied their canteens of the muddy water which was all they contained, and filled them with coffee. But her astonishment came to its height when they insisted upon paying her."

## EDITORIAL NOTES.

The *Western Christian Advocate* is credited with this wise sentence: "Those who tell us that the age of doctrinal preaching is past seem to forget that truth is a thing every generation must learn."

Is Unitarianism Christian? Dr. Wm. G. Eliot answers this question in *Our Best Words* as follows: "If one claims to be a believer in God, but not in Jesus Christ, he is a Theist. If he rejects both beliefs, he may be a religious man according to some interpretations of religion (too refined for my understanding), but he is not a Theist nor a Unitarian, according to any proper interpretation of the words. You might as

well call him a Methodist or a Congregationalist, under some new explanation of the words taken out of their proper religious significance. For one, I am not willing to change the historical meaning of the Unitarian Church. If not Christian let it disband and reorganize itself with an unequivocal name and with a new flag from which the cross of Christ is stricken out."

We begin in this number of the Unitarian a series of answers by leading Unitarian preachers and writers of past and present to the question, What is Unitarianism? Our first answer is from Dr. Bellows, and is made up of characteristic passages selected mainly from the recently published volume of his sermons. Our next answer will be from Theodore Parker, taken from the Parker volume just sent out by the American Unitarian Association. We give these statements of Unitarian belief mainly for the purpose of making our monthly more useful in a missionary way; we wish to give our readers a periodical of such a character that one knowing nothing of our faith taking up and reading carefully any number would be able to get from it a general idea of what Unitarianism means and is trying to do.

Is God personal? When this question is asked, many misunderstand its import. It is the commonest thing for one to be understood, if he says he believes God is personal, to mean that he believes him to be localized, and to have a form and dimensions—to be, in short, a sort of "magnified and non-natural man". But no thought could be further from that of personality than this. Person does not imply form or physical dimensions. Person is a term which applies to spirit, not to body. To say that God is personal, is not to say that he has a shape like a man, but that he has, or rather *is*, intelligence, character, will. If God is simply blind force, as some say, then he is not personal. If he knows and purposes, then he is personal. If he is personal, we may rationally pray to him—call him our Father; if not, not.

Did the life and death of Jesus do anything to reconcile God to man, or to turn aside or appease God's wrath, or to purchase his favor? Or was their effect quite of a different kind—upon man, not upon God? These are questions which trouble thousands of persons reared in orthodox churches who get to the point where they dare ask questions which go down deep. The Unitarian answer to these questions is well given by Dr. James Martineau: "We conceive that Jesus of Nazareth lived and died, not to *persuade* the Father, not to *appease* the Father, not to make a sanguinary *purchase* from the Father, but simply to *show us* the Father (John xiv., 8, xvi., 25); to leave upon the human heart a new, deep, vivid impression of what God is in himself, and of what he designs for his creature, Man; he becomes, in short, the accepted interpreter of heaven and life."

We call the attention of new societies and societies in small places, wishing to build themselves houses of worship at moderate expense, to several excellent plans of cheap churches that are available for use. One is that of the new church in Topeka, Kas., published in the last number of *Word and Work*. This building costs less than $4,000, is plain and simple but in good taste, has a seating capacity in its audience room of about 200, accommodates about 80 persons in its parlor, which is so planned as to be used to enlarge the auditorium when desired, so that the whole seating capacity of the church is little short of 300. Another plan, of something very small and very simple, yet attractive in its appearance, is that of a little church which is now being erected at Helena, Wis. A cut of it was printed in *Unity* a few weeks ago. This will hold in its audience room about 100, and in its parlor, which is an extension of the auditorium and only separated from it by curtains or sliding doors, about 40 more. It is thought a church can be built after this plan for from $1,500 to $2,000. Of course in not many places would it do to build anything so small; but, where it would, this

plan is worth considering. Perhaps the plan which will be found most widely available, where taste and economy are desired and where an audience of say 200 is to be provided for, is one which has just been prepared by Peabody & Stearns, of Boston, for the American Unitarian Association, and purchased by that body, so that any society desiring to make use of it can have the plan, with all specifications, detail drawings, etc., without charge. It will cost to build according to this plan probably from $2,000 to $2,500. Of course the building will be small and simple, yet it will contain an audience room, a parlor (the two connected with folding doors or curtains), a kitchen and a vestibule, and the structure when completed will be in the best of taste in every part and feature—really handsomer than many a church costing two or four times as much.

We see that the annual movement against morning prayers at Harvard is again being pushed. But why this talk about "compulsory" prayers? Are not our friends there deluding themselves by a phrase? We do not observe that they apply that obnoxious word "compulsory" to any other items of their college attendance, which yet have to be equally the subject of the same systematic arrangement and requirement. We do not hear of a cry against "compulsory lectures" or "compulsory themes". We have not even heard of any organized movement against the regulation requiring resident students —except, we believe, in case of distinctly stated conscientious scruple — to choose some place for Sunday worship, and attend it. No! Let the question be argued fairly—simply of "prayers"; whether it is a wise custom which, in these great seats of learning, has laid out as part of each day's college duty, a quarter of an hour for attendance on—in Harvard, certainly—a very simple and catholic religious service. If this is *not* a wise custom, if the whole thing is antiquated nonsense, by all means let it be done away. But if, as we believe, it is a wise, right custom, which very few would object to in itself, then let the necessary conditions of it be frankly and fairly faced, and don't let it be abolished by such mere *coup d'epigram* as this attempt to discredit it by the stigma of "compulsory".

The Congress of Churches held in Hartford last autumn seems to have set many minds considering the questions: Ought there not to be a closer unity between the various Christian denominations of this country in worship and work? Cannot something be done to allay the sectarian spirit, to cause Christian people of all sects and names to emphasize less the differences that separate them, and to bring into clearer recognition the central things of religion and life which they hold in common? With a view to pressing these inquiries upon the Christian people of the country generally, the editors of the *Century* magazine have made arrangements to give their readers during the next few months a series of articles, from able and catholic-minded writers of various denominations, upon the general subject, with suggestions as to what concessions each denomination may well make, and what contributions furnish toward the end desired. The series has already begun and in a way that promises well. Regarding the evils of excessive sectarianism, and the desirableness of trying to bring all churches and Christians nearer together, the *Century* says editorially: "That the peculiarities by which the several sects are distinguished one from another are matters of considerable interest to many minds may be freely admitted; that they are of trifling importance when compared with the great truths in which all Christians agree and the great ends which they are united in pursuing, is too plain for discussion. When, therefore, the denominational peculiarities are so emphasized that the lustre of the great truths is dimmed, and the progress of the kingdom of heaven in any community is retarded, the guilt of schism is incurred, and a heavy condemnation rests on those who thus magnify their 'private interpretations' at the expense of common interests."

## SOME THINGS THAT ARE SETTLED.

A SERMON BY CHARLES G. AMES.

"A kingdom that cannot be moved."—*Heb. xii.: 28.*

We live amid mysteries, and are pressed by problems, being obliged to ask many questions for which we find no answer. This is not our fault, nor is it a misfortune. It is merely an incident of our development and of our condition as finite yet intelligent moral beings. Let us also construe it as a sign of our capacity for endless growth. Why were we made aware that our little being fronts infinity, if infinity is no relation of ours?

But our modern life proceeds under a peculiar difficulty. We have been victimized by premature answers; by the foreclosure of questions which ought to have been left open. A premature answer is but another name for superstition. Errors confined within the human mind generate noxious gases; and when even a lighted candle of truth is brought in, there is an explosion and a terrific shaking. Such explosions, such shakings, are taking place just now in the minds of thousands, and in all the churches. With many it is a time of serious alarm, as if the foundations were giving way. But, as Theodore Parker says, "the stars keep their places, even if men's heads run round".

To the individual, and to society also, the death of faith is a woful calamity. We are rich only in what we can have and hold; in our positive and restful convictions. Doubts and disbeliefs cannot be rated among our valuable assets, though they may be necessary to an honest adjustment, clearing our books of false or mistaken entries and miscalculations. But they always imply unsettlement, disturbance.

After the War of Independence, the exhausted colonies passed through some years of dire distress and suspense. The land had no sense of peace, and no chance of prosperity, until the public conditions of order and stability were secured by the acceptance of national and local constitutions, which defined the main lines of liberty and authority. How many souls in our own time have fought out the battle of free thought and shaken off the usurpations of dogma and tradition, only to find themselves in a state of spiritual anarchy and desolation! In California I observed that during an earthquake there was a general suspension of business. I have also observed that church life, family life, and the aspirations of the private soul, all suffer a partial check when there is a prevailing feeling of uncertainty about the matters of morality and religion. Unless there is *firm ground*, how can we stand or walk, or work or rest, or plant or build?

But amid the questionings and confusions of the time, is there nothing to trust? Has humanity made no permanent gains, after all its struggles and sorrows? Have all the ages failed to acquire anything worth our keeping? May not the uncrazed average man—saint or sinner—be reasonably sure that there is something genuine and reliable about his own being, and that he belongs to a genuine and reliable sort of world—to a kingdom that cannot be moved? Perhaps, if we can satisfy ourselves that there is such a kingdom for us—that some central principles are well settled, and that the constitution of things under which we live is really adequate to the universal and the individual welfare—*we* also can settle to a reposeful frame of mind, and so manage to keep our poise amid all commotions and pending all needful inquiries. Perhaps also we shall do well to look among those things that are so common that they are little valued and scarcely noticed. We are told that even the wise man needs to be reminded now and then of his actual possessions and advantages.

1. It is well settled that *we are living under a system of order.* Man has seen enough to be sure of this: There is a real world and he is a real discoverer of it. The world is not chaos, but cosmos; not a confused and unrelated mass of facts and forces, or a medley of events, but a realm of regulated and orderly activity. Everything goes by law; nothing by luck or blind chance. Either the forces that are at work in

the universe have something like good understanding or co-ordination with each other, or they are guided by an all-mastering Intelligence; for they work together as if they knew what they were about. This reign of law and order is steady, constant, consistent and universal; so that all that seems like disorder is gathered under the order and incorporated into the system; and there is nowhere a fragment or broken thing which is not part of a larger whole.

How much does this mean? It means that there is something which we can depend upon—a uniformity in which we may trust. It means that, without being half aware of it, we are all and always living by faith; it means that the man who suspects himself of universal skepticism and is ready to cry:

"There is no good, there is no God!"

—really feels the utmost confidence in the management of the world, and rests securely under the strong, wise government which his disturbed surface-thoughts deny. It also means that reason—the swift-sure instinct of our intelligence — is itself identical with faith, or trust; and that absolute despair —a loss of all sense of the order of the world — is another name for insanity. Certainly we find "peace in believing" only; for consider how little we really *know*. Yet every advance in knowledge —every shaft of light which penetrates a little way into the infinite mysteries which enfold us, and which we are—confirms our confidence that the reign of order is all-inclusive; that it gathers into the harmony and unity of a single kingdom all realms, entities and processes—material, intellectual, moral and social; so that everywhere and always we can depend on that orderly sequence which we call cause and effect; that is, on the government under which we live.

It is a great thing to have this sense of order established in our minds, as a fact of consciousness; it is a conserver of sanity, as well as a condition of peace and power. It is one of the richest historic gains of mankind. How far the enlightened portion of the race has traveled since the ages when even seers and sages were all the time looking for miracles and interventions—that is, for breaches and interruptions of the order! Did a glimpse of the reality dawn on the mind of that Hebrew who first spoke of the "covenant-keeping God"? For every law of matter or of mind may well affect us like a divine pledge of good faith, or a sign of the Real Presence. But, whether we accept it to our spiritual comfort or not, the fact that we are living in an orderly universe may be set down as established.

2. It is settled that *man's place is in this order*. He is not an outsider, a spectator, or visitor; he lives inside the order, lives by its help, and is himself a part of it, as product and factor. He is related to all its facts and forces, and they are related to him. Not everybody knows this; few realize it long at a time; but it is established beyond question, and it is a great, great thing for each one of us and for our collective life. For it draws after it this vast consequence: That man belongs where he finds himself; he is at home in creation; he is at liberty to *feel* at home, and to help himself to all the advantages of a world so fitted and furnished. It means that the order in which he is placed is friendly to him, and that he has no cause to be afraid of anything in heaven or earth. He is in his place as truly as any star in the sky.

4. *Man's free activity is a part of the order*. If the world acts on him, he can act on the world. The nature and limits of man's self-determining power may still divide us in opinion; but it is happily settled that he is one of the world-forces, and that there is room for the work and play of all his faculties. He has become confident of his right to make the best of his wonderful situation, and to avail himself of all facts and forces within his scope. This freedom is a part of the order, and it carries with it our rightful and regal dominion over an unmeasured and ever-growing field of activities and advantage.

This also means a long stride in the upward path of evolution. There was

a time when man stood cowering in the presence of nature and felt overwhelmed by its greatness and complexity. To his childish timidity, the vast and vague apparition seemed to say: "Stand off! The God who made the world may blast you if you meddle with his work, or rashly try to penetrate its secrets. Change is profanation, sacrilege!"

It is likely that for untold ages man depended for subsistence on the flocks and herds, and on the spontaneous products of the soil. He did not venture, even had he known how, to increase this natural provision by artificial culture. When supplies grew scarce, some bolder tribes experimented in planting and sowing; but they were looked upon as impious invaders of the divine order. Some interpreters regard the legend of Cain and Abel as a surviving trace of a great conflict between the primitive shepherd clans and the innovating earth-workers, in which the former were worsted, the color of the story coming from their own party. And how audacious were the first navigators who intruded on the mysterious world of waters, guarded by spiteful spirits of storm and wave!

> "A bold man he
> Who tempted first with ship the unknown sea!"

To the Greeks it seemed as if the gods were jealous aud stingy, so that Jupiter grudged to mankind the use of fire, and so punished with chains and torture the more generous Prometheus who brought it down from heaven. Other legends point back to that twilight of civilization, when the sense of power and freedom was dawning with the light of more exact knowledge of the natural world, and when human skill was applying itself to the working of metals, the draining of marshes, the taming of wild creatures and the harnessing of the elements. Along with this came a vast increase of comfort and happiness, as well as a vast expansion of spiritual capacities and experiences; for man's freer use of the world always means a freer use of himself. Nor could there be very much progress in arts or sciences till he outgrew this childish hesitation about appropriating to himself and his uses all the contents and powers of the world. How much can be expected of a people who suppose the Creator may resent the digging of a canal or the setting up of a lightning-rod?

Even now we are at the dawn of discovery and invention; we do not half know our resources, and we may well feel the liveliest interest in every new step taken in the long march of physical improvement. All that teaches health or economy, beauty or use, all that makes the earth a better home for mankind, belongs to our proper heritage. If "the inspiration of the Almighty" is indeed the source of human understanding, we may rank as a part of divine revelation all those sciences which make man better acquainted with his dwelling-place. And whenever it becomes apparent that any condition of affairs is not adjusted to human welfare, it is not for us to say: "God made it, and we must submit till it shall please Him to mend it", especially if it is in our power to mend it.

What, mend nature? But it is settled that man is a part of nature and one of its active forces, as free to act on the world as to be acted on by it. If a volcano can throw up a mountain, or the waters can change the coast lines, or the cold can split a rock, has not man as good right to do these things as fire, flood, or frost? That was a fine saying of Louis Napoleon, when a fair valley was desolated by a freshet, and money was wanted to build an embankment: "The rivers must be taught to keep their beds." This rightful dominion of man over nature and his circumstances is among the great truths that we may call settled.

5. But it is also settled that *man is not independent.* He is king by divine right, yet his is a limited monarchy, and he is the subject of an unchangeable constitution, for treason to which he loses throne and crown. All his activities end in failure and disaster, unless they conform to laws which he did not make, and which he cannot amend nor repeal. Not only is his being de-

rived, but his life is entirely and continually dependent on that mysterious "Energy" which is its primal source. No leaf can live separated from the tree, no tree separated from the soil; no man apart from the life giving Power. If he breaks his bodily connection with the air and light, his body withers; if his will breaks loose from the higher will, his mind declines into weakness and darkness. Experience, long and sad experience, has settled this: That our welfare depends on compliance with fixed conditions. The world is not made on the plan of letting us have our own way. Our freedom is close-bounded by absolute necessities; it is the glorious freedom of a walled city. It is settled that we must take the consequences of our conduct, be it wise or foolish. The very powers and elements which work together for our good will turn upon us like enemies when we take them wrongly, as the winds and waves, which bear the skillful sailor to his port, send the unskillful or the unwary to the bottom.

This also is full of meaning. It means that our true business is to learn and practice the laws of being. It means that peace and power are to be found only by keeping up our *vital connections*, physical or spiritual. It means that man is capable of regeneration, or degeneration—of change for better or for worse—according to the ruling tendency of his life, the right or wrong use of his freedom and power. And it discloses the true origin of a large part of the misery of mankind; namely, in a *false independence*, or perversion of the will, issuing in lawless and disorderly living and in separation from the Base of Supplies. We may as well call it *sin*.

A western physician, a thoughtful and educated man, who had spent much of his life in wrestling with theological problems, and had passed through many phases of skeptical inquiry and inward conflict, told me that it all ended in a simple conclusion, viz.: "There is one manner of life by which a man ever gets lower and grows meaner; another by which he ever rises and grows nobler; it is for the man to choose. The whole of wisdom consists in finding and following the upward path." May we not agree to call this also one of the things that are settled? And it puts us in the way to settle a great deal else.

How broad a field this conclusion covers, and what measureless consequences flow from its acceptance! The principle expands into countless details. Every faculty of body or mind, every inward or outward condition of life, can be made better or worse. For every possible human interest, the way of improvement is the way of life and salvation, and the *neglect* of the means of improvement is the way of perdition. And it is settled that the way of improvement lies through accepting helpful influences and through orderly and habitual exercise — the repetition of well-selected and well-directed activities. Thus there is always an open road out of darkness, weakness, evil, bondage; and there is also an open road into them.

6. But we have already agreed—have we not?—that man's power is all derived, and that his receipts are limited by his own conditions; that help comes to him from the original Source—whatever that may be—only when he maintains vital connections therewith by conforming to the order. In turning from evil to good, therefore, he finds that the creative energy operates as a *restoring* energy — a force of redemption, deliverance, renewal. This kind of Help can be depended upon as surely as the farmer can depend on sun and rain, as surely as we depend on gravitation. This truth of nature, reason and experience has indeed been obscured; but every re-announcement of it is a gospel of great joy to all people.

Thus it is settled that there are laws of health and recovery for the mind, or soul, as well as for the body; that there is an orderly method for our moral life as truly as for the movements of the stars. There is a light shining within us which can be trusted for guidance as surely as the light of the sun without us. Our confidence in spiritual realities rests on grounds as firm, as natural

and rational as our faith in the external world.

7. While there is no authority for any definition of the First Cause, and while no human name or conception thereof can be adequate or final, we may still place this in the category of things settled: Whatever power, wisdom, and parental love are necessary to the production and maintenance of this system of physical and spiritual order (which we inhabit and recognize) must be present and operative in every law and fact of that order. Not a grass-blade springs, not a sparrow falls, not a sand grain coheres, not a soul sins, suffers, or aspires, but ALL is there. The Supreme Fact or Factor, named or unnamed, is manifest in each form of life and in each process which goes to make up life; most manifest to us, let us dare to say, in those perceptions and experiences which disclose to us the deepest meanings-,—the meanings we call power, wisdom and goodness—realities which we know by sharing them. There can be no objection to using the word "GOD" so long as we can enshrine within it all these meanings, and still hold it open and flexible as a symbol of our clearing and expanding vision of the All-Perfect. Nor is there any objection to calling God a "Person", if that word does not misrepresent and limit to our thought the All-Pervading. Still less can there be any objection to our abandoning ourselves to "the Power *not* ourselves which makes for righteousness", and which yet works in us "to will and to do".

For myself it is also happily settled, to the sweet content of reason and aspiration, that the highest and clearest *manifestation* of the Universal Life must be looked for in those forms of humanity which exhibit the nearest approach to the perfect. The Spirit can only be revealed in spiritual form and quality; the Father can only be known in the Son; and he that hath seen the Son hath seen the Father also. The Unknown is dimly guessed from the Known, and the Divine Light is hinted by our human intelligence, as the sun-power is in every ray, and as each drop is a sample of the sea. Since "all minds are of one family", man is the evidence of God, and the best man is the best evidence. If Jesus could emerge from the clouds of myth and dogma—if we could see the true sign of the Son of Man and Son of God—what a welcome he would receive, every one of us finding in him just what he would help us find in ourselves, the law of life in sonship!

Here is the soul and impulse of ethics; here the luminous center and essence of what is already settled in natural religion—man living freely in the broad physical and moral order, choosing and loving the way of righteousness; erect as a king, yet walking humbly, and held by a strong inward bond to the Life that feeds his own. If any one of our race ever grew to such completeness, how could he help saying: "I and my Father are one"? The highest spirituality thus appears to be the natural outcome of principles that are simple and obvious—principles which constitute a Christ-nature in all men.

If we take the things that are settled —the truths of which we are reasonably sure—and follow them out to their fair results, we shall have no need to join the anxious multitude who are "out in search of a religion". We shall find ourselves in a strong and stable kingdom; our place in the universe secure; our resources ample and unfailing; an open, upward-leading way before us; steady help and high company in the difficult climbing; the "far-off, divine event" ever fulfilling itself as a growing and glowing reality. With these necessaries of life provided, why may we not live? At home in the Father's house, why not survey and enjoy and use our ever-growing heritage?

Now we can afford to deal with open questions without hurry or worry, seeking knowledge seriously but fearlessly. For religious faith will no longer be timid in the presence of its own imperfect products—its institutions, literatures, dogmas and forms. "All things are yours." Even if every church should topple, the grand order remains.

Blot or discredit every book, creed and ritual—if such wholesaleness were necessary—still the kingdom is unmoved, and still we carry within us the record of the magnificent results of the joint activity of God and man through the ages—a record which, if we care to read it, goes far to clear up and confirm the obscured and underlying truth of all real religion, viz.: That man is child and heir of the Highest and the Best; that he dwells ever in the Father's house; that he is called, perhaps predestined, to be freely conformed to the divine image, and to become a living form of that Power, Wisdom and Goodness from which the universe proceeded.

I am interested, sometimes to intensity, in all these modern discussions about authorities, doctrines, philosophies, origins, destinies; but I am no longer concernful.

> "It fortifies my soul to know
> That, though I perish, truth is so."

The Reality is unaffected by our theories; and the discovery of reality must be helpful, however it may depreciate the value of old-style theological goods and patterns, or new-style speculations. Always there will be open questions; always the unknown will be more than the known; always mists will be rising and dissolving in the firmament of thought; always system-makers will be busy with their historical quarries, their criticism, their interpretations and their fancies; always man will be a puzzle to himself, and the Infinite will be past finding out to perfection; yet always the order will be steadfast, and always we may rest and rejoice in the greatness that "flows around our incompleteness".

The light that lighteth every man may be dim, but it is very real; it is a faint dawn, but it is a prophecy of day. Where so much comes from, more may be expected; only let us not avert our faces nor shut our eyes. If we *walk* in the light, we shall be children of the light. The truths we know, or rationally believe, are good to live by. We must incorporate these into life, into character, into society. They give us firm ground for faith, hope and love—ground on which we can stand and walk, work and build.

Our doubts are entitled to respect and fair consideration. We will keep our lips and our hearts clean of insincerity, and will affect neither unreal knowledge nor unreal faith concerning God, or Christ, or the future life. But we need not fear to rest on the affirmations of consciousness that we are living spirits, continually receiving a life which we cannot give ourselves; nor can we sanely question the swift and sweeping inferences which reason draws from our moral situation and from our native instincts of dependence, reverence, mystery and trust, and especially from the commanding sense of duty.

With these awful and glorious inward facts, confirmed by the consensus of the world's best experience, acquiring new dignity and significance with every advance in human evolution, how could we trust the creative Faithfulness any more surely if we heard a Voice out of the sky, or saw a Face out-dazzling the sun? Power, Wisdom, Goodness are the only things we *can* trust; and these can only be known or believed in, as they are spiritually perceived and verified by their correspondence or identity with something in *our* spirits.

If the fact of our spiritual nature—our kinship with the Eternal—does not mean that we are in the universe to stay, no amount of worry or pretence can change the order. If we belong here, and are wanted, there is no danger that we shall fall out of the strong, safe Hand. If we cannot trust the Father of all worlds and souls out of sight and without a word, what would His word be worth to us?

"He hath shown thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?" All the rest is with Him, not with us. If anything is settled and stable it is the Supreme Government—a government that is threatened with no revolution—a kingdom that cannot be moved. Loyalty to its published laws is our safety. With loyalty comes con-

fidence and peace—peace that passeth all our little understanding; and the love that casteth out fear.

---

## WOMAN'S WORK AND POST-OFFICE MISSIONS.

*Communications for this department should be addressed to Mrs. Eliza R. Sunderland.*

### MISS SALLIE ELLIS.

The closing days of the old year brought sadness to many friends in many and distant places because of the news of the death of Miss Ellis, of Cincinnati, one of the best known and most efficient of our workers in post-office missions. Her death was no surprise to those who knew her at all well. Friends who saw her at the Western Conference at St. Louis last spring felt that it was probably her last appearance at our annual anniversary. Since then weakness and disease have made steady advances, until now has come the end. We are glad to be able to give our readers the following brief sketch of her life, and to say that Mrs. Fayette Smith is engaged in preparing a longer Memorial to be published by the Cincinnati Women's Auxiliary Conference, of which Miss Ellis was so long corresponding secretary:

In the recent death of Miss Sallie Ellis at Cincinnati, our denomination loses one of its most devoted workers. Her life strikingly illustrates the possible triumph of a high purpose over seemingly inseparable obstacles, and shows what may be accomplished by even one person in earnest. A girlhood, bright with all that lends a charm to life, was followed in maturer years by reverses and trials that might well have filled her with repining. "A useless life", careless lookers-on might have prophesied it. A frail invalid, shut apart from the world by almost total deafness, what could she do? A deep religious trust sustained her. An ardent Unitarian, thorougly read in its literature, as the years went on she longed to extend this faith so dear to her. But for a long time no way seemed to open for the strong missionary zeal that burned in her heart. Although she did something in the way of distributing Unitarian literature under Rev. C. W. Wendte in 1877–8, not until the organization of the Cincinnati branch of the Woman's Auxiliary Conference in March, 1881, did Miss Ellis find her full mission. During her four years' service as corresponding secretary of the society, ending in March, 1885, she received 1,472 letters and postals, wrote 2,287, distributed at church and by mail 17,542 tracts and papers, sold 286 books, loaned 200, and obtained over fifty subscribers to Unitarian papers. Mere figures but feebly represent the far-reaching extent of this one fragile woman's influence—an influence that will live on in ever-extending power in the souls she has helped to a higher life, a broader vision, and in that new missionary impulse stirring her denomination, which owes something of its inspiration to her devoted labors. Consecration to a noble purpose is the lesson of her life. She clung to her work to the last. "There are many that need me and they keep me alive", she said. The brave spirit ignored the wasting body to the end, and looked out undaunted from the dimming eyes. When the worn-out machinery refused longer to run, the "little Pilgrim" fell gently asleep to awaken in a bright New Year, joining

> "The choir invisible
> Of those immortal dead who live again
> In minds made better by their presence."

M. P. W. S.

---

### WHAT ARE POST-OFFICE MISSIONS?

The allusion in the above article to Miss Ellis's relations to post-office mission work, will doubtless awaken inquiries on the part of some, and a desire on the part of many, for further information concerning this work, its history, objects and results. Ever since the organization of the American Unitarian Association, at least, there has been a definite instrumentality for furnishing free Unitarian tract literature on application; and since the establishment of the Brooks fund at Meadville, Pa., another instrumentality for distributing Unitarian books free to

a limited class of readers, and both these agencies have advertised in our own denominational papers. Then, without advertising, much liberal literature has been distributed in many of our churches, conferences and other public gatherings. But an attempt at systematic distribution of our literature through the mail, and in response to advertisements in secular newspapers, is of very recent date, and is just the work done by the post-office mission. Its originator seems to have been Miss Ellis, an invalid, unable to go much or far from home, and yet with a great love of her faith as "the power of God unto salvation"; it occurred to her that she might reach people with this gospel through the post-office, if only she knew where to find those who cared for it. And what better means to find such persons than by advertising? This she did, inserting and keeping a notice in two or three secular papers, to the effect that Unitarian tracts and papers could be had free on application to Miss Sallie Ellis, No. ——, Cincinnati, O.; and she was surprised at the number of responses, and the wide territory from which they came. Her work had come to her, and from that time to her death she devoted herself to it with loving zeal. The applications for literature were answered by sending one, two, or three little packages of tracts, and then following them by a letter of inquiry, and when the answer came back two hearts had entered into communication, helpful and inspiring to each.

When a report of this work went abroad it inspired others to enter upon a similar work Thus there gradually came into being what are known as "Post-Office Missions", east, west and south, all following essentially the plan inaugurated by Miss Ellis. Several of these have added, as did Miss Ellis, a loaning library of Unitarian books to the free tract distribution.

Besides the noble and lamented woman of whom we have spoken and whose toil is now over, I will not now stop to make individual mention of any others of our growing post-office mission band; there will be time for that hereafter. It is enough to say here, that Miss Ellis leaves behind her, already in the field, nearly two score of active and successful laborers, in nearly as many cities and towns — laborers whose advertisements of literature have brought from twenty-five or fifty to eight or nine hundred applicants, scattered over an area of from one or two to as many as thirty states and territories, with from a dozen to five hundred permanent correspondents retained on the different books. This mere general statement suggests something of what the good seed planted in Cincinnati has already grown to, and, more important still, hints something as to the future possibilities of this unique mission which opens before us as a denomination.

During the past year there has been an attempt made, more especially in the west, to systematize and centralize the post-office mission work by the appointment of a central and of state committees, who shall district and try to occupy the whole field, and, by collecting statistics of work, determine upon most successful methods for the future.

The success of the post-office mission in the future as in the past will doubtless depend upon finding workers "of rare spiritual gifts with ardent aspirations for founding a great spiritual church". It will be comparatively easy for churches to be induced to put an advertisement, offering religious literature free, into a city or country newspaper, and to find committees of ladies, young or old, who will be at the pains to wrap up and direct the packages which may be asked for. But when it comes to the personal element (for religious influence and helpfulness must ever be largely personal), the writing to inquire for, and then to respond to, the needs of individual minds, this will require a different and broader knowledge and higher talent.

The two essentials in post-office mission work are workers and material. How shall we find and fit the workers? What have we to meet the demand for material? Upon these subjects we shall have something further to say in future numbers. E. R. S.

## LITERATURE.

VIEWS OF RELIGION. By Theodore Parker. With an introduction by James Freeman Clarke. Boston: American Unitarian Association. Price $1.00.

This is a handsome volume, printed in large, clear type, and contains eighteen sermons, a prayer, and a full index. The plan of the publishing committee, as we learn from Mr. Clarke's introduction, "was simply to illustrate Mr. Parker's views of religion and theology"; but since these were the "themes which chiefly occupied the mind of this great thinker, preacher and reformer", we can hardly regret the limitation thus imposed. The English edition of Mr. Parker's works in fourteen volumes, edited by Frances Power Cobbe, has been used in the preparation of this volume. The subjects treated in the sermons chosen seem to us of so permanently vital interest as to ensure the volume a wide reading. Discourses on religion, such as those on "Conscious Religion as a Source of Strength", "Of the Culture of the Religious Powers", and "Of Communion with God", will not cease to be of living interest so long as human nature remains what it now is. Nor, unless we read amiss the signs of the times, will such specially theological themes as "Naturalism, Supernaturalism, and Spiritualism", "Speculative Atheism Regarded as a Theory of the Universe", grow less but more interesting as time passes. The great strides which physical science has made in recent times, and the large space which it has held in men's thoughts, as a consequence, has tended to crowd into the background the world-old problems of be.ng and knowing, which under varying aspects have formed the subject matter of philosophic speculation. But they have only been crowded into the background—not outgrown nor permanently disposed of. The speculative curiosity of men will as certainly in the future as it has persistently in the past recur to and "move about through the circle of three great objects, God, nature, and the soul", still attempting to determine the relations subsisting between them. Physical science has thrown a flood of new light upon the middle term of this triad, and with this new light as data, men will return—are already returning with renewed interest and zeal to the consideration of the old problems. And this will mean that theology, which has of late been held at a discount, will once more take its rightful place and be recognized as the science of sciences, the philosophy of philosophies. Such strong, clear utterances as Theodore Parker's theological sermons will both help to rekindle this interest in theology, and will prove a real contribution to a philosophic grasp of such deep themes. E. R. S.

Persons who have read with interest and satisfaction Mr. John Fiske's last two little volumes, "The Destiny of Man" and the "Idea of God", will be glad to see the announcement in the preface of the last named volume that the author regards the two as only preliminary studies for a larger work which shall go over the same and much more contiguous ground. "The two books", says Prof. Fiske, "taken together, contain the bare outline of a theory of religion which I earnestly hope at some future time to state elaborately in a work on the true nature of Christianity. Some such scheme had begun vaguely to dawn upon my mind when I was 14 years old, and thought in the language of the rigid Calvinistic orthodoxy then prevalent in New England. After many and extensive changes of opinion, the idea assumed definite shape in the autumn of 1869, when I conceived the plan of a book to be entitled 'Jesus of Nazareth and the Founding of Christianity', a work intended to deal on the one hand with the natural genesis of the complex aggregate of beliefs and aspirations known as Christianity, and on the other hand with the metamorphoses which are being wrought in the aggregate by modern knowledge and modern theories of the universe. Such a book, involving a treatment both historical and philosophical, requires long and varied preparation; and I have always regarded my other books, published from time to time, as simply wayside studies preliminary to the undertaking of this complicated and difficult task. While thus habitually shaping my work with reference to this cherished idea, I have written some things which are in a special sense related to it. The rude outlines of a very small portion of the historical treatment are contained in the essays on 'The Jesus of History', and 'The Christ of Dogma,' published in the volume entitled 'The Unseen World, and Other Essays'. The outlines of the philosophical treatment are partially set forth in the 'Destiny of Man' and in the present work."

The volume of sermons from Rev. Rufus Ellis, D. D., just published by Cupples, Upham & Co., is at hand. The discourses are thirty-six in number, and are preceded by an almost speaking photograph of their author. The short preface tells us that they were prepared with no thought of print, but have been selected, since Dr. Ellis's death, from his regular and ordinary Sunday utterances. To his friends they will be all the more welcome for that. Some of the subjects treated are, "The Calamity of Succeeding", "Every-day Religion", "The Blessing of Our Life", "The Compensation of the Divine Justice", "Man's Stewardship on This Earth", "The Religion of Jesus a Divine Friendship", "Help the Weak", "Christ Our Leader". As one reads sermon after sermon, one feels that he is in the very presence of the gentle, high-minded, devout. loving teacher out of whose heart and life they all came—so redolent are they with his spirit. The discourses are brief, calm, thoughtful, full of the spirit of worship, and trust, and kindness, and a gentle heroism, and tender loyalty to Christ as the great and

loving teacher, friend, revealer of the Father. They are at the opposite pole from sensational preaching, and far removed from anything that would generally be called popular preaching. But they are noble preaching—preaching to what is deepest and best in man, preaching that nobody could listen to sympathetically and earnestly without being lifted up nearer to God, and filled with a warmer love to all his human brothers, especially the poor, the sad, the suffering and the sinning.

It is a significant fact that the *Princeton Review*, which for sixty years was a staunch and able defender of the orthodox theology in this country, at last died, a year or two ago, and now we have the New *Princeton Review*, with all the orthodoxy and all the theology left out except what is included necessarily in religion or Christianity in its broadest sense. What a silent testimony is this to the decline of Calvinistic and other rigidly orthodox views of religion among the thinking minds generally of this country! The new *Review* lays aside all defense and exposition of the old theology, and in place of that proposes to give us philosophy, science, constructive criticism, politics, letters, history, morals, general religion; thus consciously or unconsciously bearing witness to the fact that men's thinking and lives have become too wide and free and large to be content with the old bondage, the old narrow horizons, the old, poor one-sidedness of human thought and interests. The first issue of the new *Review* (January) is a good, broad, strong number, containing articles on "Society in the New South", by Charles Dudley Warner, "What an American Philosophy Should Be", by Dr. McCosh. "The Christian Conception of Property", by C. H. Parkhurst, "Lunar Problems Now Under Debate", by C. A. Young, "A Free Press in the Middle Colonies", by J. B. McMaster, "The Political Situation", "Monsieur Motte" (a story), and "Criticisms", "Notes" and "Reviews".

It was hoped, and a year or two ago somewhat expected, that a reprint of *The Dial*, the now famous periodical, published for a time by the early New England Transcendentalists, might be issued before this date. But the number of subscribers received was so small that the idea of republication had to be abandoned. The introduction to the intended reprint, however, prepared by Rev. George Willis Cooke, was not abandoned. Mr. Cooke devoted a great deal of time to this introduction, collecting and embodying in it a very large amount of information regarding *The Dial*, its origin, its history, the authorship of its articles, and the lives of its contributors. It appeared in the last number of *The Journal of Speculative Philosophy*. Persons desiring the article may procure it by sending 50 cents to the author, at West Dedham, Mass.

The *Unitarian Review* for February contains, besides the usual departments, the first part of Rev J. T. Bixby's address, given before the Ministers' Institute at Newport, last September, on the Present Aspects of Religion and Theology in Germany; Freedom's Martyr, an article on Sanborn's Life of John Brown, by Geo. W. Cooke; Col. Carroll D. Wright on the Pulpit as a Teacher of Social Reform, and Dr. Bartol on Channing and Garrison. Geo. Batchelor reviews F. E. Abbot's *Scientific Theism*.

A new edition, in flexible cloth binding, of Rev. J. H. Allen's excellent little hand-book, *Outline of Christian History*, has been published by Roberts Brothers. The history of Christianity might well be studied far more than it is, not only in Bible classes, but in schools and colleges; and in carrying on such study one would have to look far to find a more excellent guide than Mr. Allen's thoughtful and scholarly book.

Rev. E. P. Powell, formerly pastor of the Third Unitarian Church, Chicago, now of Clinton, N. Y., will soon publish a book setting forth his thought as to the religious and other bearings of the doctrine of evolution.

Robert Collyer is not only a preacher, lecturer, historian and poet, but he has now turned novelist. The *Brooklyn Magazine* is publishing a short serial story from his pen, entitled "Faint Robert".

Archdeacon Farrar is the author of three excellent books for boys: ERIC: *A Tale of Roslyn School;* ST. WINNIFRED: *or, The World of School;* and JULIAN HOME: *A Tale of College Life.*

A new and cheaper edition of James Freeman Clarke's scholarly work, "Ten Great Religions", has just been issued, in two volumes, by Houghton, Mifflin & Co.

Mr. Ruskin hopes to complete the first volume of his autobiography, embracing three chapters of "Præterita", before his next birthday, which falls on February 8.

"Evolution and Religion", a lecture by the Rev. M. J. Savage, has been published in pamphlet form by Geo. H. Buchanan & Co., Philadelphia. Price 25 cents.

## NEWS FROM THE FIELD.

Rev. Brooke Herford of Boston is just completing a missionary preaching and lecturing tour of ten days in the west, similar to that which Mr. Savage made a year ago. Mr. Herford left Boston on Monday, Jan. 25; spoke at Ann Arbor, Mich., on Tuesday evening; Midland, Mich., Wednesday evening; Big Rapids, Thursday evening, and Grand Haven Friday evening, reaching Chicago in time to give an address before the Channing Club on Saturday evening. On Sunday he preached at the

Church of the Messiah, where of course a large congregation gathered to hear and to greet their old pastor. On the subsequent Monday, Tuesday and Wednesday evenings he spoke in Davenport, Iowa City and Keokuk, Ia., and on Thursday evening at La Porte, Ind., and then turned his face homeward, expecting to occupy his own pulpit in Boston on the first Sunday in February.

All this suggests the inquiry: Why cannot an arrangement be made for half a dozen of our leading eastern preachers to make just such missionary preaching tours in the west or south every winter? Let the churches which are favored with having these men for pastors arrange to give them up for one or two Sundays each season for just this work, paying their traveling expenses and thus enabling them to make their lectures free in the towns where they speak, so that they may draw the largest possible hearing and accomplish the most possible in the way of sowing far and wide the seed of our Liberal Christian gospel? Why not?

**Chicago.**—Rev. J. V. Blake, of the Third Church, who with many others was badly burned and came near losing his life at the burning of a Christmas tree in the county Hospital, is recovering from his injury, as are the members of his family and the eight or ten of his parishioners who were involved with him in the catastrophe.

—The preachers at Unity Church during the month past have been Rev. J. R. Effinger, State Missionary of Illinois; Rev. Wm. C. Gannett, Rev. Enoch Powell of Topeka, Kan., and Rev. H. M. Simmons, of Minneapolis, Minn. Mr. Milsted, the pastor-elect, will be installed on Thursday evening, Feb. 4. A general invitation is extended.

—The Channing Club held its last monthly meeting on Saturday evening, Jan. 30. A paper was read by our senior editor, on "Some Points at which Unitarianism Needs Strengthening".

—The four Unitarian Sunday-schools of the city are making a study this year of the Minor Hebrew Prophets.

—Rev. E. P. Powell, of Clinton, N. Y., recently made a visit to Chicago, preaching in his old pulpit (the Third Unitarian), lecturing before the Philosophical Society, and reading papers in the parlors of several friends.

—Rev. Enoch Powell, of Topeka, Kan., has recently been in the city to raise money for his new church. As a result, he carries home $200. He desires, through THE UNITARIAN, to return thanks to the friends — fifteen in Unity Church, one in the Church of the Messiah, and one in All Souls—from whom the money came.

**Boston.**—At the union meeting of the Suffolk branches of the Women's Auxiliary Conferences, held at the Arlington Street Church, Jan. 21, the subject under consideration was the "Post Office Mission".

—We made mention in our last issue of the course of special sermons which is being given by leading Unitarian ministers at Dr. Putnam's church in Brooklyn, N. Y. We have now to add that arrangements have been made to have these sermons repeated on alternate Sunday afternoons in King's Chapel, in this city, and two of the number have already been delivered.

—Said James Freeman Clarke, in a recent sermon delivered in his church: "We, as a society, give $1,000 each year to the Unitarian Association, which circulates its works all over the world. Last week I had a letter from a young Japanese who studied at Harvard University, and who is now in Tokio in the government employ of that empire. He wrote to tell me of the Unitarian books he had circulated among the Japanese and how welcome they were; how much they were read, constantly passing from hand to hand. He said they were read by a number of Buddhist priests of his acquaintance, who were greatly interested in them. Thus, when you give to the Unitarian Association, you may feel that you are commending Christianity to those who are ready to receive it in India and in Japan."

—An exchange says: "Among the portraits finished and in process of being painted, for the hall of the new Unitarian building, are those of Dr. Channing and Dr. Bartol by Miss Rose Lamb; one of Dr. Hedge by Miss Elizabeth Bartol; those of Theodore Parker and Dr. Ezra Abbott by Mr. Billings; one of Rev. Dr. Joseph Tuckerman, the founder of the ministry-at-large in Boston, which is to be painted in New York by order of his son, who lives there, and one of Rev. Dr. George Putnam, presented by Mrs. S. J. Bush. Other portraits, it is expected, will be donated from time to time.

—An attractive entertainment was recently given in Boston, in the parlors of Mrs. Fred Ames's house on Commonwealth avenue, in aid of the Kindergarten for the Blind, an excellent charity which has enlisted the sympathies of the society people of the city for a year past. The programme consisted in part of instrumental music by W. H. Sherwood; Dr. O. W. Holmes read half a dozen of his poems, among them his "Dedicatory Poem" to preface a raised letter-book for the blind, called "Under the Violets", ending with the "Chambered Nautilus", which the author thinks the finest he ever wrote; then the Rev. Dr. Hedge read a poem called "Florence in November". Col. Higginson read a sonnet of his own, and also poems by Mrs. Hodgson Burnett. The company was large, including many prominent people, and some $500 was netted for a worthy object.

**Ann Arbor, Mich.**—Rev. James T. Bixby has accepted an invitation to fill the pulpit for six months, and has brought on his family. The Unity Club connected with the church is enjoying one of its most prosperous

seasons. A recent "art evening", under the charge of Misses Nichols and Gardner, filled the social rooms of the church to overflowing with students, professors and townspeople, as did a repetition of the same the next week.

**Baltimore, Md.**—Mr. Enoch Pratt, an active member of Rev. Mr. Weld's (the First Unitarian) church, has recently given to that city a magnificent free library, at a cost of more than $1,000,000.

**Bangor, Me.**—The Unity Club connected with the Unitarian church is treating itself and the community to a series of lectures from James Kay Applebee, on "Macbeth, a Drama of Conscience"; H. Bernard Carpenpenter, on "Daniel O'Connell"; Minot J. Savage, on "Popular Superstitions", and Volney B. Cushing on "The Lost Atlantis".

**Charleston, S. C.**—Contributions to the amount of about $1,000 have been made, chiefly by churches and friends in New England, to pay the expense of repairing the damage done to the house of worship of the Unitarian society by the cyclone. At first it was thought this sum was all that would be required. But now it is found that to put the building in good condition about $1,500 more will be necessary. Continued contributions are therefore solicited. Address Rev. Henry F. Jenks, Canton, Mass., or 2 Mt. Vernon street, Boston.

**Davenport, Ia.**—The ladies of the Unitarian church cleared $300 at their recent annual fair; and a correspondent writes: "The success of the fair was due not to any questionable money-making schemes, but to the quality and quantity of the work and the reasonableness of the prices."

**Detroit, Mich.** — Rev. T. B. Forbush hopes to spend the month of February among the orange groves of Florida.

**Hopedale, Mass.**—From the Unitarian church (Rev. Lewis G. Wilson, pastor) comes to us a cheery little paper called *Our Church Home*, full, as its name would indicate, of the word and work and thought and good times of the church, and all, young and old, connected therewith. The minister is the editor, and thirteen members of his Bible class are assistants. In its nine short but well-packed columns of reading matter we see what the minister is preaching about, what the Sunday-school is doing, the teachers' class every Friday evening and its earnest work, the Sunday Bible class taught by the pastor, with its systematic study of the "Religions before Christianity", the afternoon Christmas entertainment for the children, with the operetta of "The Old Woman who lived in a Shoe", and the Christmas Tree, and in the evening a simple but attractive home dramatic entertainment by the young folks. The paper is just such a one as almost any parish might with profit now and then print.

**Houlton, Me.**—Rev. O. K. Crosby, once of the Universalist Church in Syracuse, N. Y., has been settled over the Unitarian society here.

**Janesville and Baraboo, Wis.**—Rev. Joseph Waite, who joined our fellowship recently from the orthodox Congregationalists, has been called to settle with our two parishes at Janesville and Baraboo, Wis. He has been preaching there (at Janesville in the morning and at Baraboo in the evening) for the past three months, and has made a strong impression. The two societies raise him $1,500 and traveling expenses, which is doing unexpectedly well. We look for excellent things from these two churches under their new leader.

**Los Angeles, Cal.**—A lady, spending the winter here, writes very encouraging letters in regard to the success of the Rev. Eli Fay, of the "Church of the Unity". The society had worshipped for some time in the largest hall in the place. In December it was so crowded that many had to stand during the service. On this account the meetings have since been held in the Opera House, which proves none too large. The city has a population of over 30,000 during the winter, a large proportion from the north and east. Dr. Fay is much esteemed and popular in the community, and there is a good prospect for the establishment of a strong Unitarian society.

**Madison, Wis.**—It is hoped the new Unitarian church will be ready for dedication about March 1.

**Moline, Ill.**—Rev. Arthur Judy of Davenport has been preaching here on Sunday afternoons more or less for a year past. The congregations this winter are numbering about forty. A temporary organization has been recently formed, with a board of seven trustees.

**New Orleans, La.**—The pastor, Rev. Charles A. Allen, and his helpers, have made arrangements so that Unitarians, going to that city to attend the Exposition, can report at Dr. Allen's drug store in the rear of Unitarian church (corner of Charles and Julia streets), and there find a list of places where they can get good rooming and boarding accommodations while in the city.

**Newport, R. I.**—The pulpit of the Channing Memorial Church, recently made vacant by the resignation of Rev. C. W. Wendte, has been quickly filled by the calling to the pastorate of the church of Mr. John

W. Day. Mr. Day was ordained and installed on Jan. 6. The chairman of the ordaining council was Rev. E. E. Hale, who also preached the ordination sermon. The exercises were participated in by Rev. W. H. Lyon of Roxbury, Rev. J. C. Janes of West Newton, Prof. Peabody of Cambridge, Rev. A. Woodbury of Providence. Rev. W. I. Lawrence of Dorchester, Rev. C. F. Russell and Rev. Mr. Wendte.

**New York City.**—All Souls Church has sent us ninety-two subscriptions to THE UNITARIAN, and promises eight more to make the round hundred. What church will outdo that?

**Philadelphia.**—The dedication of Rev. Mr. May's new church is now definitely fixed for the evening of Tuesday, Feb. 9, the Convention to follow on the two ensuing days. We are now able to announce the programme: The Dedication Sermon will be by Rev. James Freeman Clarke, D. D.; the other exercises being conducted by Rev. Joseph May, Rev. Wm. H. Furness, D. D., Rev. John H. Clifford, with an address by Rev. Charles G. Ames. The exercises of the Convention will be as follows: Wednesday a. m., Devotional meeting, followed by essays by Rev. Joseph H. Allen, on "A Century of Unitarianism in America"; by Rev. Samuel R. Calthrop, on "The Bible", and by Rev. Brooke Herford, on "Christianity in the presence of Modern Criticism". After lunch in the church parlors, essays by Rev. John W. Chadwick, on "The Eternal Goodness", and by Rev. Minot J. Savage, on "The Debt of Religion to Science". In the evening there will be a popular meeting, with short addresses by Rev. Drs. Clarke and Hale, and Rev. Messrs. Calthrop, Savage, Brown and Slicer. On Thursday, after a devotional meeting and celebration of the Lord's Supper, conducted by Rev. Brooke Herford, there will be essays by Rev. Edward Everett Hale, on "The Church in its Relation to Public Charity"; by Rev. Thomas R. Slicer, on "The Church as a School of Ethics"; and by Rev. Howard N. Brown on "Religion and Democracy". After lunch, an essay by Rev. A. P. Peabody, D.D., on "Christianity a Life, not a Creed"; with closing address by Rev. Robert Collyer, and dismission of the Convention by Rev. Mr. May. Thus it will be seen that the dedication and Convention promise to be of quite extraordinary interest, for rarely if ever, on such an occasion, has such an array of speakers from our body been assembled.

**South Boston.**—Rev. E. F. Hayward of the Second Hawes Congregational Society has resigned his pastorate, the same to take place June 1.

**St. Louis, Mo.**—The Church of the Messiah was recently visited by Rev. Enoch Powell, of Topeka, Kan., who came asking for money to enable his society to complete and furnish their new church edifice free of debt. He was sent home rejoicing, with $600 in his pocket.

**West Dedham, Mass.**—On Jan. 10 the Unitarian parish celebrated the two hundred and fiftieth anniversary of its organization, the pastor, Rev. Geo. W. Cooke, preaching an appropriate historical sermon on the occasion. The parish seems at present to be enjoying somewhat unusual prosperity. During the past year it has built a pleasant and commodious parsonage, at a cost of some $3,000. Mr. Cooke has just completed the fifth year of his ministry with the society.

**Wolfeboro, N. H.**—"The First Unitarian Society of Wolfeboro" has just been organized, with good prospects.

**England.**—Our English Unitarian friends are starting a new magazine also, *The Christian Reformer*, 25 cents a month. The name is the resuscitation of that under which the late Rev. R. Brook Aspland used to publish his magazine, well known some thirty years ago. The men at the back of it acting under a resolution of an English National Conference —Prof. J. Estlin Carpenter, Rev. R. A. Armstrong, P. H. Wicksteed, F. H. Jones, and others—are of our very strongest ministers and best scholars. It will be published by Williams & Norgate, London.

**The Continent.**—The *Bibliotheque Universelle et Revue Suisse* has a short review of Ernest Strochlin's biography of Athanase Coquerel, the younger, which cannot fail to be of interest to the friends of Liberal Protestantism on both sides of the water. "Champion du Protestantisme Liberal" he is called, and that he was. He, with such men as Reville, Cougnard of Geneva, and others, have fought a battle for the extension of liberty to matters theological, of which very few Americans have much idea, It was in this stronghold of Calvinism—where the eloquent Father Hyacinthe began his preaching of that impossible cult, viz.: a combination of personal freedom of thought and Catholicism—that some of these champions of freedom in matters of faith were wont to meet; and at the house of Mons.Cougnard, perhaps the least known and most eloquent of them all, these companions of ours in thought discussed possibilities such as are with us realities. Coquerel was a man of widest sympathy, and his acquaintance with English and German gave him a larger vision than had most of his companions. But these men have had a more exasperating foe than have either we or the English. That Gallic unseriousness which floats over all questions, political, religious or social, in France, is deadening. Like the miasmic oil that lies on the water in our wharf-enclosed harbors, it glistens and sparkles, but it is refuse after all. The difference between this glistening calm and dirty death is not troublesome to them. Against this, more than against Catholic ar-

rogance or the schemes religio-educational of Paul Bert and others, have the French Liberals (in religious matters) been compelled to fight. Such men as have been mentioned deserve, for their own sakes and for ours, to be known here in America. The two Coquerels are of course known to us; but their friends, Cougnard and others, are well worth an introduction. Why can we not have a dozen sketches of leading French Liberals, living and dead? Surely closer acquaintance with them would help us, not only by encouragement, but also by suggestions as to thought and method.

**Universalists.**—We record with sorrow the death of Rev. Dr. Sumner Ellis, of Chicago.

—Rev. S. H. McCollester, late of Dover, N. H., is soon to make a tour of Egypt and the Holy Land.

—The Universalist cause in Minneapolis, Minn., is very strong and full of missionary zeal. The First Church, Dr. Tuttle, pastor, which is one of the most influential organizations in the city, has already "swarmed" twice, and now they have a "Third Universalist Parish" with a settled pastor.

—A Universalist church has just been organized in Meriden, Tex., by Rev. James Billings.

—At Morison, Ill., Rev. Mary Gerard has been delivering a series of discourses on "isms"—"Pantheism", "Atheism", "Materialism"; etc.

—Rev. J. Coleman Adams of St. Paul's Church, Chicago, has been delivering a series of Sunday evening lectures on "Socialism" and "The Outlook of the Temperance Reform".

—The Third Universalist Church of New York was dedicated free of debt Jan. 5.

—The annual courses of lectures to the students at Tuft's Divinity School are to be given by Revs. H. I. Cushman, Dr. Flanders, E. L. Houghton, Dr. Bolles, Dr. Miner, and Prof. Dearborn, the latter giving a course on "Classic Art".

—Rev. Dr. Gunnison of Brooklyn is giving a course of lectures on "Types of Character".

—The Universalist Sunday-schools of this country are making a study of the historical part of the Old Testament.

—Rev. Dr. Rexford of Detroit writes to the *Universalist:* "A few days ago a committee from the Y. M. C. A. of this city waited on one of the active members of my church and solicited a subscription for the building fund now being raised for a public hall. The gentleman importuned replied: 'I will think of this matter, gentlemen, and you will probably hear from me.' He finally wrote his check for the amount he wished to give, and on the back of the check he wrote as follows: 'This check is payable to the Y. M. C. A. only on condition that I am admitted to all the rights and privileges of active members within said association. I am a member of the Universalist Society of Detroit'. The check came back to him unpaid."

## CALENDAR FOR FEBRUARY.

### A Thought Gem for Every Day.

(Selected from Whittier by Mrs. E. E. Marean.)

1. M. Forget the poet, but his warning heed,
And shame his poor word with thy nobler deed.

2. T. He findeth not, who seeks his own;
The soul is lost, that's saved alone.

3. W. Love scarce is love, that never knows
The sweetness of forgiving.

4. Th. All of good the past hath had
Remains to make our own times glad.

5. F. He who blesses most is blest.

6. S. To differ was not crime;
The varying bells made up the perfect chime.

7. S. *Worship's deeper meaning lies*
*In mercy and not sacrifice.*

8. M. Every wish for better things
An undreamed beauty nearer brings.

9. T. We lack but open eye and ear
To find the Orient's marvels here.

10. W. Toil is praise and love is prayer.

11. Th. The beauty which old Greece or Rome
Sung, painted, wrought, lies close at home.

12. F. He, who loved like Magdalen,
Like her may be forgiven.

13. S. When faith is lost, when honor dies,
The man is dead.

14. S. *Clothe with life the weak intent,*
*Let me be the thing I meant.*

15. M. I reverence the old-time faith and men,
But God is near us now as then.

16. T. He only feels his burdens fall
Who, taught by suffering, pities all.

17. W. He needs no special place of prayer,
Whose hearing ear is everywhere.

18. Th. Love and patience conquer soon or late.

19. F. Witness to the ages as they pass
That simple duty has no place for fear.

20. S. Life is ever Lord of Death;
And Love can never lose its own.

21. S. *Heaven's gate is shut to him who comes alone.*
*Save thou a soul, and it shall save thy own.*

22. M. Strike when thou wilt the hour of rest,
But let my last days be my best.

23. T. Thine be the seed-time; God alone
Beholds the end of what was sown.

24. W. What thou wilt, O Father, give;
All is gain, that I receive.

25. Th. We shape ourselves the joy or fear
Of which the coming life is made.

26. F. Beauty seen is never lost.
God's colors all are fast.

27. S. What if the vision tarry?
God's time is always best.

28. S. *Ever more the end shall tell,*
*The unreached ideal guided well.*

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. I. MARCH, 1886. No. 3.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. Oscar Clute, . . . . Iowa City, Ia.
Rev. Robert Collyer, . . New York.
Rev. Charles G. Ames, . Philadelphia.
Rev. George L. Chaney, . Atlanta, Ga.
Rev. H. Price Collier, . Hingham, Mass.
Mrs. J. T. Sunderland, . Chicago.

*All communications to be addressed to*

Rev. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

## EDITORIAL NOTES.

About our critics.—We aim in this magazine at representing not just our own personal thought on each matter, but those greater principles and positions which are the broad common grounds on which Unitarians in general stand. That we can do this so as to satisfy every extremist we have never imagined. We shall be content if we can do it in some measure to satisfy ourselves, and especially if we can succeed in grasping and expressing what is the general feeling among our people, and our ministers,—especially among the masses of our earnest, patient, faithful laymen and laywomen who don't say much, but who *think* a great deal. This is what we try to express, and we shall try to do it justly and fairly, but we cannot engage in any controversy about it. The very condition of space and time puts that out of the question. What chance would a monthly have in discussion with a weekly? So our critics must not regard it as any disrespect if we simply take their criticisms for what they may be worth, and without any reply, simply restate our position with what corrected or added emphasis may seem desirable in order to bring out our point justly or more clearly, and leave it to have whatever weight it deserves.

The great question needing to be asked by us as Unitarians now would seem to be, not, Shall we have freedom? but, What shall we do with our freedom now that we have got it? For got it we certainly have, complete and perfect. If in any quarter the least sign were made of a disposition to limit or restrict our right to perfectly independent and free thought and expression, our whole body would rise absolutely as one man to protest against and resist the restriction. On this then we are all agreed: we are free, and we shall remain free. But free *for what?* This is the important matter to be considered now. If, as was said at the last Channing club meeting in Chicago, we can take a rest of about ten years from our talk about liberty, and set to work all together, from this time, to see how we can *use our liberty nobly*, Unitarianism will go forward to a new life.

In a letter just received from Meadville, Prof. Barber says: "I wish you could send us fifty men for our Divinity School. We have but fifteen so far this year—some new, capital ones, though." *Would* that we *could* send fifty! And why should not fifty be sent? We are certain there are many times fifty earnest, gifted young men and women in the land, essentially in sympathy with our Unitarian thought, and desirous of making the most of their lives in highest ways for the good of their fellows, who, if their attention were but called to our ministry and the splendid opportunity it opens for the noblest possible life-work for such as they, and if only a little friendly urgency were employed or interest shown in the matter, would gladly go to Meadville and Cambridge and fit themselves for Liberal Christian pulpits. Here is an important work for our ministers and churches, and for all of us as individuals to do: to be on the look-out all

the while for young persons of ability and consecration, and to take pains to call their attention earnestly to the unequalled field for noble usefulness which the Liberal ministry to-day is offering.

Our two Sunday-school associations —the "Unitarian Sunday School Society" (7 Tremont Place, Boston) and the "Western Unitarian Sunday School Society" (175 Dearborn street, Chicago), both need funds and both deserve help. Every church ought to give some subscription each year, to whichever of them it finds most useful and helpful. Our churches are too afraid of sending in small contributions, and so many of them send none. The Unitarian Sunday School Society asks "at least six thousand dollars" for the work of the year, which includes, it must be remembered, the furnishing and stocking its book-room, soon to be ready, in the new "Unitarian Building" in Boston. Friends, pay your money cheerfully!

Not a sectional Unitarianism, but a national Unitarianism—this is what we want in this country if we are to be strong. In nothing is it easier for sectionalism or provincialism to spring up than in religion. Especially is this the case with a body like ours, in which the spirit of individualism is so strong and the spirit of co-operation is so weak. It is here, therefore, that we need to be on our guard. To get one Unitarianism of the east and another of the west or one of the north and another of the south cannot do otherwise than weaken us. If we would prosper we must all stand together. We must resist everything which would encourage the idea of a peculiar kind of Unitarianism for this section or for that. A national faith, a national body, a national life—let this be our motto in every section.

As is mentioned in our "Foreign Notes" there is a great stir in England over propositions for "church reform". They are all started under the impetus of the movement for disestablishment, and they are started too late. The great Anglican church has had its opportunities in days gone by of widening its borders so that it might have been substantially the church of the English people. It neglected those opportunities. It has acted in the spirit of a great powerful sect so long that half the most earnest life of England is hopelessly separated from it. The special reform that it first needs is, to be freed from the mischievous and deceptive support of the state, and to be left, like all the other English churches, to manage and to support itself. When it is thus put on the right footing then let the church reformers come in, and if they can accomplish their work it is quite possible that the Anglican Episcopal church might become the leading church of Christendom. But that is a big "if"!

The Church of the Unity, Springfield, Mass., publishes the following excellent statement of its aim as a church. It is broad, non-credal, free,—throwing the doors of the society open wide to all persons who care for its fellowship or help, while at the same time it does not make the mistake of forgetting that a church is primarily an association for Christian worship, and that the help it undertakes to render men should be first of all help in the practical religious life:

"The object of this society is the free worship of the one true God in the faith and spirit of Jesus Christ. Its fellowship is open to all who desire so to worship, and who seek such communion, without any doctrinal test or inquisitorial examination. Its services are designed to afford strength to the weak, rest to the weary, comfort to the afflicted, and to sustain a living discipleship to the great founder of the Christian church. All who regard such aids to a good life as indispensable, and weekly prayer and praise as elevating and purifying, are invited to join the congregation and render whatever help they may be able to give to the perfecting of public worship."

In an age when there is much flipant talk about the "antagonism between religion and science" it is interesting to see what a great master of science like Prof. Huxley (a man, too, who cannot

be charged with having any undue leanings toward religion) has to say upon the subject. In his recent widely-read article in the *Nineteenth Century* on "The Interpretation of Genesis", Mr. Huxley writes:

"The antagonism between religion and science, about which we hear so much, appears to me to be purely factitious—fabricated on the one hand by short-sighted religious people, and on the other by equally short-sighted scientific people. * * The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is well-nigh crushed."

THE cry heard in some sections of the Unitarian camp to-day is, "No beliefs essential! No forms! No letter! The *spirit* is all we want." There is a truth in the cry. But there is an error, too—how *fatal* an error let Dr. Hedge tell us. He says in his "Reason in Religion": "Men may rail as they please at the letter, and disparage what is outward in religion; but those churches are the strongest that have the most of it; strongest not only in the way of efficient action and ecclesiastical power, but strongest in spiritual vitality. Out of these have come the sublimest examples of spiritual life; while those churches which have thought meanly of the lat ter, and sought to dispense with it, have languished and died out. George Fox and his followers were filled with perhaps as pure a spirit as ever animated a body of religionists. If spirit without letter could accomplish anything, how much should have been accomplished by them! * * But for want of the letter, which it flouted and disdained, comparatively little was accomplished by this movement; while the Church of England, against which it contended on account of the alleged excess of the letter in its ministrations, has, through that letter, survived to this day, and still flourishes with undiminished vitality; and is at this moment to millions of souls an efficient medium of spiritual life."

THE fact that old errors and deep-rooted superstitions die hard is illustrated afresh by the recent appearance of a book from the press of Scribner's Sons, written by the eminent church historian and scholar, Dr. W. G. T. Shedd, Professor of Theology in the Union Theological Seminary, New York, entitled "Doctrine of Endless Punishment", aiming to show the scripturalness (!), reasonableness (!) and justice (! !) of the orthodox dogma of an everlasting hell. The chapter on "The Reasonableness of Eternal Punishment" is the reproduction of an article which appeared two or three years ago in the *North American Review*, and which excited much public comment at the time. The book deals in such sophisms as the claim that "sin is an infinite evil, deserving of infinite punishment, *because* it is committed *against an infinite Being*". This is very much like saying that a wrong done to an adult is as many times greater than the same wrong done to a child as the adult is larger than the child; or that stealing a shilling from a man owning a million dollars merits a million times more punishment than does stealing the shilling from a man owning only one dollar. Dr. Shedd makes the amazing though familiar and theologically thoroughly "sound" statement "that the infinite, incarnate God suffered more agony in Gethsemane than the whole finite race could suffer in endless duration"; at which a large proportion of his more thoughtful and free-minded readers will simply smile, and say nothing; though here and there one, of an argumentative turn, will venture the inquiry, Well, then, what was the gain to the universe of the atoning sacrifice? The appearance of such books as this of Dr. Shedd's makes one realize anew how great is the need of a church which has for its mission to teach the world, as some one has suggested, that "God is at least as good as a good man".

---

## A CALL TO OUR CHURCHES.

Arlington Street Church, Boston, held a meeting after morning service, Sunday, Feb. 14, almost the whole congregation remaining, at which the subject of their approaching annual collec-

tion for the American Unitarian Association was considered. A feeling was expressed that when the association enters its new building it should have the means for a larger work. The loss of Mr. H. P. Kidder was also spoken of, and to the question "Who will supply his place?" it was answered, "We have *all* got to do it." The result was, that it was resolved unanimously, there and then, to try to raise not less than five thousand dollars a year as the Arlington Street contribution, and to invite all our churches to join in a movement for a general doubling of contributions to the A. U. A.

Now, friends who read this, go to work in your respective societies, and try to have this done. Do not leave it to the minister to take the initiative. It is always a hard thing for a minister to urge upon his people such a large increase. And yet there probably is not one of our churches but can "double up" without any one being really hurt, if the people are willing. Let one or two laymen in each parish speak to one another, and tell their minister to go ahead and they will back him!

## THE WESTERN CONFERENCE.

The Treasurer, Secretary and Directors of the Western Conference desire to remind the churches of the west that the present conference year is fast drawing toward its close—only two months remaining before May 1, when all accounts should be closed—and yet many societies have not yet forwarded their yearly contribution to the conference treasury. Will not our western ministers, and not only our ministers but also the trustees and financial committees of our western churches, be so good as to give immediate attention to this matter, and see if they are among the list of those whose apportionments are yet unpaid? Attendants at the last annual meeting in St. Louis will remember that the feeling there was that we ought all to join hands to push the important work of the Conference with greater vigor than ever; and, to make the work more effective, it was voted to increase slightly the apportionments of the various churches. But conference votes, however hearty or wise, are of practical avail only as our ministers and churches stand by them and help realize them in deed. Only two months more before May! Our western work was never more important than now. It was never more necessary than now that it have the co-operation of the churches. Its finances are in arrears and pressing. We can come to the end of the year in good financial condition if all our churches that are behind in their payments will come forward at once. But there is no time to be lost. Brethern of the western churches, this work is your work; will you sustain it, and with promptness and vigor?

## AS FREE AS YOU PLEASE, BUT STILL CHURCHES.

Some friends cannot quite accept our statement, in our January number, of "What Church Liberty Really Means". They want something a little freer yet. But what can be freer, in the case of any institution whatever, than simply to emphasize the object for which it exists, and then leave it to every one to judge for himself whether he means that, or even means enough in that direction to really wish to join and work with it?

Now, there is no real difficulty about all this, in the case of our Unitarian churches. (Unitarian *Christian* churches we might say—but it is not necessary. No one thinks of writing "Methodist Christian churches" or "Christian Presbyterianism". Unitarianism is just as much a branch of the great growth of Christianity as Methodism or Presbyterianism). A *church* means religion and worship; a *Christian* church means a society studying religion on the general line of Christ as the great teacher; a *Unitarian* church is such a society taking its stand in that fellowship of Unitarianism, which though never defined, and in some things gradually changing, has been just as distinct for three hundred years past, as any other branch of Christianity. Besides this,

"Unitarians" have another peculiarity which differentiates us from all other churches (at least this is true in America and England—we are not quite sure how it is in Transylvania), namely: that while other churches formulate their faith into some sort of "creed", and put various gates and barriers around their fellowship, ours have steadily refused to do so, and have left our doors entirely open. To repeat what we said before: "Any one is free to join our churches, even to come in to their innermost fellowship without any examination. Even in entering our ministry it is not put to a man to *define* his belief." Only, all association for any purpose necessitates some belief in that purpose, and so we added, "But if, in the course of those changes which are constantly occurring in such a time as the present, he comes to have no longer any belief in God—no longer any such belief as admits of real worship, *can there be any doubt as to what he ought to do?*" We add the italics in order to make our meaning more unmistakable. But then it is precisely this meaning which seems to some to be inconsistent with our professions of freedom. They think—as one friend puts it—that it amounts to saying to such a minister: "No Unitarian ever quite tells another to be gone; but don't you see, sir, that the table is full, that you are not wanted, and that there's the door."

Well, we suppose it does amount to that, with one difference, but a difference which changes the whole aspect of the matter. The question of our Unitarian church and ministry is not one of coming in to a *feast*, and sitting at a table, and of a hint that *the table is full*; it is one of coming into an institution for *worship* and *work*, and of a hint that if a man does *not mean that*, well—as one of our workers we certainly do *not* want him.

It is this fact of a church standing for certain practical objects of worship and work which gives points to the illustration we used of a professor of chemistry. He is engaged to lecture in the most entire scientific freedom, and yet, as we pointed out, if he by-and-by, comes to believe that chemistry is all nonsense, and wants to turn his laboratory into a gymnasium or a news-room, his trustees will undoubtedly put it to him,—not, "don't you see, sir, that the table is full, and that there is the door," but—"Sir, a gymnasium or a news room is a very excellent thing, but that is not what our chemical department is for; and so we can no longer continue you as a professor."

Or, let us suppose a case still more apposite. Suppose a newspaper established by a group of people, not even as the organ of anything so definite as a church, but simply as the advocate of the most absolute religious freedom; and suppose that one of the editors gradually develops a difference of opinion from the rest of his colleagues as to what constitutes freedom, or as to how much religion should go with it. To repeat our own words: "Can there be any doubt what he should do?" Of course his fellow-editors wouldn't quite like to say, begone, and yet in some courteous, but unmistakable way, they would probably hint to him that he had better withdraw. They would not say that their "table was full;" so far as that side of the matter was concerned they would no doubt gladly continue him as a subscriber, just as a Unitarian church willingly retains agnostics among its general supporters, but as one of the editors, to share in shaping and expounding their course? No! And the lookers-on would say that, on the whole, the exclusion was right, though they might be amused at such a practical demonstration of the necessity of some agreement, even in an association for promoting "freedom" itself.

Now, "Unitarianism," as an association of churches, is an association for promoting *Religion*, and we insist and shall continue to insist, that however wide open we leave our pulpits, it is for those who are really with us in this object. And in saying this, we speak for the West quite as much as for the East. Our churches everywhere are longing for more earnest, positive, *Christian* preaching. If any man means that

thing, even though like some devout and tender souls we know, he shrinks from calling it by that name, we are thankful to have him with us. It is for such men that we kept our doors open. But for those who do *not* mean that,—well, we are not going on their account to shut the door, but we shall point with all the emphasis we can that it is the door of a *church*—not of a discussion hall, not of a lyceum, not even of an ethical culture society with a possibility of some time developing into religion, but of *a Christian church.*

## HYMN FOR EASTER DAY.

Lo, the day of days is here!
Brightest Sabbath of the year!
Sing we hymns of gladdest cheer,
  Praising thee, our Father!
Not of earth, the light, alone;
Not of man, the music's tone;
Angels sing around thy throne,
  Praising thee, our Father!

In that blessed light abide
Saints, with Jesus glorified;
And the friends we thought had died,
  Praising thee, our Father!
Christ and all dear souls above,
Who in realms immortal move,
Bless with us thy boundless love,
  Praising thee, our Father!

So let all our voices ring,
And the flowers their beauty bring,
To adorn our worshipping,—
  Praising thee, our Father!
And forever we confess
Thy great love and holiness,
And thy fadeless glory bless,
  Praising thee, our Father!

BROOKE HERFORD.

## A SIGNIFICANT INSTANCE.

Recently I preached at a small town that would be usually thought hardly worth attention. But in that little hamlet the congregations were better than sometimes greet our preachers in the great cities. An educated gentleman living at the county-seat ten miles away, hearing of my meeting came over on Sunday evening to attend. After the meeting he sought an introduction, and said that he desired an interview next day. The friends with whom I was stopping told me that he had lived in the county many years, had been county auditor and superintendent of public schools, and was highly esteemed by all.

Next day he told me that more than thirty years ago he read Channing's works and was made a Unitarian by them; that without association with Unitarian people he had all these years kept his Unitarian views; and that now he would like, in whatever way he was able, to be a preacher of Unitarianism. A good deal of interest had been aroused by the meetings of the day before, and I suggested that he begin by preaching there on the following Sunday. He agreed and preached to an audience that included about everybody in the town. He now writes me: "The spirit is on me to preach. My convictions in that direction are too strong to be disobeyed. I trust I am influenced from the right source. I shall begin in my own town, and preach my first sermon here next Sabbath."

It is probable that as we go over this broad west we shall find that this man is not the only one of his kind. May there not be many, not ordained ministers, who can be led to take up our word and present it in effective ways to people with whose thought and customs they are familiar? O. C.

MR. TREVELYAN, in his Life of Lord Macauley, says: "There are few general remarks that so uniformly hold good, as the observation that men are not willing to attend the religious worship of people who believe less than themselves."

God holds in one hand the sorrow that "lasts for a night"; in the other hand he holds the joy that cometh in the morning.—*W. M. Bicknell.*

From out the future, Hope, with waving hand, beckons back to us, bidding all human beings come on, come on, come very straight and ever on.—*W. M. Bicknell.*

## KNOWING GOD AND BEING KNOWN OF HIM.

A SERMON BY FRANCIS G. PEABODY, PROFESSOR OF THEOLOGY IN HARVARD UNIVERSITY.

"*Ye have known God, or rather, are known of God.*"—Galatians, iv., 9.

Paul corrects himself. He writes at first in one form and then in what seems to him a better one; first in the language of his philosophy and then in the language of his faith. Again and again in his letters we can see this self-correction. Take, for instance, the Epistle to the Romans. It begins with a complicated mass of reasoning and speculation about sin and grace and the law, which has perplexed the unlettered student and has been the basis of so many schemes of theology ever since; but after a time it seems as if Paul said to himself: "This is but one side of what I wanted to say. It is only the colorless sketch of my letter. I have written of theology; now for what is practical. Let me put my thought into the life of these people, my philosophy into their religion"; and so the letter sweeps on into that wonderful series of practical precepts which make its last part more dear to the humblest mind than its first part is to the wisest. "I beseech you, therefore, brethren"—"therefore", as if it were a consequence of his metaphysics and theology—"that ye present your bodies a living sacrifice. Be not conformed to this world. Let love be without dissimulation. Be not overcome of evil, but overcome evil with good"—and so on to the end of the letter. And with the change of purpose and tone, the whole style of writing changes. The involved, difficult sentences disappear, and all is terse, abrupt, direct, as a man always is when he is in earnest. We feel that this is the real Paul. He has restrained himself till now. He has wished to lay his foundation of philosophic speculation for his cultivated Roman audience, and he has been able to do it. But now Paul, the religious man, supplants Paul the philosopher; he speaks to cultured and uncultured alike in their common attitude of dependent and sinful human beings, and to the reader it is as when a passage from the "Music of the Future" has its way for a time with its involved harmonies and its clash of sound, and then melts into a simple strain which every mind can follow and enjoy.

The letter to the Galatians was less elaborate. It had a special and practical end. It was written simply to check the notion that people had to be Jews before they could become Christians. It was no place for developing a complete theology. It was only necessary to state the reasons which should decide the case. So they are stated in a phrase instead of a series of chapters. Why should the Galatians not fall into this practical mistake? Because they have known God—says Paul the Theologian—and because this knowledge of God's ways has taught them better; or rather, because they are known of God—says Paul the practical Christian; and because this life in the consciousness of God sets them free from such distinctions and in need of no such laws.

Knowing God and being known of him—here are the two ways by which human life has had to choose in its outreachings toward some relation with eternal things: the way of thought and the way of life, the way of the awakened mind and the way of the consecrated heart. Both were real and trodden ways to the Apostle Paul. He believed in theology, in its place, its gains and its service. He would have thought nothing more foolish than the scorn of theology which is now so common among would-be defenders of religion. The knowledge of God was to him the rational end of the thought of man. But over against this whole range of knowledge there remained that wondrous sense of "being known", to which from all his specnlations he turned as one turns from his work to his prayers. I ask you now to follow along, in turn, each of these two ways which thus open before us and try to see something of their course and end.

Knowing God—that is the sublime summing up which religion makes of all human researches and capacities. All other knowledge, it believes, leads up into this knowing of God; and then in its

turn this knowledge of God descends like a ray of sun-light along the lines of all other knowledge and enlightens the whole. Knowing God it is at once the climax of theological learning and the beginning of practical piety. If there is no such thing as knowing God, then all theology would be but fairy tales, and all worship the morbid soliloquies of unhealthy minds. Even so bold as this is the self-confidence of religion. It believes that it really knows something about God. "We speak that we do know." We do not believe that the whole history of devout inquiry is the history of a guess; we do not believe that the whole series of saintly souls who have sought God in prayer have simply been making a colossal mistake. When a soul like that of Jesus Christ appears in the flesh and testifies of this intimate and real knowledge of God, we believe that he can be trusted. He is not likely to be misled. He is at home in this region; he stands higher than we and can see facts more clearly and broadly. If you could have asked Jesus what was the one thing he *knew* with an absolute confidence, he would have answered, "God, and all else through this knowledge and by means of it".

That is the view of religion, and nothing could be more frank or uncompromising or bold. But then, over against it, appears the complete denial of any such knowledge as trustworthy or real. What, it is asked, can be more impossible or unprofitable than all this talk of knowing God? It is impossible, because our minds do not reach up into this kind of knowledge; it is unprofitable, because there is so much real knowledge lying close to our grasp and sufficient for our needs. What has religion to say to such objections as these?

It addresses itself first to the "practical man",—the man who cares only for that which touches and serves his daily needs, and who finds religion does not pay him and is not a practical concern, and asks him simply to consider what the practical concerns of life really are. Sometimes, no doubt, they are the bread and money, the business and tools of our daily work; but sometimes, often in unexpected moments, there come to every life that has any breadth of love or depth of feeling moments when the concerns which seemed most practical drop away from one's grasp like the toppling of solid walls amid the shuddering of an earthquake, and then the single cry of the heart is for God, the living God, the permanent amid the transitory, the interpreter of mysteries, the soul of goodness in things evil. In such times as these—which come, I say, now or soon, to every life, there is but one knowledge that can be called "practical", and that is the knowledge of a power and love controlling events for good; there is but one support worth having and that is the being able to say, "Thy rod and thy staff, they comfort me." In short, there are some things which are of practical use in some contingencies and other things which come into use elsewhere, just as Alpine climbers walk their own way through the meadows but tie themselves together with a rope when they come to the ice; and the most unpractical of all men is he who comes into this higher region and finds that he has brought no life-rope there just because he did not need it below.

"But this knowledge of God is impossible." Here we come to a much more serious matter. Here is where so many have halted of late. They would believe in God, if the evidence were strong enough, but it really was not convincing. They might be sorry, but they must be sincere. Over against the knowledge of God they have set the unknown and unknowable, and they turn away with a certain mild despair to the things which may be safely and surely known. Now I do not suppose that religion can gain much from discussions with this state of mind. This is not the way in which religious conviction is conveyed. But suppose that instead of debating what can and cannot be known, one turns to that about which there is no doubt, and tries to make the most of it. Suppose one takes his own life and work, with all their own inevitable ambitions, ideals, hopes, affections,

fears, and duties, and tries to live and work them out with something like completeness; suppose, in short, one turns from a small and superficial life to one of any largeness of purpose or plan, what does he discover? He discovers within himself and about himself, environing and underlying all his ways, a unity and power and tendency and meaning which are not his to create or to destroy, but only his to discover and obey. This is what the naturalist discovers when he rises from the study of his disconnected facts to the thought of a general law. This is what the artist discovers in the ideals which beckon and control him. This is what any good life discovers as it feels the sweep and import of the moral law. This is what one discovers when he sins and feels himself thrown back and thwarted as though the universe were against him; this, finally, is the overwhelming outcome of any large, true love, sympathy or charity; the sense of dealing with that which is not one's own, of finding on every side of the little island of one's life an ocean of infinite mysteries and soundless depths, of taking the gifts which it throws upon your shore and living in solemn dependence on its tidal life. Ah! How slightly can one interpret in words these lessons of the heart, its warnings to humility and patience and self-control before this wondrous inflowing influence which gives us all that we have and are, and then again withholds from us or withdraws from us only to reveal once more the same all-controling purpose and uncreated plan. What is this insight into events which comes to any one who will but open his eyes and see what makes and shapes his life? What is this single issue of the most varied lives, which makes just the difference between a large, earnest, thoughtful life and a small and torpid one? How strange it seems to say that this is knowing God!—God, who seems, through so much of our teaching, quite removed from all this work and fret of life, and to be sought in such different ways. And yet, here he is, right in the midst of our common vocations and besetting cares, the Meaning and Unity which makes them tolerable and happy to us; and many a mind and heart which believes itself without religion, but which is penetrating in its own way the husk of its experiences, and finding food in this inner law, is in reality knowing God, with all the peace and patience which come from thus resting on the permanent, the significant and the beautiful.

Let us not be un-appreciative of the spirit which may control a mind when it thus refuses to permit itself any knowledge of God. It may be a spirit of stern and admirable self-denial, turning from that which it deeply desires out of sheer loyalty to the bitter truth, forced into ignorance as the end and climax of its knowledge. Such has been the outcome of many a philosophic scheme, of which one simply shows his own ignorance when he uses terms of contempt. But such has not been, I am quite sure, the way of much denial and neutrality into which multitudes are settling. It is not always strenuous reflection, it is very often indolent indifference which makes people say that they know no God. It is not always because they have looked for Him in vain; it is very often because they have not looked at all. Let us not be mistaken by the likeness in appearance which covers purposes so widely different. It may be possible for a man so to deceive himself that he shall seem to bow before a mystery too great for thought when he is in reality only dodging the serious problems of his life. He is like a man journeying to the temple. He may excuse himself from approaching God and call it reverence, when in reality he is as one who is simply weary, and sits himself down to do nothing under the plea that he approaches holy ground and must pause to take off his shoes. Now this sheer indolence is the only effect of modern thoughtfulness which need alarm the religious world. There is but one atheism of which our time or any time need be afraid. It is the atheism of the downward looking, the self-absorbed, the brutal or the lazy life. There is but one agnosticism

which is alarming—the state of mind which refuses to *know itself* and lives on the surface of its soul. These are they who dwell on stony ground, where they have no depth of earth, and having no *root in themselves* they wither away. It is not really *in his heart* that the fool says, there is no God. It is because his heart is undeveloped or unexplored. He has not *used* his heart and that is why he is a fool.

Thus, without discussion of its possibility, religion simply discovers in the deeper ways of human life the practical knowledge of God—of God, the unity and purpose at the heart of things which binds our fragmentary existence into wholeness and gives order and meaning for chaos and despair. But at once we become oppressed with the thought of how slight and incomplete that knowledge is. Real it may be as far as it goes, but how short a way it goes! "Ye have known God", says the apostle; but then again, he writes, "Now we know but in part." You stand by this ocean of God's being and it is real. You know it, but how little of it you know! It stretches and deepens away on every side into endless mystery, and you stand as a little child and toss your pebbles of investigation from the shore. Is this all there is of religion? you ask. Is this dim, scant knowledge of my feeble mind the only bond between my life and the life of God? And at once the whole spirit and history of the religious life rises up and answers, No! I have brought you thus far and tried to analyze this human approach to the thought of God, and tried to justify it as far as it goes, only to make it quite clear that this is not the whole or even the foundation of religious living. It is no such tentative, imperfect effort or intellectual strain which brings the human soul into the confidence of a prayerful faith. It is a sense which asserts itself in a wholly different way, and which is complete and controling at the very start, "Because ye have known God", says the Apostle, "or rather, are known of God"; and in a moment he transfers us from the region of effort to the region of rest. To be "known of God", to rest and trust in a wisdom which is high above us as the heavens, comprehending us and a whole universe besides; to feel, not the power to explain His ways, but His power to explain ours, to have one's ignorance and strivings and sins taken up into His knowledge and His plans, as the plan of a commander holds the duty of a private in the ranks;—that is the life of real religion. It is not the sense of our finding God, it is the sense of *his finding us*. It is not an achievement of our wills, it is an influence of his. It is not our groping for God, it is his drawing of us. It is not "knowing God", it is "being known of him".

Paul, I said, corrects himself. He is really correcting the worst mistake that can be made about religion. It is the mistake of supposing that in such a relation we *do all*. We talk about *proving* God, about *finding* Christ, about *supporting* religion. But if God is a living God, he does not wait to be proved; and if religion is real, it is not we who support it but it which supports us. It is not religious to believe in a God who waits for us to make the first approach. If God is in his universe at all, it must be as a living force, anticipating our approaches and suggesting our repentance. Before we loved him, he has loved us. Before we knew him, he has known us. A real religion implies a real revelation. It is not enough to say that when we cry out for God he *answers* our prayer. It is he who speaks first, speaks by the myriad self-revelations of nature, history and life which win the hearts of men, and it is when we hear across the silences of the universe these intimations of his presence that we send back our answer of genuine prayer.

Ah! What a mystical dream is this—this unverified conviction of being drawn and led and withheld as if in the silences and darkness of the universe one were not all alone. Yes, it is a mystical dream; it is far removed from the processes of the naturalist or the logician; and the sooner this is made plain on every hand the better it would be alike for science, for logic and for

faith. Fortunately for the human race the way of faith is not wholly to be described in terms of science or of logic. It is not a way of demonstration, it is a way of experience. Here we are, absorbed and satisfied with the results of the intellectual methods of our time, and here, fortunately, I say, for us, there remains one universal and inevitable interest which recalls us from the control of the head to the control of the heart. When a vessel preparing for her voyage is unevenly loaded, so that her bow sinks below its proper level and plunges deep into the surging seas, then the sailors say that their vessel has been loaded "by the head", and they set themselves to "trim ship". Now, that is just the work which many a life needs to have done. People are apt to be loaded "by the head". They seem to believe that the more cargo they stow in that one part, the better they will sail. They look for regeneration through culture, and for salvation through sociology. They make of their sermons discussions, and of their worship inquiries. And what happens when lives thus equipped put forth into the real ocean of existence and fall in with its real storms? Why, they are "by the head". They have lost buoyancy. They plunge into depths and are swept by waves which they were meant to ride without an effort. They have forgotten that the rudder which guides the whole is not in the bow of the ship at all and that it is thrown clean out of the water as they lurch thus into the sea. Brethren, let us "trim ship". Let us restore the balance of life. Let us regain the equipoise which sails securely. Let us make room for the admonitions and revelations which are contributed to life, not by its methods of analysis or of demonstration, but through the deeper experiences of the emotions and the will. There is but one way of verifying the wonderful vision which sustains the religious life, and that is to *live*, to live more broadly and more deeply, to live in the realization of the mystery and miracle which thus environs you, to try what the naturalists call the "working hypothesis" of a Will which knows your life and guides your ways, and then to observe what strength, peace and meaning enter into your experience. It is as if you turned from purposeless drifting and set your hand upon the rudder of your life. The secret of your progress is discovered, and your way is plain.

Knowing God and being known of him, the approach of man to God and the approach of God to man. Here are these two elements in life and thought. Each of them is real. Each has its rational justification. Up and down their ascent and descent real messengers pass to and fro between the Divine life and ours. *But the descending message breaks the road.* That is the Apostle's argument. The touch of the life of God awakens the thoughts of the life of man. This is the order of events: First, a religious experience, then, and based upon it, a rational theology. The only wise theologian is he who knows first of all that God knows him. The only hopeless atheist is, not he who seriously denies, while still his honest thought lies open to heavenly influences, but he who has withdrawn himself from the region where these lines of holy suggestion descend into men's lives. I said that Jesus knew one thing better than all else, and that was God. But I spoke wrongly. Deeper than all that marvellous insight and authority which dared to interpret the very ways of God—nay, the source of this authority in Jesus—was the knowledge that God knew him, the sense that his own life was understood and upheld, that there was a divine plan for him to fulfill and a divine will for him to do. The strength of his soul was not in the sense of his own wisdom; it was in the sense of his Father's guidance. The glory of his life was not in its self-assertion, it was in its self-surrender. The hour of his perfect triumph was not when his enlarging knowledge ascended to the mysteries of God; it was when the Holy Spirit *descended* upon him and brooded over his life with its over-shadowing wings.

I hope I have made plain this twofold lesson. I wish that we might take it with us out of the quietness of our

worship here into the life and work of another week. Well would it be for us if our worship might bring any added knowledge of God. We ought sometimes to get here some glimpses of a rational theology. It is a science which has foundations. It is given to man to know something of the life of God. Very fortunate should we be if any new glimpse of this Divine method should be given to us to-day, so that we might be able to say that we have known God as we have not known him before. But if this may not be, and it cannot always be, then let the other and the earlier message have its way. This one thing we can attain. We can know this day as we are not wont to know, that God knows us. We can bow our minds before this tremendous thought, that we are his children, sought for, met, corrected and persuaded, if only we would have it so. Think what it might be to us if, with all our ignorance, we could go back into the world with this calm assurance that we are "known of God," —known of Him, so that all our work and all our waiting have their part in his vast design; known of Him, so that our lives are trusts received from him and are no longer for ourselves alone; known of Him, so that we can be willing to know little because we are known so wholly, until that day shall come when we shall know even as also we are known.

---

## OUR FAITH.

### A HYMN.

As when of old the Son of God
  Sat by Samaria's well,
Whose crystal waters symbolized
  The truth He came to tell,—

One in His spirit and His love,
  We seek His grace to-day,
And, thirsting for the living springs,
  Lord, give to us, we pray.

To us He saith, as said He then,—
  If thou my gift dost know,
Give to the thirsty, and thy cup
  From me shall overflow.

He sits beside our wayside well,
  He stands within our door;
Forgive us that not always, Lord,
  We know thee in thy poor.

MRS. MARY JOHNSON.

---

## A FAMOUS OLD TEXT.

The one text in the Bible which did really look as if it meant the doctrine of the Trinity is finally gone! The revised version has done away with it, entirely and forever. If we turn to the old "authorized version"—1st Epistle of St. John, chapter v.—we read at verses 7 and 8:

7. "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one.
8. "And there are three that bear witness in earth, the spirit, and the water and the blood, and these three agree in one."

In the "revised version" lately issued, the former of these two verses, commonly called the text of the "Three Heavenly Witnesses", has simply, entirely disappeared. It is not in the text; it is not even in the margin! There is no word to indicate that such a passage was ever read as holy scripture, and for many centuries quoted as the most authoritative Bible word for the doctrine of the Trinity. Indeed it has so completely vanished that it may be worth while to tell a little about it before it is forgotten, for its story is one of the curiosities of literature.

All through the middle ages, it must be remembered, the only Bible in use was the Latin translation—the "Vulgate", as it was called. This was a translation from the original Hebrew and Greek made in the fourth century by the celebrated scholar of the early church, St. Jerome. Latin was then the common language, and this came to be the Bible universally used in the churches and monasteries until the Reformation. Indeed Greek and Hebrew gradually became lost languages in Europe, so that even scholars had no other Bible to refer to. Hence there was no one to dispute the creed of the church, for there in the Vulgate stood this text—"The Father, the Word and the Holy Ghost, and these three are

one." What could be plainer? And, to make assurance doubly sure, there was the "Athanasian Creed", working out more fully this central mystery of the Trinity, and laying it down that except a man believe it "without doubt he shall perish everlastingly".

With the Reformation, however, came a great opening of men's eyes. The revival of learning sent men back from the Latin Vulgate to the Hebrew and Greek originals. It was the great Erasmus who first printed an edition of the New Testament in Greek, and when it appeared, in 1516, it was the sensation of Europe. Large numbers of the ignorant priests and monks of the time had never known of any Greek original. They called it a new Bible, and when they found it differed from the familiar Latin, they cried out that "Erasmus had presumed to correct the Holy Ghost". The one change that most excited the ire and alarm of the church was the fact that his Greek Testament did not contain this text of the "Three Heavenly Witnesses", and at once there began a controversy which went on for over two centuries, and is only now finally set at rest.

Erasmus explained that the reason he had omitted this text was that when he looked back into all the Greek MSS. which he knew of, he did not find it in a single one of them. They had evidently never had it. So sure was he of this, that in his second edition, 1519, he still left it out; but at the same time he stated that he had no objection whatever to the verse, and that if he met with even *one* Greek manuscript containing it, he would insert it in the next edition. Straightway he received word from England that there was a Greek MS. there which had it. Erasmus did not go to England. He did not investigate this MS. He never even saw it. Probably he was glad—easy-going man, dreadfully afraid of being classed with the Reformers—of any excuse for getting out of his difficulty. So in his third edition, 1522, he inserted the text, stating that it had been lately discovered in a MS., which he simply calls *Codex Britannicus*, without giving any furthur particulars. While Erasmus thus yielded, many scholars raised their protest, and Luther himself—good Trinitarian as he was on other grounds—stoutly refused to admit the text as genuine. When he made his great translation of the Bible into German, he left this verse out; and in the preface to his last edition he solemnly protested against it, begging those who wished for this verse to make a translation of their own if they liked, but not to put it into his work. But after his death *they put it in*, still keeping the title "Luther's Version"! Thus it came to have an apparently authoritative place, though many learned men never ceased to question it.

As Biblical scholarship made further progress, the questioning became more emphatic. What was this *Codex Britannicus*, on the hearsay evidence of which Erasmus had admitted the verse? No such MS. could be found. Several other Greek MSS. of the New Testament were discovered in various English libraries, some of them of great antiquity; but not one containing the disputed passage. At last one was found in Dublin College Library, which contained it; contained it, too, in the original handwriting! But, alas! this original handwriting was evidently not of earlier date than the end of the fifteenth, or beginning of the sixteenth century—the very time of Erasmus! So that it became about equally clear that this *was* the very MS. on which Erasmus had acted, and, that it was specially manufactured to meet his demand. For every line of investigation has kept strengthening the certainty that the text was never any part of the original Scripture. In the time of Erasmus only seven or eight MSS. of the Greek Testament were known; now, upwards of 1,400 have been discovered and compared, many of them centuries older than any that Erasmus knew. In no single MS. earlier than the fifteenth century is this text found. Various ancient versions of the Scriptures into other languages were examined—versions made in the early Christian centuries—and none of them had it. Nay

—most fatal discovery of all — when they looked back to the more ancient copies of the Latin Vulgate itself, it did not appear there; and, by some allusions in Jerome's works, it had evidently been entirely unknown to him. In fact, it could not be found in any MS. of the Vulgate older than the ninth century. When it appeared in any earlier MS. it appeared merely as a marginal note by a later hand, clearly showing that it had first been added to the original epistle about the seventh or eighth century.

So clear did the case thus gradually become that, by the middle of last century, Bishop Lowth wrote: "I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of this verse." All the great scholars of the time either frankly abandoned it, or at least acknowledged that no argument could be founded upon it. Yet still it was printed in every edition of the Bible, and circulated, without a word to indicate any doubt about its genuineness, by the great Bible societies, and constantly quoted by people who did not know better, and sometimes by people who did. Thus it was once quoted by an Episcopal clergyman to one of our leading English laymen. "Why, my dear sir", said the layman, "did not you know that that passage is a mere interpolation?" "Well, yes, I did", replied the clergyman; "but I didn't know that *you* did." So it has continued to be one of the popular bulwarks of the doctrine of the Trinity, and helped to keep up the impression of that doctrine being a Bible doctrine.

Sometimes, indeed, the passage has had the opposite effect, as in the case of a friend of mine, old Lieut. Boase, the barrack master of Pendennis Castle, near Falmouth, whom I used to know, when, about 1850, I was preaching, mission-wise, in Cornwall. He had been brought up in a general way an Episcopalian, and told me how, when in middle-life he began to take a real interest in religion, he desired to read some books about it. So a friend of his, a zealous churchman, lent him a work explaining and defending the doctrines of the Church of England. He read it carefully, and then took it back. "What do you think of it?" said the man who had lent it him. "Well, it is a very good sort of book", said my old friend; "but what a strange thing it is that the writer, in his argument about the Trinity, has left out the very best text for it in the whole Bible!"

"Which do you mean?"

"Why, that in the Epistle of St. John about the three heavenly witnesses!"

"Oh!" said the man, "he couldn't use that, because every scholar knows that that is not a part of the epistle, but was put in by some one long afterwards!"

That answer struck my old friend very much. He felt that his mind had really relied upon that text, and now he found that it was considered spurious, even by men on his own side. He went home; he began to study the matter again; and the more he studied, the more he found that the doctrine of the Trinity was no doctrine of the Bible. He became an earnest Unitarian, met constantly with a few others of our faith in Falmouth, and when there was no minister, it was he who always conducted the worship.

The Revised Version has finally settled the utter spuriousness of this famous old text. But how long will it be before the great Bible societies will be honest enough to leave it out? I shall be curious to see. B. H.

---

## RATHER CHILLY WORK.

Does he enjoy going out preaching in these student years?

Well, that depends. Sometimes, yes; but sometimes—

"For instance, last Sunday, that very snowy Sunday"—and gradually we got it out of him, for he wasn't of the complaining sort, at all—but he had to go out there on the Saturday afternoon, and was to stay at the little country hotel.

"Where was it?" No, gentle reader; that is not to be told; wild horses

shall not draw that out of us—but it was somewhere—and there are plenty of little rural towns in New England that it will fit, more or less. So there in the little hotel he had his tea all by himself, and then went up to his room and read till bed-time. And next morning it was the same at breakfast. At the service hour he went along to the church —a cold, cold Sunday morning, with the country roads deep with snow. Not much of a congregation to be expected.

Ten grown up people and a child. Pretty well for such a straggling town, on such a morning.

Eleven souls. Not very many—and yet it was exactly as large a congregation as the Savior had when he gave that great discourse from the fourteenth to the seventeenth chapter of John. For only the twelve were with him, and Judas had gone out. Just eleven!

So the young man did his best, and tried to make it a real service, and as interesting and living as he could.

And when it was all over, how many of that little congregation came up to the young preacher to tell him what a stormy Sunday it was, and how they wished there had been more out, and to give him—a stranger there among them —some word of friendship, or even to ask him if he wouldn't come into any of their homes?

Not one! They were people of the staid New England fashion—and they did not know him—and so they put on their rubbers and wrapped themselves up and went out. And without one word from any of his congregation, the young man went back to the village inn, and had his dinner, still all by himself. And by himself he remained till the merciful hours had passed, and in the evening the train came along that was to take him home.

And all those eleven disciples were real good-hearted people—and not proud,—only it didn't strike them.

## THE WIDTH OF THE CHRISTIAN NAME.

The Rev. Professor James Drummond, LL.D., Dr. Martineau's successor as Principal of Manchester New College, London—our leading English liberal college—has the following admirable words in his inaugural address, delivered Oct. 6, 1885, at the opening of the 100th year of that institution:

"There are many both inside and outside the churches who maintain that it is ridiculous to call yourself a Christian if you reject any of the doctrines commonly known as orthodox. But if you once admit this plea, you must then decide which of the great dogmatic systems is Christian, and deny the name to either Catholicism or Protestantism. If you are not prepared for this, and, agreeably to usage, apply the common term Christian to such conflicting systems, then you must go farther, and allow the appellation to all who sincerely range themselves within the spiritual movement which derives its origin and its name from Jesus Christ. Our theories may be very imperfect, and many truths which we do not yet perceive may be involved in the Christian spirit; and for my part I believe that all our theories are imperfect, and that the spirit of Christ still rises in a solitary fulness of truth and beauty which worshiping disciples have but dimly apprehended. But granting our imperfection and our blindness, yet if our hearts glow with that life which we associate with the name of Christ, if our hopes for the world lie, not in the destruction of Christianity, but in its purification and the more complete triumph of what we believe to be its fundamental principles, how can we be justly classified otherwise than as Christian? Not, however, that we need contend about a word so long as the reality cannot be taken from us; I only wish to indicate on which side of the dividing line we consider ourselves to be."

## A SON'S ADVICE TO HIS FATHER.

### II.

My Dear Father:—When I read the first of number our new periodical I was glad I had begun my letters with a plain talk, right on the ground floor, about business. Because the whole

thing did seem a little too much up in the steeple, as it were—all about high aims, and noble faiths, and great spreading religious work, and so on. Now that sort of thing is all very well, and we poor fellows who have to grind at the mill for six days out of seven might be the better for a little more of it—but we want it mixing. You know, you were preaching two Sundays since on "mixed with faith", and I couldn't help wondering whether there wasn't a text somewhere, such as "mixed with business". When I looked over that list of the editorial staff, I said to myself, "What that crowd wants is another 'associate editor', who is not a minister—what one might call *a good wholesome worldling.*" But I suppose he'd want paying too much, for there are not likely to be any fat dividends out of fifty cents a year. But perhaps these letters of mine may fill the bill for a time.

Now, last month, when that poor fellow from Scratchalonga was stopping with us for the Conference, and you got to talking about incomes, I couldn't help thinking, why does not some one speak out

ON PARISHES BEING BUSINESS-LIKE.

Why, just think of it! He let out to you that he had a salary of only eleven hundred dollars a year, and he didn't grumble either, only, he said it would be a comfort if he could get it regularly. In that church of his there are several of the wealthiest men in the place, and yet, when he was talking to you, they were behind, over three hundred, on his salary; and he said they were always behind, and he never could get it as he ought to do, but only a hundred now and fifty then, and so on. Why, there is not one of those men would treat a clerk that way; they would be ashamed to go out on the street if they did. But there, because Mr. Brown is a kind, good soul who hates to make any fuss that might hurt his religious work among them, they let things shuffle along in that unbusiness-like fashion. And he said that he believed half the ministers out in his part of the country were in pretty much the same kind of difficulty. "The people don't mean it", he said, "but they are so unbusiness-like." The treasurer won't take the trouble to make the people pay up promptly, and then when the first of the month comes round, he hasn't the money in hand, and he can't pay it out of his own pocket, and so the minister has to wait, and things are always dragging.

What is to be done about it? Well, of course, you ministers oughtn't to have to do anything. But you had better do it than let it go undone. There is no real help to the religious side of a minister's work in letting his people run behind in their pecuniary arrangements with him. Quite the opposite! It weakens his preaching and it weakens their hearing. Your people never treated you so, father; but I know that those two years when that North Polar railroad, in which you had put your money, was passing its dividend, and its shares were down about as low as the thermometer at Aurora Borealis Junction, you preached more old sermons and more poor ones than ever in your life before or since. Why, it stands to reason, you can't think very happily about heavenly things, when you are worrying over the house rent and the coal bill. There is a good deal of truth in that story I once heard, of one of these half-paid ministers, who went to a rich parishioner on Saturday and asked him for the loan of ten dollars for a couple of days. The man lent it him, and punctually on Monday it was returned. Again next Saturday he did the same, and again Saturday after Saturday he kept borrowing that ten dollar bill, and as regularly he returned it. At last the parishioner's curiosity was too much for him, and one Monday as he was receiving the bill back, he said: "Excuse me, I am very willing to go on lending you this, but I wish you would tell me just why it is you always borrow it on Saturday?" "Well", replied the minister, "it may seem a curious thing to you, but the fact is, I find I can always preach better when I have a little money in my pocket." I almost fancy that he didn't have to borrow that ten dollars for the following Sunday.

And it is not only that you can preach better, but your people hear better, when all is fair and square on their part, financially. You just notice, father, and see if it isn't true that about as soon as one of these unbusiness-like parishes falls badly behind on its minister's salary, the people are sure to begin finding out that he's not much of a preacher, and to think that perhaps it would be well to try a change. And so it would. Let them try cash payments for a change! So, father, you tell Brother Brown, the next time you write him, to set his foot right down, and insist on his parish being business-like. By all means let a minister be considerate for his people. It is a bad business for a parish to offer or for a minister to accept a salary which cannot be raised without some great constant strain. Let the minister be as considerate as he will in fixing that matter with them; but whatever they do undertake to pay him, he should, even in kindness to them, insist on their paying with absolute punctuality. The smaller his income is, the more necessary it is that he should at least have no anxiety or uncertainty about receiving that little.

Father, I wish you would press this. I know you hate to say a word about money matters, and you told me the other day that I was "a worldly young beggar." Still you know, the Bible says (you don't suppose you are going to have scripture all one way, do you?) "that the children of the world are wiser than the children of light". And on these matters of dollars and cents they ought to be, only they are not, always, as I have been trying to show you. So no more at present from your affectionate son. "— Co."

P. S.—An idea occurs to me. When you showed me that blank form which is sent round for all our churches to report their condition, I remember there was one question—"Any debt on the church? If so, how much?" Now, why not have them add another item: "*Any debt on the minister? If so, how much?*"

## WHAT IS CHRISTIANITY?

AN ANSWER BY THEODORE PARKER.

Christianity is a simple thing, very simple. It is absolutely pure morality; absolutely pure religion,—the love of man, the love of God, acting without let or hindrance. The only creed it lays down is the great truth which springs up spontaneously in the holy heart,—there is a God. Its watchword is, be perfect as your Father in heaven. The only form it demands is a divine life,—doing the best thing in the best way, for the highest motives; perfect obedience to the great law of God. Its sanction is the voice of God in the heart; Christ and the Father abiding within us. Try the whole extent of Christianity, so well summed up in the commands, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; thou shalt love thy neighbor as thyself"; and is there anything therein that can perish? The end of Christianity seems to be to make all men one with God as Christ was one with him. Its means are purity and prayer, getting strength from God, and using it for our fellow-men as well as ourselves.

In an age of corruption, as all ages are, Jesus stood and looked up to God. There was nothing between him and the father of all. He would have us do the same; worship with nothing between us and God; act, think, feel, live in perfect obedience to Him; and we are never *Christians* as he was the *Christ* until we worship as Jesus did with no mediator, with nothing between us and the father of all. He felt that God's word was in him; that he was one with God. He told what he saw, the truth; he lived what he felt,—a life of love. The truths he taught, his doctrines respecting man and God, the relations between man and man and man and God, with the duties that grow out of those relations, are always the same, and can never change till man ceases to be man and creation vanishes into nothing.

Real Christianity gives men new life. It is the growth and perfect action of the Holy Spirit God puts into the sons of men. It would lead us to take what

help we can find. It would make the Bible our servant, not our master. It would not make Christ the despot of the soul, but the brother of all men. It would lead us to form Christ in the heart, on which Paul laid so much stress, and work out our salvation by this. For it is not so much by the Christ who lived so blameless and beautiful eighteen centuries ago that we are saved directly, but by the Christ we form in our hearts and live out in our daily lives that we save ourselves, God working with us both to will and to do.

## CHRIST IN US.

ANGELUS SILESIUS (A. D. 1624-1677).

Were Christ a thousand times reborn of Mary,
And not in thee, then thou art lost forever.
His cross on Calvary can never save thee
Till in thine own heart is the cross uplifted.
Nor art thou profited that Christ is risen,
If deep entombed in sin and death thou liest.
Behold! The eternal word this day incarnate!
Where? In thy heart, when thou thine own life losest.
God's true and only son was Christ: I tell thee
That every child of man must be Christ, also.
He who, love-lost in God, gives all to love Him,
That man is God's own son, His best-beloved.

—*Trans. T. C. W.*

## A STATEMENT OF UNITARIANISM.

[This magazine comes into the hands of many who ask "What is Unitarianism?" Our churches have no "creed", have always refused to set up any formal standard of faith. As a fact they include—and welcome—persons of various shades of religious thought. Yet, as a fact also, on the great verities of religion our people are, practically, about as well agreed as the members of any other church. Therefore, while it is impossible to give any precise or official definition of their position, it is quite possible to describe *whereabouts they are.* That is what we aim to do. We intend to publish such occasional brief statements of Unitarianism, as, whether put forth by societies or individuals, seem to us fairly to indicate the general lines of thought among our churches. Such is the following statement. It does not profess to tell what any one *must believe* in order to be a Unitarian, but simply to describe in a general way what from a wide acquaintance with Unitarian churches, we judge to be the things most commonly believed among us.—EDS. U.]

We believe that there is one Supreme Being, who in his nature is goodness and truth, and who is our Father in heaven; that we are at all times and in all places in his living presence; and that it is our duty and highest joy to love, obey and worship him.

We believe in Jesus Christ as the greatest of religious teachers and prophets, the best illustration of the divine in humanity, the best revealer of the Father.

We believe that the Bible, while not infallible or free from error, is yet the greatest and most important book of religious inspiration and instruction which God has given to the world, containing lessons of spiritual and historic truth which, rightly understood and practiced, will bring on earth that reign of righteousness, love and peace, which Jesus calls "the Kingdom of God".

We believe that man is a being of unlimited possibilities, in his nature good; that the object of his life is to be perfect, as our Father in heaven is perfect; that his law of action is conscience, or the light within.

We believe that as human beings we are all brothers and sisters; and that it is our duty and truest pleasure to work for the good of one another.

We believe that the human soul is divinely inspired and endowed; and that we are therefore immortal, and capable of endless growth and progress.

We believe that in the life here, and in the life hereafter, we must meet the rewards of our deeds, good or evil; that sin must bring suffering and degradation, and righteousness result in joy and peace, and while we dare not affirm it we yet hope and believe that all souls will attain to final goodness and consequent happiness.

## THE LATE HENRY P. KIDDER.

The sad intelligence that our good friend had passed away came just as our last number was issued. It brought with it something of a sense of desolation. The world felt poorer. The little world of our own church felt very much poorer. Not because of his wealth; the world is no poorer in that respect, for

that is here still, but because of his character. So much has been written about him during the month that has elapsed since his death that there is nothing new now to be said about the details of his life and work, but we cannot refrain from adding our tribute, even though so late, to his large public spirit, to his absolute integrity, and to his benevolent interest and helpfulness in whatever might make the world better and man happier. In our own household of faith he was a loved and honored worker, giving not only of his means with an untiring generosity, but, what ever made his money doubly valuable, giving *himself*, his time, his thoughts, his wise business ability. And from the earlier days when he was an earnest worker in the Sunday-school, to these later years when he has been one of our foremost laymen in whatever offices of trust or honor might help our churches, he has remained always a kind, courteous, upright man, and an earnest unashamed Christian. O, busy men, who give so freely of your wealth, let the thought of Henry P. Kidder lead you to give a little more of *yourselves.*

A LAYMAN'S TRIBUTE.

Long ages ago, one who had acquired about all the world has of material prosperity said, in the bitterness of his heart, "All is vanity". One has recently passed away in Boston, who had acquired a great and unusual share of the world's goods, but who never said or felt that all was vanity. Whence the difference? Just here: the latter not only sought and won material success, but he sought and won that higher life, which transformed and transfigured all his material possessions, and made his life, his *whole* life, rich. Nothing to him was vanity or in vain. He worked hard in his "business", and his work told. Every business transaction was an honest one. He could meet and look every man with whom he had dealt, squarely in the face, and meet his eye without flinching. He worked diligently in everything, so far as was in his power, that had for its object the elevation and improvement of his fellow-men. He strove to follow the example of him who went about doing good. He was a religious man, in the way of the simple, cheerful, trusting liberal faith, and this gave character to all he did, and made that completeness of manhood which surprised all who knew him, and makes his loss so deeply mourned.

The actual life of such a man is an object lesson, and if considered with any care cannot be misunderstood nor mistaken.

How many are to-day full of unrest and dissatisfaction who have been, as the world too generally considers, successful? The reason is plain. They have cultivated only one part of their nature. The man who cultivates the *whole* of his being lives a true life and finds blessing in all. A. S. W.

## WOMAN'S WORK AND POST-OFFICE MISSIONS.

*Communications for this department should be addressed to Mrs. Eliza R. Sunderland, 175 Dearborn St., Chicago.*

RELIGIOUS STUDY CLASSES.

An encouraging indication of a deepening of our denominational consciousness is to be found in the efforts of our Women's Conferences, east and west, within the past few years, to direct attention toward, and awaken an interest in, the study of our denominational literature and history. When the Unitarian women of the west organized themselves into the Women's Western Unitarian Conference five years ago, the two objects they set before themselves as reasons for their organization were: first, the broadening and deepening of their own religious life, and second, the carrying of their religious thought to others. These objects have since crystalized into the practical forms of Post-Office Missions and Religious Study Classes. At its last annual meeting in St. Louis last May, the Conference appointed two general committees, one to extend and systematize post-office mission work, the other to prepare programmes for religious study classes. The latter issued a printed report in leaflet form, in September last, containing three carefully prepared pro-

grammes, with references for extended courses of reading, upon—

I. The Growth of the Hebrew Religion.

II. Unitarianism in America.

III. Unitarian Doctrines.

These included respectively X., IX., and XVI. subjects; each of these subjects, however, comprehensive enough to bear dividing into two, three, or four parts to meet the wish on the part of any society for weekly or semi-monthly meetings. In addition to these three specially prepared programmes, the leaflet also contains the study programmes for 1884–85 of the St. Louis and Cincinnati Women's Associations, and of the Chicago Women's Association for 1885–86, as showing what women have already done or are doing in this direction of religious study. Space will not allow of any extended notice of any of these programmes, and such notice is rendered unnecessary by the fact that the leaflet itself, containing them all, can be had by sending five cents to Miss F. Le Baron, 175 Dearborn street, Chicago, Ill.

The committee announce that their special aim in preparing the leaflet is to aid in establishing, this year, as many classes as possible—weekly or semi-monthly, when the members live near enough together to admit of it; monthly, where subjects and circumstances allow more elaborate preparation and require fewer meetings. Could this aim be widely realized, how great a work would have been accomplished for Unitarianism. We constantly hear complaints of want of interest on the part of our people in our church and denominational life; but interest in anything grows with knowledge. Let us each be persuaded that, as a denomination, we do stand for certain great faiths and principles; that these faiths and principles have a real, vital interest, and have had a history, and then let us make ourselves intelligent with reference to those faiths and principles and that history, and I am very sure there would be no further ground for complaint of lack of interest or loyalty in our Unitarian ranks. But how shall we insure this general intelligence on religious subjects? How do we insure general intelligence on purely literary subjects? By and through study classes, in school and college and literary club. What an immense widen ing of the literary horizon has been effected within the past twenty-five years through the one instrumentality of the literary club! What an immense widening of the religious horizon might be effected in all our churches and communities in the next twenty-five years through religious literature classes! In many places Thursday evening is set apart by the orthodox churches as prayer-meeting night. Suppose our Unitarian churches should join the sisterhood of Thursday evening meetings, but make a leading feature of the evening a study, consecutively, of Christian history, of religious biography, of religious poetry and hymnology, of our special Unitarian history and doctrines? Or suppose, in churches which have but one Sunday service, Sunday evening were set apart for such a systematic study of religious literature, beginning with our own Unitarian faith and history, can any one doubt the immense gain in interest in, as well as knowledge of, these subjects which a few years would bring about? It may well be questioned whether any church should feel that its church life is complete without such a definitely arranged study class, with its courses of study, its text-books and its promotions, as carefully planned for as they are in the work of the Chautauqua circles, for instance. And here is work which calls for women's help, both as leaders to plan and as pupils to execute. In how many churches have study classes been carried on during the past year? In how many more are there earnest women who will see to it that such classes shall be established during the coming year? And then, once established, who will put thought and heart enough into them to make them live on from year to year? It is very certain they will not live and prosper without earnest and persistent effort on the part of some one, any more than schools and colleges, lecture courses and literary clubs will

live and prosper without earnest and persistent effort on the part of some one.

But it is not in churches alone that such study classes are needed and are feasible. Two or three or half a dozen liberals, in places where there are no liberal churches, would find in such classes social and religious helps of a congenial and elevating kind, and might thus lay the foundations of the Unitarian church of the future in those towns. I know one church, now prosperous and, I believe, self-supporting, which started a few years ago by a number of young men meeting Sunday afternoons to read and talk over Unitarian tracts and sermons. If any isolated Unitarians read this, who are longing for a church fellowship, why not follow their example? Send for the "Programmes for Religious Study", select a course of study, invite to join you all whom you can interest, and in due time other Unitarian churches will come into being.

THE CHICAGO WOMEN'S UNITARIAN ASSOCIATION.

This is a religious study association, made up of members from the four Unitarian churches of the city. It holds its meetings monthly in each of the four churches successively. The programme calls for a lunch served promptly at 12:30, at the close of which the literary exercises begin. These consist of a fifteen-minutes' report of the current religious events of the month, followed by one or more papers upon the topics assigned for that day, and these in turn by a general discussion of the subject. The January meeting was held on Thursday, Jan. 28, in Unity church. The topic for the day was "Training of the Affections". So much has been written and thought and said for some years past on the subject of intellectual culture, that it came as rather a surprise, seemingly, to not a few,—the suggestion that there was an affectional nature, the training of which was worthy of thought and care as great as that given to the culture of the intellect. Yet after listening to the carefully prepared paper and the interested discussion which followed, it is doubtful whether a single one of the hundred and twenty ladies present failed to carry away a higher estimate of the heart side of her own and her children's natures; and not a few were ready to assent to the earnest word of one of the speakers, who said: "It seems to me that this subject of training the affections is not limited to children and young people, but is a life-work for each of us, and as such should be carefully and thoughtfully considered and planned for."

And what has all this to do with *religious* study? asks some one, forgetting, as we are all only too apt to do, that love is the fulfilling of the law, divine as well as human, and that all culture, so-called, which stops short of this goal of loving,—upward toward the supreme excellence, God, outward toward fellow-men,—is but a one-sided culture, unworthy the name.

At the February meeting the subject for consideration by the association will be "Co-education of Husbands and Wives", and at the March meeting, "Reading for the Young"; both practical subjects, which ought to elicit some wise, practical suggestions bearing upon every-day life and duty.

Aside from all the actual gain in added knowledge and clearer thinking —and it is not a little in either direction, which may justly be credited to the Chicago Unitarian Women's Association during its nearly four years of work—its existence has been more than justified, such is the testimony from all sides, by awakening among the members of the different churches of the city a sense of common sympathies and common aims, which has greatly strengthened each and all.

E. R. S.

## LITERARY NOTES.

Sanskrit is taught at the University of Kansas.

James Russell Lowell is to sail for Europe, March 27.

The Mormons are about to erect a college in Salt Lake City.

Miss Maud Howe, daughter of Mrs. Julia Ward Howe, will shortly publish another novel, the scene of which is laid in New Orleans.

It was the intention of Ticknor & Co. to celebrate the 79th anniversary of the birth of Longfellow—Feb. 27—by issuing his biography on that day.

Mrs. Hattie Tyng Griswold will shortly issue through A. C. McClurg & Co., Chicago, a series of studies on the home life and domestic habits of great writers.

Lord Wolseley says that during active war service he carries with him a Bible, a prayer-book, a copy of Marcus Aurelius' Meditations, and a Shakspeare.

Archdeacon Farrar's new book, containing his "Sermons and Addresses Delivered in America", is being published simultaneously in London and New York.

Prof. Fleiderer's great work on the Philosophy of Religion is soon to be published by Williams and Norgate, London, in the "Theological Translation Fund Library."

Charles Scribner's Sons have just published a suggestive and interesting little book by Prof. John Stuart Blackie, entitled "What does History Teach"? discussing the influence of history on Church and State.

The firm of Jansen, McClurg & Co., for some years past the leading bookselling and publishing house of Chicago, has changed to the firm of A. C. McClurg & Co.—Mr. Jansen, the senior partner, having withdrawn.

We are glad to see that an English edition of Rev. James T. Bixby's excellent book on the "Similarities of Physical and Religious Knowledge" has been published by the British and Foreign Unitarian Association.

Pope Leo XIII. is a poet. A volume of verses, written in Latin, with a translation into Italian, an introduction and notes, has lately appeared. Of course Catholic writers praise it, and seemingly it is not unworthy of some praise.

Mr. James Colegrove, who, during the existence of the Colegrove Book Co., in Chicago, was the president and leading business manager of the company, is now connected with the large book house of S. A. Maxwell & Co., 134 Wabash avenue.

It is said that Bishop Spaulding, of Peoria, Ill., is to be the rector of the National Catholic University which the late Plenary Council decided to establish in Washington, D. C. Bishop Spaulding is now traveling about the country raising funds for the University, and is reported to be meeting with encouraging success.

What *can* be said for what are euphemistically called *George Eliot's two marriages* is thoughtfully and earnestly said by Rev. C. G. Ames, in his pamphlet under that title. It is not much that can be said, but the fact that a fourth edition is just issued (George H. Buchanan & Co., Philadelphia), seems to indicate that a good many people are interested in the matter.

Henry M. Brooks has prepared a series of volumes, of which the material has been gathered from old newspapers of Boston and Salem, which will be known as "The Olden Time Series", each book to have a separate title, such as "Days of the Spinning-Wheel", "Quaint and Curious Advertisements", "New England Sunday", etc. Ticknor & Co. will publish the series, which will be sure to interest many readers.

Mrs. Helen E. Starret, well known among the literary women of the West, has written an excellent little book for young ladies, entitled "Letters to a Daughter", treating in a way at once winning and sensible, such subjects as behavior, manners, self-culture, aims of life, personal habits, society, conversation, associates, religious culture. The volume costs in paper 50 cents, cloth 75 cents, and is published by A. C. McClurg & Co., Chicago.

"The novelists' profession", says the Boston *Post*, "is apparently becoming hereditary. Not to speak of Miss Thackeray, Mr. Julian Hawthorne, and other well-known instances, a daughter of Mr. Howells is making ready to try her hand at fiction, a daughter of Mrs. A. D. T. Whitney has a novel in press, and a sister of Mr. E. P. Roe will soon give the world a novel. It may be added that Mr. J. H. McCarthy, a son of Mr. Justin McCarthy, is about to publish a story".

The *Unitarian Review* for March opens with an article by Rev. M. J. Savage on "The Debt of Religion to Science"; Col. Carroll D. Wright declares "The Duty of the Pulpit towards Social Reform", and Rev. N. P. Gilman's paper on "The Reaction Against Individualism" follows in the same general line. A second part of Rev. Mr. Bixby's Newport address on Religion and Theology in Germany, and Rev. Dr. Schramm's account of "The Jumping Procession at Echternach", fill out the number. The number is a strong one.

To his long list of thoughtful works on Philosophy and kindred themes, President Bascom, of the University of Wisconsin, has recently added another, entitled "Problems in Philosophy", published by Putnam's Sons. Among the problems considered are, Methods in Philosophy, Relativity of Knowledge, Spontaneity and Causation, Freedom of the Will, Final Causes, Universality of Law, History of Philosophy, A Philosophy of History. The book shows in every chapter the trained and able thinker. Admirers of Drummond's "Natural Law in the Spiritual World" will be specially interested in the strong chapter on Law.

We are glad that one so noted for an absolutely open and fearless mind as Rev. J. W. Chadwick, has spoken out so strongly—in his sermon *Gnostics and Agnostics*, just published by G. H. Ellis, Boston—on that stupendous piece of elaborate nonsense, "Esoteric Buddhism". He compares it, very aptly, to the fantastic systems which, under the name of Gnosticism, grew out of the early mingling of Christianity and heathen philosophising. "Here, as there, is the same wild-cat speculation, the same scorn of the slow, patient methods of the scientific men, the same stupendous pyramids of knowingness resting upon the same slender apexes of fact and observation, and, most conspicuously of all, the same identification of religion with a purely intellectual process and result, with more or less contempt for 'mere morality' as an affair which cannot seriously concern the devotee of knowledge on his way to its supremest heights."

Kristofer Janson, the poet-preacher from Norway, now living in Minneapolis and laboring as a missionary among his fellow-countrymen throughout Minnesota, has recently published a volume at the Gyldendal book house in Copenhagan, entitled "Præriens Saga" (The Story of the Prairies), describing the life of the Scandinavian settlers in our Northwest. It is said the work will soon appear in an English translation. Mr. Janson is the author of some twenty or more volumes, many of which rank high in the literature of his native land, where he is famous as a zealous worker in the language-reform movement and a lecturer on historic, æsthetic and philosophic topics, as well as an author of poems, dramas, romances, short stories and descriptions of travel. To an American public he is chiefly known through his missionary labors and his musical romance, "The Spellbound Fiddler".—*Chicago Tribune.*

Mr. Janson's very latest production is a religious work of a doctrinal character entitled "Is Orthodoxy Right", which will be published soon in the Norwegian language, in five small volumes, by John Andersen & Co., Chicago. The volumes are to appear at intervals of two months. The subjects of the different volumes will be as follows:

1. Is the Bible an Inspired Book?
2. (*a*) Shall we believe in three Gods or one? (*b*) Was Christ God or Man? (*c*) How did the doctrine of the Divinity of Christ arise?
3. Does the Bible teach an atonement through blood?
4. The History of the Devil. About Miracles.
5. About things to come.

## FOREIGN NOTES.

Prince Bismarck's speech in the Reichstag, on the subject of the treatment of the Poles, shows the lack of any leavening religious influence in Germany. The present Emperor, who crowned himself king "By the grace of God", and caused much laughter thereby, has failed entirely in his often-repeated attempts to have a church in Germany—there is none. They have philosophies, but no churches.

The English magazines, of whatever political or religious stripe, are teeming with suggestions and discussions of the question of disestablishment. In the *Spectator* of some few weeks ago there was a sober Christian discussion of the question whose temper would serve as an excellent example in sectarian squabbles. The church, it said, had a larger duty than that of fighting for pecuniary or social privileges. It should remember rather its own character than its possible prominence, political or otherwise. In its treatment of adversaries its first thought should be, not of advantage, but of generous fairness; it should seek rather to save itself from secret faults than to be captious in its criticism of rivals. Perhaps if this had always been the spirit of the church no such discussion as the present one could be carried on for long without answering itself. But,

"The great design unfinished lies", and dissenters and churchmen alike are seeking a remedy. In an article entitled "The Salvationists", in the *Contemporary Review* for January, there are some suggestions which might prove useful in this matter.

It is somewhat astonishing to learn that in 1884 these people raised and expended about $378,280; that they have in England alone a constituency of over half a million. And be it said that many of these are people who before had given no attention to higher things at all.

Mr. Francis Peek, the writer of this article, gives as one strong reason for the success of the Salvationists, the persistency with which they insist on making every convert a converter. This, he says, has the effect of making and keeping enthusiastic those whose baptism had been merely the result of emotional accident. He thinks, too, that could the Church of England civilize some of the methods of the Salvationists and still keep the vitality in them, the church might succeed as have they. Indeed this last political campaign in England, if it has fallen short of both Liberal and Tory expectations, has at least given an impetus to church reform—and the reform asked for and needed is not unlike that demanded to-day in America. Practical charity needs no recruits, no improved machinery; it is not the church machinery either here or in England which needs looking after. But there is something higher and better, and at the same time more intangible, than these, for which to-day there is great need—we want the religious temper, the spirit which comes from companionship with God. The Salvationists in one way, the agitation about disestablishment in another, is each doing something towards this in England.

There is one sovereign in Europe whose influence is seldom remembered by Americans. Very few of us took much trouble to read the present Pope's encyclical letter, "Immortale Dei". And yet if Unitarians care to know just where their agitation of matters religious has no effect it would be well for them to read this letter. It so often happens that liberal thinkers come to believe that all the world is liberal, or, like Mr. Savage, to believe that men are in reality liberal, whatever they may think or say about it. There is a foreign philosophy which obtains across the water, and which sees no good in freedom of thought or freedom of speech. It is not the philosophy of fools and slaves, nor is it held less honestly or less thoughtfully because we do not approve of it. Indeed it is not wholly irrational—grant the premises, and this conservative scheme of things assumes a sensible appearance. But, however that may be, it can do no harm to Unitarians, who think that every man must be a Unitarian if he will think for himself and then honestly adopt the conclusions of his thought, to read what follows:

"Certain modern principles are out of harmony, not only with Christian but in some respects with natural law—such as, that all men being alike by birth and nature, are equal in their relations of life; each is master of himself, and in no way comes under the authority of another; he can think freely on whatever subject he likes and act as he pleases, for no one has a right of ruling over others. In a society founded on these principles, *government is only the will of the people*, which is alone its own proper sovereign; God is passed over in silence; it is held that no religion should be publicly professed nor any one preferred to the rest; every one may follow what religion he prefers, or none at all; consequently free opinions are expressed concerning worshiping or not worshiping God, and there is unbounded license of thinking and publishing. States founded on such principles as these do an injury to the Church; even natural religion can show us the falsity of opinions of this character."

This papal moan proves clearly that the Unitarian antipodes still exist. And the holy father who writes in this way to the servants of the Church is a European sovereign of some influence. Let that not be forgotten, even in this country, that he still has the authority of influence. And yet nothing is more interesting in the later foreign news than to compare the tone of this last encyclical letter and the real results of Catholic rule. It is easy to discover and weigh the quality of the Pope's influence, by looking to Ireland for an answer: "That Church (the Roman Catholic) has in Ireland enjoyed advantages which she has possessed in the same degree in no other country of Europe".... "Yet, after generations of effort honestly pursued by men often of ability and sometimes of genius (Father Mathew, for example, was something of a prophet, in the true sense of that word), the church has failed to instil into Irish minds the most elementary principles of morality....The conscience of the people is paralyzed, and that by a vice which, of all the churches, the Catholic church has least extenuated—the debasing passion of greed. ....It is not Catholicism which preaches the 'gospel of getting on', yet it is Catholicism which in Ireland tolerates that especial excuse for crimes as offensive to Catholicism as to any Protestant system ever taught....Nor is this the only one of the failures of the church—Rome holds tenets which compel her to regard certain forms of crime with a peculiar abhorrence, and in especial she abhors and denounces criminal secret societies."

These statements, all from recent English and Irish periodicals, are of peculiar interest now. For it is for more freedom that Ireland is asking—Ireland is demanding just those things of which the recent encyclical letter says: "States founded on such principles as these do an injury to the church"; or, to put the whole question succinctly, it comes down to a battle between that last chapter in Mr. Fiske's book entitled "The American Political Idea", in which he says that progress in government is toward centralized federation, and the policy of the Pope represented by a world governed by an infallible religious centralized government. Irish affairs have therefore not only a secular interest but a very important religious interest.

---

## NEWS FROM THE FIELD.

Rev. Oscar Clute preached at the Illinois State University on Sunday, Feb. 28.

Rev. C. W. Wendte has set out on his westward journey to enter upon his work on the Pacific coast.

Rev. A. G. Jennings, our minister-at-large for Indiana, is to speak at Purdue University the last Sunday in March.

The Universalists of Indiana give their State Missionary, or Minister-at-Large, the title of "Superintendent of Churches". It is a good name.

In addition to his office work, large correspondence and editing of THE UNITARIAN, the Secretary of the Western Conference has during the past four weeks traveled 1,800 miles, and preached and lectured ten times in six different States and Territories.

Mr. Herford's missionary preaching tour in the West was everywhere enjoyed and most helpful. From Keokuk word comes to me from the gentleman who arranged the visit there: "Mr. Herford's talk was the bright event of the winter so far, in our society. All our people were very much pleased." From Davenport the minister writes me: "Mr. Herford did much good."

Mr. Beavis, now pastor at Iowa City, writes: "Mr. Herford's lecture here was a treat to everybody;" and testimony comes from other sources that the lecture had a marked effect in that university town, as it could not fail to do, for its method was the modern method of appealing to the facts, and his conclusions were warranted by the facts set forth. The pastor at Midland, Mich., writes: "A wide-spread impression existed in all this section that Unitarianism is destructive in its nature, and does not stand for much of anything. Mr. Herford's lecture did much to correct this. I think no single event in our history ever did us so much good as Mr. Herford's coming." Similar word comes from other places visited. To have one of our able men from Boston speak a strong word in one of our new western towns does our cause more good than can be readily understood by those who are not familiar with the difficulties under which we labor. More of the "wise men from the east" ought to make among us such helpful visits as the one we have just had from Mr. Herford. O. C.

**Chicago.**—Rev. T. G. Milsted, the new pastor of Unity church, is taking up his work with vigor. On Thursday evening, Feb. 4. he was installed, all the Unitarian ministers of the city, and Revs. Judy and Hunting of Iowa, taking part in the services. On Sunday, Feb. 7, he preached his first sermon as pastor. A large congregation came out to hear, and were generally gratified to find the new preacher striking the clear key-note of a living, loving, worshiping, practically helpful Christianity. Mr. Milsted has a great field. and enters upon it with the confidence of his people—a noble, loyal band.

—The meeting of the Channing Club, held on Jan. 30 (too late to report in our February issue) was the largest in the history of that body. The occasion was the appearance of the senior editor of THE UNITARIAN at the club to read a paper on "Some Points at which Unitarianism needs Strengthening". One hundred and sixty persons (ladies and gentlemen) were present. The essayist urged three things as wanting to increase the prosperity of Unitarianism: 1. More personal religion; 2. Less emphasis on freedom, and more on the ends to be attained by freedom; 3. A more vital connection with the sources of religious influence and inspiration in the past. Short addresses were made by Messrs. Utter, Blake, Sunderland and Jones—Mr. D. L. Shorey presiding. Mr. Joseph Shippen, president of the Western Conference, read a brief paper with resolutions concerning the death of Mr. H. P. Kidder, word of which had just been received. It was a great joy to Mr. Herford's many Chicago friends to see his face and grasp his hand again.

—The February meeting of the Channing Club is appointed to come off just as we are going to press (Feb. 25). This, too, is to be a special meeting, with ladies present. Mr. Milsted is to be the essayist, and it is hoped that a large representation will be present from each of our four Chicago societies to meet and welcome the new pastor of Unity church.

—On Feb. 22 a grand reception and banquet were given at the Palmer House in celebration of the twentieth anniversary of Rev. David Swing's settlement in Chicago, with addresses by Mr. Swing, Dr Thomas, Rev. David Utter, and others. The occasion was a notable one, and fittingly commemorated the coming to this city of one who has had a religious and literary influence here second to none. The minister whom one naturally thinks of in connection with Prof. Swing on such an occasion, is that man of great heart and great brain, who, in popularity and influence, stood confessedly at the head of the Chicago pulpit when Prof. Swing appeared upon the scene, and for many years after—Robert Collyer—a man who, for more years than Prof. Swing's twenty, was a vital part of all that was most progressive and broad and humane in the city's life, and who ought never to have left Chicago. The one presence necessary to make this banquet complete was that of Robert Collyer, to whom it is interesting to notice that Prof. Swing, in his anniversary sermon of last Sunday, paid a beautiful tribute.

**Boston, Mass.**—Rev. James Freeman Clarke has been exchanging pulpits with Rev. Mangasar Mangasarian, the heretical Presbyterian preacher of Philadelphia.

—The Boston papers report the late Mr. Henry P. Kidder as having given to benevolent objects $150,000 a year for the past ten years.

—Rev. James De Normandie, the editor of the *Unitarian Review*, has been delivering a course of eight lectures on "The Sunday Question" before the Lowell Institute.

—As we go to press word comes from the Arlington Street Church that its collection just raised for the American Unitarian Association not only reaches the $5,000 it resolved to try for, but actually goes beyond that sum.

—An interesting organization connected with the Church of Our Father in East Boston is the Society of Willing Workers, established in 1882, made up of children and youth, and existing for the purpose of training its members to work in various practical ways for the church, to interest them in doing good, and to raise money for missionary purposes, and so forth. Its custom has been once a year on Washington's birthday to have a fair, supper and entertainment in the vestry and parlors of the church. This year the gala occasion lasted through the afternoons and evenings of Feb. 22 and 23, and included a great variety of attractions for young and old. Just to read the programme almost makes one a boy again.

—The various churches in Charlestown (Boston) have lately been joining in a church canvass. One of the results interesting to our people was that sixty families declared

their preference for Unitarianism who were yet unknown to our Harvard church there. So Rev. Pitt Dillingham has written a little address or "open letter" to such, and they have been visited, and, at this writing, we learn that sixteen families have been added to the parish. Well done!

**Atlanta, Ga.**—Rev. Geo. L. Chaney is making a six weeks' exchange of pulpits with Rev. H. A. Westall, of Woburn, Mass.

**Beachmont, Mass.**—This off-shoot congregation from our Chelsea church is going steadily forward under Rev. J. W. Winkley. The people are raising money to build a church of their own in the spring, which they hope to accomplish with some help from the Church Building Loan Fund.

**Beatrice, Neb.**—A new society has been organized here, and is starting off hopefully under the ministrations of Rev. Geo. H. Hastings.

**Cambridge, Mass.**—On Feb. 12 occurred the two-hundred-and-fiftieth anniversary of the establishment of the first church in this place. The day was duly observed by religious services, with addresses from Dr. Hedge, Rev. Edward H. Hall, Hon. Charles Francis Adams, Jr., President Eliot and others.

**Camden, N. J.**—A correspondent from this place writes: We have here a city of 50,000 people with no liberal church. Last evening we liberals of the city—Unitarians, Universalists and others having no church home—met and formed a Free Society, under the leadership of Rev. Mr. Haskell, of Vineland. We expect to have our first service in a nicely situated and arranged hall next Sunday.

**Cincinnati, Ohio.**—Mrs. Mary P. W. Smith, who is preparing a brief memorial volume of Miss Sallie Ellis, to be published soon, will be glad to have persons in possession of letters from Miss Ellis send the same to her (Mrs. Smith) address, Avondale, Cincinnati, Ohio.

**Concord, N. H.**—The Unitarian church has called to its pastorate Rev. John B. Gilman, of Belmont, Mass.

**Denver, Col.**—The ministers of the city have an "association," of which Mr. Van Ness, our Unitarian pastor, is a member, indeed of which he was the president until recently.

**Evansville, Wis.**—Rev. J. H. Crooker, of Madison, spoke in the Methodist church of this place on a recent Sunday. This is the second time the Methodist society have courteously given the use of their church to the Unitarians.

**Indiana.**—Rev. A. G. Jennings, of La Porte, has recently been out on a tour of missionary work in this State. From Dayton he writes: I have preached twice each Sunday since I began my trip, besides speaking here six evenings consecutively. My discourses have been pretty fully noticed in all the La Fayette papers, so that our Unitarian word has gone out over all this region. I think I have secured one earnest young man as a student for Meadville. Hope to deliver courses of lectures on Unitarianism in La Fayette and Kendalville soon.

**Iowa City, Iowa.**—The young people had an old-fashioned spelling-school in the church parlors on the evening of Feb. 13. The rooms were crowded with old and young. Mrs. Clute and Prof. C. A. Eggert marshalled the opposing hosts, who attacked Webster's "Elementary Spelling Book" with great vigor. As to the result—they were not the first victims who have fallen before the unexpected assaults of that old conqueror.

**Kansas City, Mo.**—Rev. Rush R. Shippen, of Washington, D. C., is to supply the Unitarian pulpit for two Sundays, late in March, in exchange with Mr. Collier.

**Manistee, Mich.**—Under the vigorous leadership of Rev. Albert Walkley, a Unitarian church has been duly organized and incorporated. The work preparatory to building a house of worship is going on quietly but surely.

**Midland, Mich.**—Rev. L. R. Daniels writes: "We like the church plan you sent us, very much. We have about decided to adopt it. (It is the A. U. A. plan, mentioned in the February UNITARIAN.) We mean to get at the work of building early in the spring." The church has bought a good lot.

**Minneapolis, Minn.**—The junior editor of the UNITARIAN on a recent visit to the "Twin Cities" of the northwest found the Unitarians of Minneapolis full of courage and hope over their prospect of two new church edifices. Mr. Janson's new building is a commodious one, and the basement story which is completed and occupied, is as full of activities as a hive of bees, not only on Sundays, but on three or four other days of the week. Mr. Janson is an indefatigable worker, and full of resources, and more and more he is making himself felt among his Scandinavian countrymen not only in Minneapolis, but throughout the west. Mr. Simmons's new church edifice is going forward rapidly, being now roofed and enclosed. It is of stone and will be one of the handsomest buildings in the city.

**New Orleans, La.**—The Unitarian church has recently adopted the following covenant: "In the love of truth and in the spirit of Jesus Christ we unite for the worship of God and the service of man." The minister, Rev. Charles A. Allen, writes: "I have never before known so harmonious and hopeful a spirit here."

**New York.**—Robert Collyer has been such a minister of cheer and comfort, not to his own church only, but to all our churches, that all sorrow with him in the death of his youngest daughter, Annie, which occurred Feb. 10.

**Northboro, Mass.**—In response to what we said in our last number about the omission to mention worship as an object for which the Northboro church exists, in the recently-adopted covenant of that church, we are glad to get the following word from one of the members: "To the members of this old parish the very name 'church' implies worship, and for nearly one hundred and fifty years it has stood here for that, as well as for constantly broadening views of Christian work and fellowship." [This is certainly very good. And yet, candidly, if we have church covenants at all isn't it well to *mention* in them the *highest* things as well as the *second* highest—and especially in an age when the word church is coming, alas! *not* everywhere to mean necessarily worship?—EDS. UN.]

**Philadelphia.**—The opening of Rev. Joseph May's new church was a very noble, almost historic, occasion. Mr. May wanted to interest Philadelphia, and succeeded. At the opening service Tuesday evening, Feb. 9, the church was packed, hundreds standing, and at the Conference meetings, continuing the dedication festival through Wednesday and Thursday, the large church was constantly almost full. Seldom have so many of our foremost men taken part together, except at some of our National Conferences. The names and subjects were given in our last. The only drawback to the occasion was the part put down on the programme of the opening evening for "Scripture reading", which turned out to be a long patchwork of snippets, partly from the Bible, partly from all sorts of authors, ancient and modern. Probably there were not ten Unitarians in the church who were not ashamed of it.

—Mr. E. D. Barker, of the Spring Garden Church, who has sent one hundred subscriptions to the UNITARIAN, writes: "All are much pleased with the magazine, and I find that nearly all as soon as they read their copies *are sending them to friends*, thus is the *missionary spirit* of your work being *realized*." A good example here for subscribers to the UNITARIAN everywhere to follow.

**Providence, R. I.**—From the Olney Street Church, Rev. Alfred Manchester, pastor, comes a parish paper, *The North Star*, full of stirring suggestions of religious life and church work.

**Rock Rapids, Iowa.**—The Secretary of the Western Conference lectured here on "The Bible in the Light of To-Day" and "The Religion which Our Age Demands" to large congregations on Monday and Tuesday evenings, Feb. 15 and 16. The town is a growing one of 1,500 inhabitants. No Unitarian discourse had ever been given in the place before. The whole town was stirred up by the lectures, and while many vigorously condemned the new heresy, a still larger number approved and inquired eagerly if arrangements could not be made to have more of the same rational gospel preached in the town.

**Sioux Falls, Dakota.**—The Western Secretary spoke here to a company of liberal people on Thursday evening, Feb. 17, and the question was considered as to whether the time was not about ripe for the organization of a Unitarian church. Sioux Falls is the largest town in southern Dakota. It is overburdened with orthodox churches, but it has no liberal society. It has, however, a good nucleus of liberal people, among them Mrs. E. T. Wilkes, an earnest Unitarian and an able preacher, who, if her health would allow it, might be depended on to organize and build up the coming Unitarian church. It is evidently time Unitarian societies were organized in at least six of the rising towns of this soon to be *State* of Dakota, namely, in Sioux Falls, Yankton, Huron, Fargo, Jamestown and Bismarck.

**Springfield, Mass.**—The people have been so interested in Rev. John Cuckson's sermons that they have pressed to have them printed, and an issue of "Springfield Unity Sermons" has begun. Two are already published—strong, able discourses.

**Sterling, Mass.**—The pastor, Rev. James Whitmore, is giving consecutively a Sunday evening course of lectures on "The Religions of the World", and a week-day course upon "Our Country". Mr. Whitmore is his own S. S. Superintendent and is awakening a real enthusiasm in the study of the Bible, by asking each Sunday a question, the answer to be found from the Bible.

**St. Louis, Mo.**—Rev. John Snyder, of the Church of the Messiah, has been giving a special series of discourses on the following subjects: 1. Evolution in Religion and Christianity. 2. The Debt of the World to Christianity, and of Christianity to the World. 3. Evolution in the Church. 4. Evolution in the Sacred Scriptures. 5. Evolution of the Doctrine of the Trinity. 6. The World Coming Back to Christianity.

—Prof. M. S. Snow, of Washington University, has been giving a series of five illustrated lectures on Historic London in the Church of the Unity.

**St. Paul, Minn.**—Rev. Clay MacCauley has been spending two Sundays in Boston and Washington — his pulpit in St. Paul meanwhile being supplied by the Secretary of the Western Conference. Mr. MacCauley has been giving much attention during the winter and spring to industrial and social

topics, and some of his discourses have attracted considerable attention and have been reported wholly or in part in the St. Paul papers. The Unitarian church is now making an effort to clear itself from debt. In building its new house of worship it allowed itself to accumulate a small debt of $3,000. Recently a member of the society has offered to pay $1,000 of this sum if the society will at once raise the other $2,000. A vigorous effort is being made to meet the conditions of the offer.

**Templeton, Mass.**—Rev. A. C. Nickerson resigns after a pastorate of seven years. His society express cordial appreciation of his work.

**Tipton, Iowa.**—This beautiful little town is the county-seat of Cedar county. The Davenport committee of the Post-Office Mission has found here a number of people who are glad to receive our printed word. Following the suggestion of this committee, some of the Tipton people arranged for Rev. O. Clute to preach in the court-house on Sunday, Feb. 14. Congregation 75 in the afternoon, when no other churches had meetings, and 50 in the evening, when all other churches had meetings. The friends here are earnest and awake, and are determined to have other meetings in the near future.

**Topeka, Kas.**—It is hoped to dedicate the new church the latter part of this month.

**Toronto, Canada.**—Rev. Hiliary Bigrave's congregation presented him with a purse of gold on the recent occasion of his thirty-seventh birthday, accompanying the gift with an address expressive of warm appreciation of his efficient work, as well as that of his excellent wife.

**Union City, Pa.**—Mr. L. W. Mason, of the Meadville Divinity School, has been preaching here for the past five months. A church has been organized which bids fair to be permanent.

**West Liberty, Iowa.**—A series of meetings was held here, beginning on Sunday, Jan. 31, and extending through four evenings of the following week. Rev. O. Clute preached. The congregations were good, and were made up of men and women of force and intelligence. The Hicksite Friends generously granted the use of their meeting-house. A large number of the A. U. A. tracts were taken by the congregations, and by them were widely scattered through the community. A good list of subscribers was obtained for THE UNITARIAN.

---

Will our friends be so kind as to read the "Special Notice" on page II. of cover of this issue; also the information at beginning of cover, page III., regarding sample copies and uture subscriptions?

# CALENDAR FOR MARCH.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Lowell by Mrs. E. E. MARRAN.)

1. M. All great poets have their message to deliver to us from something higher than they.

2. T. To have greatly dreamed precludes low ends; * *
On such a base great futures are built up.

3. W. Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.

4. Th. The love of all things springs from love of one.

5. F. Believe the promise of to-morrow,
And feel the wondrous meaning of to-day.

6. S. He who scorns the least of Nature's works
Is thenceforth exiled and shut out from all.

7. S. *Lord! all thy works are lessons; each contains*
*Some emblem of man's all-containing soul.*

8. M. One day!
Remember whose and not how short it is;
It is God's day.

9. T. Meek obedience too is Light,
And following that, is finding Him.

10. W. That love for one, from which there doth not spring
Wide love for all, is but a worthless thing.

11. Th. Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place.

12. F. They have half-way conquered Fate
Who go half way to meet her.

13. S. All God's angels come to us disguised.

14. S. *Slowly the Bible of the race is writ;*
*Each age, each kindred, adds a verse to it.*

15. M. No man is born into the world whose work
Is not born with him.

16. T. Men in earnest have no time to waste
In patching fig leaves for the naked truth.

17. W. No power can die that ever wrought for Truth.

18. Th. Block by block, with sore and sharp endeavor,
Lifelong we build these human natures up.

19. F. Not what we give, but what we share,
For the gift, without the giver, is bare.

20. S. To change and change is life, to move and never rest;
Not what we are, but what we hope, is best.

21. S. *Greatly begin! though thou have time*
*But for a line, be that sublime—*
*Not failure, but low aim, is crime.*

22. M. Endurance is the crowning quality,
And patience is the passion of great hearts.

23. T. Higher purity is greater strength.

24. W. Be, as thou wouldst be in thine own clear sight,
And so thou shalt be in the world's ere long.

25. Th. Upward the soul forever turns her eyes.
The next hour always shames the hour before.

26. F. Worldlings cannot, struggle as they may,
From man's great soul one great thought hide away.

27. S. What Nature makes in any mood
To me is warranted for good.

28. S. *God and heaven's great deeps are nearer*
*Him to whose heart his fellow-man is nigh.*

29. M. Fulfill so much of God's decree
As works its problems out in thee.

30. T. To the spirit select, there is no choice,
* * When there is work, that he must do for God.

31. W. Behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. APRIL, 1886. No. 4.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES, . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . Chicago.

*All communications to be addressed to*

REV. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

## EDITORIAL NOTES.

OUR readers will be glad to know that THE UNITARIAN goes to press at the beginning of its fourth month with over 4,700 paid subscriptions. This is extraordinary. But there are thousands more of homes all over the land where our glad Unitarian Gospel of Truth and Freedom, of God's Fatherhood and Man's Brotherhood, ought to go. Who will help us to find them?

THE latest conspicuous comer into the Liberal Christian ranks from the orthodox ministry is Rev. M. D. Shutter, of Minneapolis, Minn., late pastor of the Olivet Baptist church of that city. Mr. Shutter came to Minneapolis five years ago from the Baptist divinity school in Chicago. He has steadily grown in the confidence of his people and in general popularity in the city, and has gathered around him a large congregation. A year or two ago his society, under his efficient leadership, built a fine church edifice, the best on the east side of the river. For two or three years he has been growing dissatisfied with the theology which he was expected to preach, and more and more has dropped theology out of his preaching and substituted for it the living themes of practical life. As a result, few of his denominational brethren suspected the real drift of his thought, until he came before his church two or three Sundays ago announcing his resignation, with a frank statement of the reason therefor, that he was "no longer in sympathy with the Baptist denomination". His Baptist brethren speak very highly of his ability and character, and of the work that he has done among them, while at the same time expressing their deep sorrow at what they call his "sad lapse". He will at once seek a pulpit in either the Unitarian or Universalist body—probably the former.

IN the death of John B. Gough the modern temperance cause has lost its most effective popular orator. Indeed our generation has seen hardly another man who on any great philanthropic or humanitarian theme could hold a congregation of all classes of people and all grades of culture so absolutely in his hands—carrying them on so completely at his will to resolve, to indignation, to applause, to laughter, or to tears. His life was in its way eventful, not unmixed with sorrow and tragedy, but considering its humble and unpromising beginning remarkably successful, and certainly very useful. His death has been and long will be sincerely mourned by thousands whom his fervent appeals have strengthened and blessed. The temperance work is passing on to somewhat new phases, and it is already coming to be seen that such work as Mr. Gough did must be supplemented by much of a very different character if the temperance cause is to achieve that success which all lovers of their kind desire for it; but it will be long before in this or any other land it finds a more fervid or gifted or laborious apostle, or one more useful in his age and generation than John B. Gough.

BY the death of Mrs. Anagnos, daughter of Julia Ward Howe and the late

Dr. Samuel G. Howe, and wife of M. Anagnos, Superintendent of the Perkins Institute for the Blind, Boston loses one of its best known, most admired and most useful women. She was president of the Boston Metaphysical Club, a social leader, a woman of culture and benevolence. Her loss will be deplored by a large circle.

AMIDST the strikes and lock-outs and socialistic agitations and wars between capital and labor of our day, we have seen no wiser words, none that seem to us to go more straight to the heart of the whole matter, than these from Oliver Wendell Holmes:

"Our dangerous rich men can make themselves hated, held as enemies of the race, or beloved and recognized as its benefactors. The clouds of discontent are threatening, but if the gold-pointed lightning-rods are rightly distributed the destructive element may be drawn off silently and harmlessly. For it cannot be repeated too often that the safety of great wealth with us, lies in obedience to the new version of the Old World maxim, *Richesse oblige*."

THE Kentucky senate has passed a bill prohibiting the sale of pistols and bowie knives. When will the legislatures of all our States be wise enough to enact laws either prohibiting or heavily taxing the sale of revolvers, those curses of our time?

IT is interesting to notice what it is that a great scientist like Prof. Huxley thinks true religion to be, and what a strong and unequivocal indorsement he gives to that idea of religion which comes down to us from the ancient Hebrews, in the Prophetical Judaism of the Old Testament and the Christianity of the New. In the *Nineteenth Century* article from which we quoted last month, Prof. Huxley, with great force and insight, says:

"In the eighth century B. C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which seems to me to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle:

"'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

"If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while if it adds thereto, I think it obscures the perfect ideal of religion."

ONE of the Chinese Buddhist religious vows is this:

"Never will I seek, nor receive, private, individual salvation—never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered never will I leave the world of sin, sorrow and struggle, but will remain where I am."

Have we not here a nobler religion than that which prays: "Lord save me, take me into thy heaven of bliss, even if my loved ones and half thy human children suffer forever in torments?"

WE have received the Year Books of the Spring Garden Church, Philadelphia, the First Congregational Unitarian Church of Cincinnati, and Unity Church, St. Paul. They have proved to us so interesting that we regret our limited space does not permit us to take our readers through page after page of the good things they contain. We have long believed in such annual church publications—year books, calendars, annual reports—little matter what we call them. Such a definite summing up of a church's work once a year helps a church to know itself, to see something of its achievements and be encouraged by them, and to discern its lacks to the end that it may undertake better things. It is the church's annual "taking account of stock", end of term "written examination", yearly "account of its stewardship" rendered to itself and the community. It is something which tends to knit a church together, to give its members a new sense of organic unity. It is a look backward that generates motive power to go forward. No one can read such an annual report of his church's aims and work as these which Mr. Ames, or Mr. Thayer, or Mr. MacCauley has given us, without feeling instinctively that it is a little better worth while to belong to an organization which means all this, and to work and give money for its maintenance.

"FREEDOM, fellowship and character in religion!" This is a noble motto.

Every one of the four words that make it up is large and rich in meaning. To this all Unitarians and most non-Unitarians will agree, though the first three words are perhaps especially dear to Unitarians. Probably there is not a Unitarian living who would not say instantly that these, as well as a half a dozen or a dozen other words equally great, for example, Truth, Love, Service, Duty, God, Christianity, Worship, express vital, essential, never-to-be-surrendered elements in Unitarianism. But why should any wish to single out these four particular words from among their equally great, if not in some cases greater, sisters, and say these alone, these and not those, are essential Unitarianism? Is Unitarianism no larger, no richer than just these four words? Are there no elements in religion that we think *vital except* freedom, fellowship and character? Do we not think truth in religion also vital? And beneficence in religion, is not that vital? And self-sacrifice, can that be lost sight of? Or belief in God, is not that necessary, if our religion is to be a high or worthy one? Or worship in religion, is not this as essential as freedom, fellowship and character in religion? Let us be careful. It is easy to look with narrow vision. It is easy to mistake parts for wholes, or the less for the greater. Freedom, fellowship and character in religion? Yes! Unitarianism stands for that, unquestionably and heartily; but certain other very deep things, certain other very high things, also, it always has stood for. We think it does still; we think it always will. If "the eye may not say to the hand, I have no need of thee", surely neither eye nor hand may say to *head* or *heart*, We have no need of thee. Let us not be blinded by a formula, even if that formula be one which we have said many times. Mottoes are good if we remember that they are only fragments. Robert Collyer reminds us, in one of his books, that the two blades of a pair of shears, highly useful together, separated become only two poor daggers. Is "freedom, fellowship and character in religion" that half-Unitarianism which, joined with the other quite as essential half—Truth, Beneficence, God, Worship—will go forward to do its work and bless the world, but which, torn from that other half, can have power only to become a poor dagger to wound and destroy peace and prosperity?

Boston Unitarians are happy and proud, as surely they have good reason to be, over the noble new denominational building on the corner of Beacon and Bowdoin streets, which is just receiving its finishing touches and will be ready for formal opening and dedication next month. Nor is the joy confined to Boston. All their brethren throughout the land are happy too. Unitarians far and near have by their gifts helped erect the building, and the love and interest of such and thousands of others are builded into its very walls. This new and fine denominational home should do something to deepen the unity of spirit and feeling in our body, something to increase the dimensions and effectiveness of our denominational work, something to make us all realize more than ever that we have a permanent and immensely important mission among the Christian bodies of this country. Says the greatest of poets:

"How far that little candle throws his beams!"

and the greatest of religious teachers: "Men do not light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Now that we have on Beacon Hill so noble a light-tower, is it too much as a denomination to resolve to make its light seen and rejoiced in the world over?

---

## THE WESTERN ANNIVERSARIES.

The next meeting of the Western Conference is to be held at Cincinnati, May 11–14. The opening sermon will be preached by Rev. Chester Covell of Buda; subject, "Thirty Years in the Western Ministry." Some of the subjects to be discussed are: "The Child in the Church", "Confirmation", "Temperance Work in Church and Sunday-School", "A Unitarian Church for every Village in America", "Cheap Church Buildings", "Who Owns the Money of the World?"

Papers or addresses will be given by, among others, J. C. Learned, Miss M. A. Safford, J. Ll. Jones, Oscar Clute, J. L. Silsbee, C. L. Eliot, and it is hoped Henry George. The Western Conference, the Women's Western Conference and the Western S. S. Society will hold their annual meetings, as usual, together, the combined anniversaries beginning on Tuesday morning and lasting until Friday noon.

Will not all the Western churches begin at once making their preparations for these meetings—first, by seeing that their financial apportionments are promptly met, especially that to the larger and more important body, the Western Conference—and, secondly, by getting their delegates appointed,—delegates who will be sure to go, and go with a real interest in the cause and a mind to work?

---

## IS NOT A UNITARIAN CHURCH PRACTICABLE IN EVERY VILLAGE IN AMERICA?

In nearly all towns of one thousand population or over there are a number of men and women who sympathize with Unitarian thought in religion. But in most of the smaller towns, and in many of the larger ones, these Unitarians are unwilling to organize a church. As a rule this unwillingness is based on a wise caution on their part as to the expenses of a church. In talking with business men who are accustomed to look at the financial side of every question, they often urge this objection. They will enumerate the expenses. First, a church building, which in the smaller towns they will put at about $5,000, and in larger towns at about $10,000; then a minister at a salary of $1,500 to $2,500; then choir, Sunday-school, janitor, fuel, light, at from $200 to $500 a year; making in all a sum of $5,000 to $10,000 as a first investment in church property, and then an annual expense of $1,700 to $3,000 for current expenses. Having put these figures on paper, they say strongly that there is no possibility in their town of meeting such expenses, and hence they will not attempt to organize.

In considering this subject it is necessary to admit, in the first place, that these business men are right, as they look at the question. It is necessary to make provision for the financial side of the church. It is unwise in the extreme to incur heavy church debts. It is very short-sighted for a few people of small means to attempt to pay a large sum for the luxury of a popular preacher and fine music.

But there is another way of looking at the matter, a way which will lead to none of the financial troubles which the business men so wisely fear.

A church is a company of men and women who meet for moral and religious culture, beneficence and simple worship. Such a meeting may be in a kitchen, a parlor, a grove, or it may be in the costly church or the magnificent cathedral. The small meeting in the humble place is surely as true a church as the large meeting in the large and costly place. In any town the Unitarians, and those who sympathize with them, can meet in each others' parlors and there organize and conduct a church of the most genuine kind, a church of brotherhood, of work, of thought, and of worship.

The work that such a church can do lies all around. Animals are to be saved from cruelty, children are to be protected from cruelty and suffering, poor mothers are to be encouraged and helped, weak men are to be strengthened and aided in mastering themselves. The ventilation and the drainage at the school houses need looking after, lest there come another attack of diphtheria. The prisons and the poor-houses must be visited and kept in a healthy and comfortable condition. A Sunday-school is to be organized, in which children and young people can be taught morality and religion without superstition. The social and moral and religious life of the men and women who make up the church needs strengthening and cultivating. For all this social, charitable, educational and religious work a costly church building and a costly minister are not essential. All can be successfully done without a church building and without a minister.

The home of one of the friends can

be the headquarters for all meetings. The men and women of the church are quite capable of doing all the work of the church. In doing this work they will help their town, help the various causes for which they work, help their church, and help themselves. As a matter of fact, wherever we have now a working church with a minister, a very large part of this work is done by the men and women, in order to leave the minister free to prepare his Sunday work in the pulpit. If they have no minister at all, they can still do the educational and charitable work which they would do if they had a minister. And as regards the Sunday work, the preaching and the praying, a minister is by no means essential. A practical man or woman, who meets daily the difficulties of life, can often talk or write more to the point, as to daily practical religion, than most ministers. Such a man or woman can speak from the depths of the heart and the mind in prayer. Or, if they are unwilling to trust themselves in the utterance of vocal prayer, they can read from the rich prayers of Parker and Martineau and others that have happily found their way into print. And so of the preaching. If none of the members feel like speaking or writing, they can select sermons or essays that have come glowing with warmth and freighted with thought from the hearts and minds of Channing, Dewey, Parker, Bellows, and a host of others. Such sermons will be wonderfully better than any they could expect to hear from such living preachers as they would be able to find in neighboring churches, or even in their own, if they had a preacher.

Here, then, we have a living, working church of the most genuine kind, and yet no expense has been incurred for a preacher, and none for a house if the meetings are held in the members' homes. If the meetings are held in a hall, there will be a small expense for rent. All the other expenses, for books, charities, education, public improvements, etc., could be made as small or as large as circumstances demanded. A true and helpful church could be conducted at almost no money outlay. What is there in the way of our having such churches in every town in all our states? There is nothing in the way, except that our people have not yet thought of organizing in this manner. They have been accustomed to think of a church as requiring a church building and a minister, and they do not see how practical a thing it is to get along without a building and without a minister. But they are beginning to think about it. Recently a young lawyer in a town in Iowa expressed to me his strong desire for such a meeting, and looked over with me the factors that promised success if such a meeting could be organized. In other places I hear about the same talk. Once thinking in this direction, the people will ere long put their thought into action, and we shall have churches of the people in which all the men and women will be true "ministers of the gospel".

O. C.

---

## HOME WORSHIP.

Unitarianism is to some extent a revolt—a revolt against, among other things, old forms of home worship carried out perfunctorily after the life had gone out of them, and old systems of religious training of the young that were solemn and serious and stern to an extreme degree. It was proper that there should be a revolt. But revolts always have an element of danger in them. The danger is that the revolters may go too far, and become extremists in an opposite direction. Have we as Unitarians erred just here? In trying to get away from formalism, have we forgotten that forms have a real place and value? We have said, "It is the *spirit* of worship that we want, not the externalities." Yes, but have we sufficiently borne in mind that internalities must have externalities to hold them; and that if the body without the spirit is dead, the spirit is pretty likely to be absent where there is no body? I cannot but think it is a very serious thing —nothing less than a calamity—if any of us have dropped distinct religious culture from the home; if any of us fail

to set aside at least some part of the day, five minutes, if no more, regularly for family devotion—I mean for father and mother and children to think quietly and reverently together of the deep and earnest things of life; together to feel, and in some simple way to express, gratitude for life's blessings to the Giver of all, and together to look upward for the wisdom and strength and guidance that all need. And I think it is a loss out of our children's lives greater than we can tell, if we allow them to pass through those tender young years of theirs, back to which they will look all their lives through as charmed years, without having them associated with such sacred memories as those of bed-time prayers mingled with mothers' good-nights and kisses. I don't know of any argument that can be used in favor of worship in the church that does not apply with even greater force to worship in the home. Indeed I think the home altar is the most natural altar in the world, rightly looked at the most important altar in the world, as it ought to be the most sweet and prized altar in the world. I cannot believe that any religion has a right to expect much progress or much influence in the world that doesn't lay its foundations deep and firm in the homes of its people.

J. T. S.

## SOME SIMPLE PRAYERS FOR THE HOME.

We give below a few brief prayers, whose value, in a quiet daily service of family devotion, time has tested.

I.

The Lord bless us and keep us:
The Lord make his face to shine upon us:
The Lord lift up the light of his countenance upon us,
And give us peace.

II.

Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer.

III.

May the spirit that was in Jesus Christ—the spirit of Truth and the spirit of Love—be in each of our hearts, and hallow our daily lives. *Amen.*

IV.

Heavenly Father, lead us on
In the way of truth begun;
Let the light of love divine
All along our pathway shine.
Heavenly Father, lead us on
In the way of duty done:
Day by day and hour by hour,
Onward, upward, evermore.

V.

Father, hear the prayer we offer!
Not for ease our prayer shall be;
But for strength, that we may ever
Live our lives courageously.
Be our strength in hours of weakness,
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be thou at our side.

VI.

God of the darkness,
God of the sun,
God of the universe,
God of each one—
Breathe on our spirits thy love and thy healing;
Teach us content with thy fatherly dealing;
Teach us to love thee, and to love one another;
And make us all free
From the sin and temptation that keep us from thee.

VII.

Our Father who art in heaven, hallowed be thy name! Thy kingdom come, thy will be done. Give us this day our daily bread; and forgive us our trespasses as we also forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

## A BED-TIME PRAYER FOR OUR LITTLE ONES.

God of rest, and work, and play,
Kindly through another day
Thou hast led me on my way.

All the good the day has brought me,
Every lesson it has taught me,—
Let me for it thankful be;
It is all thy gift to me.

Have I sinned in act or mind,
Word untrue or thought unkind?
I would thy forgiveness seek:
Pity me, for I am weak.

In Thy hand I fall asleep!
Thou who giv'st me slumbers deep
Loving watch wilt o'er me keep.

J. T. S.

The Boston correspondent of the *Christian Intelligencer* thinks that the "new Unitarian house on Beacon street is the finest structure of its kind in the city, and must rank as one of the handsomest in the whole country".

## CHRIST'S REVELATION OF MAN.

A SERMON BY T. G. MILSTED.

He knew what was in man.—John, ii. 25

The writer of Ecclesiastes, as we see especially from the first chapter, draws a dark picture of life. He had had a wide experience, and had reached that stage where one has a knowledge of the world and insight into the ways of men. He touches on everything between birth and death, and speaks much of our vanities, follies, labors and failures. He had analyzed the feelings of the heart, and had explored the secret recesses of mind and soul. He could have given a list of our pains and pleasures, and could, beforehand, have told the result of our efforts to avoid the one or seek the other. After all this experience and knowledge his verdict was that life is vanity; that it is not worth while to live; that there is no end of troubles and labors which bear no fruit. The outcome of all is nothing but vanity and vexation of spirit. Strange to say, this dark verdict of Ecclesiastes was also that of nearly the whole ancient world. We see from the many satires on life that have come down to us, from the ancient philosophers of the Epicurean stamp, from the whole careless, dissatisfied course of the life of ancient times, that the writer of Ecclesiastes was not alone in his sweeping statement that all was vanity and vexation of spirit. This verdict was repeated over and over again, in one way or another, by the men of old. "Vanity of vanities", said one, "all is vanity"; "Let us eat and drink, for to-morrow we die, and then all is over", said another; and others, like the stoic Cato, said, "Let us die to-day", wishing to avoid the vanities and vexations that to-morrow will bring. Anything that human life could give hardly repaid the trouble of living; those who knew most about the ways of men and the world were pretty well agreed as to this.

We must all admit, I think, that from their stand-point they were right. When they thought of man, the follies and weaknesses, the passions, humors and caprices that men had shown came to mind. By the word man they meant man as he then *was*, with his darkened heart, with his ignorance of and alienation from God—man as given to the war, hatred and slavery of the ancient world. If they were to judge man and life by the standards of their time, and measure life's worth by what it had brought forth, they were right in their verdict that all was vanity and vexation of spirit; for man had shown more of earth than of heaven; had found that life's load was heavy and its path dark.

But one came who took a step beyond all this: who had the same knowledge of men and the world that the preacher and others like him possessed, but who went further, and, as our text says, "knew what was *in* man". Before his time men knew what man *was*, he knew what man *might* be; they knew what man had done, he knew what man might do; they knew what man had made of life, he knew to what heights man *might* exalt life if he would only turn his face heavenward. They rested in the actual, he looked up to the possible. He also knew about the weakness and failings of men; knew the wayward thought that carried the prodigal away from home, knew the remorse that afterwards filled his breast, knew the father's joy at the son's return. He likewise knew the hearts of publican and sinner; the passions and the vices, all the shades and shadows that filled Jerusalem's great heart were known to him. But such knowledge, which even now passes for a knowledge of human nature, is only a knowledge of that which opposes the real human nature that he knew was in man. The weaknesses and shortcomings of men are not human nature, but only show the suppression of those diviner possibilities that are in us. And Jesus looked through all the disguises that conceal man's true nature, through all the things under which it lies buried, and saw latent, unused in man, affinities that connect him with God; virtues and aspirations pointing towards heaven! He saw a soul divinely gifted to reflect the glory and be a temple of the spirit of the Most High God; not that which

is lowest and most sordid in us, but that which is purest and divinest he regarded as our real nature. He looked beneath the things on which the writer of Ecclesiastes looked when he said that all was vanity; and going deeper he saw the divine germ, which though undeveloped and hidden from the rest of the world, contained all the possibilities of the godlike soul. This was what he knew was in man: a nature that could put on the divine life and claim sonship to God, our Father; a nature and a life as far from vanity and vexation of spirit as light is from darkness or heaven from this earth of ours if emptied of all things divine.

Jesus then, I think it is plain, revealed to men new truths about themselves. To reveal means to take away the veil that hides, and he took away the veil that up to this time had hid our real human nature, with its heights and depths till then undreamed of. His great work was to reveal man; his life and most of his teachings are a *revelation of man.* When we use the word revelation we think that it is of God only; but did you never stop to think that there could be a revelation of man, about man, revealing his nature and capacities? Revelation deals with two spheres—the divine and the human—just as our knowledge is of the heavens above and of the earth beneath. It was this revelation of man that the world needed in the time of Christ. Men knew before that God was good; that his life was wholly divine; that he could return good for evil, and bless those that cursed; shower his blessings upon those who put themselves in the attitude of an enemy. But what the world did not know was what Jesus revealed to it, that *man* could live a divine life, that he could return good for evil, could bless those that cursed him, could love his enemies and pray for those that "despitefully used him". This revelation of the divine life of man, of the heights of which he was capable, was what the world needed and what Jesus gave to it.

There are two elements in religion—the divine and the human, God and man. These two elements are contained in the saying, "Ye believe in God, believe also in me", which has, I think, been misused by the Christian church. Jesus called himself the Son of Man, and made such lofty claims for man that his hearers would not believe him. They already believed in the God part of religion, not in the man part. So he said, believe in these things that I tell you of man; believe that you can be one with God—filled with his own love and strength, as a child with its father's. This saying, "ye believe", etc., has been used by the church to show the *identity* of Christ with God, but in such a way as to exclude the human. But to the minds of his hearers the most apparent element was one of contrast. And, indeed, he meant to call attention to this contrast, and then to show that, instead of being irreconcilable, as they had thought, it was only the contrast of the two poles or parts of the same thing—religion, or the religious life—and then he shows how these two parts are made *one* by the one spirit of God. Thus is the contrast abolished, and only in this way can man be included in the divine life. It was Christ's exalted view of man that led to the three great truths of our faith: the fatherhood of God, the sonship of man, and the immortality of the soul. If man can be sinless, if he can partake of the divine nature, if he can live out the truth of God—that same truth in which the heavens and earth are established—and if he can show forth the order and harmony and beauty of holiness in his life that the Almighty shows in all he has done, then man must have some relationship to the Almighty; yes, he can call God Father, and be called the son of God. And if the soul of man was so great, as Jesus said and showed that it was, then, with its divine lineaments and powers, it must partake of the eternity of all things divine, and so be immortal.

The more you think of it, the more you will find that it was by first revealing and emphasizing the human that he was led to show the kinship of the human to the divine. The gem must

sparkle and flash with light before it can be called a diamond; so man's greatness had to be revealed before he could be called the son of God.

The great difference between Judaism and Christianity is in the fact that Christianity completes this human part, this man-side of religion. Judaism was one-sided, yet it was as perfect as it was possible for a religion to be while slighting the great human side which Jesus revealed to the Jews. He completed their faith by adding to it this human part, with its possibilities and its divinity, and thus he expanded religion till it became the full-rounded orb, embracing earth and heaven, God and man.

Here, then, we have our choice of two views: that of Ecclesiastes, which saw in man nothing but what he had already achieved, a result so slight that it was nothing but vanity and vexation of spirit; or the view of Jesus, which is that there is more in man than the race has yet brought out, more than we in our past lives have seen; great possibilities, by virtue of which he can become a child of God. The former view is that of the churches that teach total depravity, and also of many people who speak slightingly of "poor, weak human nature", and when any one has slipped and fallen, say, "O yes, that's natural; you must not expect anything else; such are the inevitable ways of men." And it is a noticeable fact that that dexterity in meeting and managing people called *policy* is based wholly on this lower view of human nature. Policy is getting at people through their weaknesses; flattering, catering to their shortcomings, appealing to their prejudices and lower interests. And the great share that policy has in running the world, shows how wide-spread this lower view of human nature is. But total depravity was not the belief, nor was policy the method, of him who knew what was in man. Though he saw the weaknesses of mankind, he knew they would give way to an imperishable strength. And his method was not to play on the weaknesses of men, but to appeal directly to that diviner self which he knew was in every one, and thus awaken the sleeping possibilities that he knew were in man. And these he sought to set free from the earth that they might expand and grow and fill the world. In that way alone could that long age of vanity and vexation of spirit be brought to a close, and the glorious age, which he foresaw, of strength and peace and joy, dawn upon the world.

Much of human life to-day is of the vain and vexatious kind; it is existence from moment to moment, from day to day; open to no breath of eternity, with eyes never lifted up unto the hills whence cometh our help; with the wings of the soul unused to lift it up out of the dust of earth to the refreshing mountain heights of God. But there is in us the power to rise up out of the cares of to-day to a level where we are face to face with the thought of infinity and eternity; a power to expand life till each new day is a more stately mansion for the soul to dwell in; until "as the swift seasons roll" the "low-vaulted past" is left behind, and the dome of life is at last as high and vast as the dome of heaven!

We can use every part of our nature, conscience, intellect, heart and will, so as to reaffirm the old verdict that all is vanity and vexation of spirit; or we can give ourselves up to the divine possibilities within, and living in them find our relationship to the Infinite life that has no limits, but in which time and space, all being and all perfection had their beginning. Shall not these immortal powers within awake and rise? They must be brought to life and transform humanity; and revealing the diviner lineaments of the soul, show that in man is indeed the image of God.

In our moments of aspiration we feel what is within; when the higher self stirs and awakes to life we, too, know that in man are powers that from the beginning of the world have been wronged, having been denied a sufficient portion of his life in which to grow and come to perfect fruitage. We then know that in the human race are the possibilities of that Eden which men imagined they had lost, when lo! it is

still one of the things in man waiting to be brought to light. Yes, that city of God for which the world has always sighed exists in possibility, in humanity's heart, and it is slowly rising from the chaos of life's vanity and vexation. The good that the race has thus far obtained is only the foundation on which will be reared the nobler structure that is still within the possibility of human nature, and the broad foundations prophesy the height that will be reached —the height of perfect mercy, truth and love, the possibility of which the master knew was in man.

See how quick humanity was to respond to this new revelation of what it could become. As soon as the example had been given and the word had gone forth that there were greater things in man than he had done, a host arose to show that this was true. A band of apostles came forth; men who could count loss, gain and suffering joy for the Lord. A new type of character was produced; a new kind of spiritual life blossomed into being. No sooner had men been shown and told that all the beatitudes of the Christian life were in them than those beatitudes took human shape and went about the world doing good. In the ancient world there were many souls that shone with private virtue or with public sacrifice. But where before the time of Christ will you find the apostle or the saint? Where in the ancient world will you find the counterpart of the missionary with his "love of souls", or of the philanthropist who now makes it his mission to tend those who once would have been cast out to die? "Where were the Oberlins, the Harvards, the Clarksons; where the devoted women such as Florence Nightingale and Sister Dora in the pagan world?" There were heroic men, but no apostles; there were women, who, like Portia, could bear their own wound with stoic silence, but none to change themselves into angels of mercy to care for the wants of others. And who ever heard before the time of Christ of hungering and thirsting after righteousness, or when did ever a sigh escape from any heart because it was not more pure, more meek, more merciful? These were things that the ancient world had never thought of; did not know that they were in man. Yet they were there, but had not found their voice of utterance. The possibility of all these divine things was there, but the new day had not dawned that was to awaken that possibility from its slumber. Our highest gifts of the spirit slept in silence till he came who "knew what was in man", and called them to life and action.

He knew what was in man. Yes, through the preaching of the Gospel the world knows that now. But Jesus also *showed* what was in man, and not till we have done the same are we ready to forget his life, and what it revealed of those heights still so far above us. If any man is conscious that he, as did Christ, has lived and shown all that is in man, I would only say, well and good; you need no more earthly help, and you are ready for the walks of heaven. But who would make this claim? As we seem to come nearer to the perfect life, the possibility of which God breathed into us, we realize more and more how far it is above us. It is fitting that we should stop oftener in life's headlong haste and call to our remembrance that life that first showed what was in man; that we, too, may become one with the Father and enter more fully into the fellowship of the spirit of the Father that gave that life its great strength and beauty; that spirit of God by which the faithful souls of all ages have been inspired and sustained; that spirit which in creating us breathed into us capabilities not yet realized, but which will reveal to our inner vision and help us reveal to the world the glorious possibilities of a divine life that are still within us.

---

## CHRIST RISEN.

"He is not here! for he is risen, as he said."

They laid him in the tomb when day had ended,
And fading sunlight marked the day's sad close;
He who had hung upon the cross suspended,

In death's sweet sleep at last could find repose.

With heavy stone the sepulchre then sealing,
They left the dead Christ there within the tomb;
The sun's last rays up to the hilltops stealing,
Touched soon the clouds, then left the world in gloom.

They laid him in the tomb where desolation
And silence reigned, without the city gate;
Within its walls the crowds, in exultation,
The Paschal Sabbath went to celebrate.

"Christ comes no more! So perish all sedition,
All foolish dreams of doubt and fancy bred!
Better the certainty of old tradition!
Yea, better so, that Christ indeed is dead!"

The Sabbath passed and brought another morning,
And faithful women hastened to the tomb
With fragrant spices while the day was dawning—
Its first faint gleams had scarce dispelled the gloom.

"Where is the Lord?" "His body have they taken?"
"Who rolled away the stone that closed the door?
Alas! the tomb is empty and forsaken!
We seek in vain—beholding him no more!"

And lo! an angel there—a radiant vision—
Sat by the tomb, and to the women said:
"He is not here—Fear not, for he is risen!
Why seek the living then among the dead?

Go tell ye his disciples." Trembling, fearing,
In ecstasy of joy that follows pain,
They hastened forth, and then the Lord, appearing,
In tender accents spoke to them again.

Doubt hath its night, its bitter hours of sorrow,
When Christ again lies silent in the tomb!
But hope and faith once more come with the morrow,
The resurrection morn dispels the gloom.

The Christ is risen! He lives to-day in glory!
Bloom, Easter lilies, your sweet incense bring!
And let devotion tell the sacred story,
While chiming bells melodiously ring,

CHARLOTTE C. ELIOT.

ST. LOUIS, MO.

## EASTER.

Easter is the time when we bring the roots and seeds of our diviner life out of the cellar into the sun, to plant them afresh, and tend them, and be glad for the promise, as they spring forth into the light. It is the time to sit in the sunshine and sing of our hope, let who will sit blinking with the owls among the ivy, which flourishes only on decay; it is the time to cry with the poet:

"I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

ROBERT COLLYER.

## "HE SHEWED HIMSELF—ALIVE!"

They thought him dead—heart still and closed eyes—
Or, ghostly, flitting in death's cavernous glooms,
Until some dim, far time, when all should rise
From earth's forgotten tombs.

Oh, wonderful! That Easter morn's amaze!
That reappearing Christ to earthly view!
Awed, marvelling, half-doubting still, they gaze,
Though faith assures it true.

But, still more wonderful, the larger sense
Born in the wakening of that strange surprise—
Their Lord alive forever! Though gone hence
And hidden from their eyes!

This is "the Life"! Not that he came again
Into these misty twilights of the earth;
But that he rose at once from death and pain
To heaven's immortal birth!

This is "the Resurrection"! No mere form
Out of death's gloom an hour's revisit given,
But the great Life, above earth's change and storm,
Forever in God's heaven!

O death, that ever followeth after life!
O life, that ever cometh out of death!
Now do we know, in that great ceaseless strife,
'Tis Life that conquereth!

So, "Christ is risen", is not alone their strain
Who can receive the ancient word of faith;
But for all hearts that hear, and not in vain,
His gospel—which each spring repeats again—
Of Life that conquers death.

B. H.

## LESSONS THE CHILDREN TEACH US.

How the children teach us *hope!* It need not be so, it ought not to be so, yet too generally it is the case that men and women grow less hopeful as they grow older. We hope for so many things which we never get, because we have hoped foolishly, that we grow, not to hope more prudently, but actually to hope *less*. If a gardener trains his grape-vine over a trellis and the trellis breaks down, he does not then content himself with letting the vine grovel on the ground, but he trains it up again to a stronger trellis. So it should be with our hopes. If the supports we have bid them climb on in early years have many of them broken down because they were weak and rotten, surely what we ought to do is not to let our hopes henceforth grovel and die, but simply to erect for them nobler and stronger supports. This the children help us to do. They come to us with their young and hopeful natures, and sing us, laugh us, charm us, shame us, out of our hopelessness; *make* us hopeful, *make* us drink ever again and again into the spirit of *their* hopefulness, in spite of ourselves. And so they bless us with a great and perennial blessing.

Again, how the children teach us *sincerity!* Their young eyes, present so often when we do not think, pierce through and through us and our words and our actions. We live in a world which constantly tempts us, pushes us, in the direction of being somewhat less than perfectly honest, perfectly truthful, perfectly sincere. But how often do the eyes of the children meet us and keep us true. We dare not be untruthful, we dare not be insincere, when their little eyes are upon us, beaming with such perfect confidence and trust. Thus they become angels, that hold us up and make us be our best selves instead of our second best, because they believe in us, and are so guilelessly void of even a suspicion that we can be anything else *but* our best and truest selves.

Still again, how the children teach us *patience!* Patience is a very hard lesson to learn for us all. But it is doubtful if God ever gave to men or women such teachers of it as our children. Ten thousand puzzling questions in a day asked—how can one get through with them all unless he be patient? Not to be patient is to go distracted. One soon learns to be patient in sheer self-defense. And then, added to the questions, the broken toys, the hurt fingers, the things wanted that can't be had, the noisy games, the litter about house and yard,

> "The endless inquiry for something to do,
> When the sun shines and the sky is blue;
> Something to do on a rainy day,
> When tired of lessons and tired of play;
> For the fidgety feet something to do,
> And for mischievous fingers something too,"

Oh, nothing but patience can take one through it all! Millions all up and down the earth, by this very discipline which the children under their care are bringing them, are being slowly molded into more thoughtful, sympathetic, amiable, and in every way more lovable people than otherwise they ever could have been. Who does not know fathers, but especially mothers, who, in young years, before the discipline of care for children came to them, were like unripe fruit — morally and spiritually hard, sour, unsavory, with nothing mellow or sweet about them? But now how different! Now their whole nature seems mellowed, sweetened, ripened, until it is no longer the same thing that it was in the old time. What is the cause of the change? Added years have done something to effect it; but the little children that they have had given them to love, to care for, to guide, to restrain and to be patient with for so many years, have done a great deal more to bring to pass the beautiful change that has taken place in them, than all other causes combined.

Once more, children in a very marvellous way teach us what are the *great* things of life and what are the *small*. When children come into our homes and hearts, we learn, as we had never before dreamed of learning, that there is something better than excitements — something

more profoundly thrilling than the sur face sensations of society. In the joys and the sorrows, but especially in the marvellous growth and unfolding of the minds of the children under our eyes, we learn to discern something a thousand times more wonderful and worthy of our attention than any "going on" of theaters, or balls, or any such thing. Some one has said that if we could have written down fully and perfectly the secret history—the real heart history—from cradle to grave, of any commonest person about us, it would be the most wonderful book that ever was penned. How the children—when we come really to know them and to get close to them — make us realize this! What the historians have written about Waterloo is great and marvellous; but what no historian has ever written or can write about the Waterloos in the souls of our little boys and girls is greater and more marvellous.

One sometimes feels in the presence of children almost as if he stood before beings from another world — their thoughts are often so deep, so penetrating, so beautiful, so strange, and many of their questions so utterly beyond answer. Where do they get them, those thoughts and questions? What voices unheard by us have whispered them in their ears? Did they bring them with them from some great otherwhere of an existence before this? Is it true, as Wordsworth has written, that

> "Our birth is but a sleep and a forgetting;
> The soul that rises in us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar,
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come,
> From God, who is our home?"

Who can answer? And then, moreover, besides the things which our children say sometimes so strangely *wise* and *deep*, at other times, nay often in the same breath, they say other things, so odd, so fresh, so witty, so beautiful, or so tender, that we cry and laugh both at a time, and seizing them in our arms kiss them over and over again, with a new and passionate joy that, whatever may have been their past history before they came to us, they are now just our dear, funny, provoking, precious little boys and girls. J. T. S.

## JUDGE McCRARY ON UNITARIAN FREEDOM.

We sometimes here it urged, curiously enough, that our claim of freedom renders it inconsistent in us to insist that Unitarian churches stand for God and worship and Christianity, and must so stand as long as they remain Unitarian churches at all. Well, let us have a layman's word on this matter, and a western layman at that. There are few men whose opinion carries more representative weight for the west than Hon. Geo. W. McCrary, ex-Secretary of War. We are, therefore, glad to reprint from *Best Words* the following letter, referring to our recent article on "What Church Liberty Really Means":

"The Unitarian church stands for freedom of inquiry, certainly, but does it stand for nothing else? It is opposed to creeds, but does it therefore affirm nothing?

"A church implies a belief in God and a future life, if nothing more. These wanting, we may have an ethical society, a philosophic club, or a scientific institute, but not a church.

"We must stand for something besides freedom of inquiry. We must stand for faith in God as against atheism, and for faith in immortality as against agnosticism. Upon such questions we are bound as a church *to take sides*. A preacher must have something to preach, a teacher something to teach, and a church must exist for the purpose of persuading men to believe in God and obey his laws.

"And it seems to me Mr. Herford is quite right when he says* that when a minister comes to have no faith in God—'no longer any such belief as admits of real worship',—he ought to withdraw from our pulpits. This seems to me so self-evident that I greatly wonder that any one should have found

* THE UNITARIAN, No. 1, p. 6, "What Church Liberty Really Means."

fault with it. We admit that there may be honest atheists and honest agnostics, but we are neither, and we are likewise honest, and so we say to such: 'We will not have you teach your atheism or agnosticism to us and to our children.' This is not narrowness nor bigotry if judged by any proper standard. We cannot possibly fellowship the whole world of beliefs including atheists and agnostics without destroying our identity, abandoning our aims, blotting out our church, and dissipating our endeavors in a Babel of conflicting purposes. The denomination everywhere must stand for certain fundamental central truths. I say the denomination, for I would not ask that every one who worships with us shall be able to certify that he has a clear view even of these fundamental truths. What I say is that we must, *as a body*, and through all of our *authorized* teachers, represent and teach them.

"If we are to be a positive power we must affirm something. What shall it be? Surely nothing less than faith in one God, in worship, in immortality, in the teachings of Jesus Christ, and in personal righteousness.

"Let us insist upon our right to interpret Christianity for ourselves, and in the light of the Master's own words, and we need have no fear of becoming narrow or exclusive. So interpreted, Christianity is as broad as humanity, and as inclusive as God's boundless love. It is not Christianity which asks, 'Can a Jew be saved?' It might perhaps ask, 'Can any immortal soul be lost?'

"While we deny and protest against the narrow sectarianism which calls itself Christianity, we must affirm with emphasis our faith in that undogmatic, unsectarian, practical, living Christianity which the Master taught and lived.

"Thus understood Christianity is the universal religion, and under no other name can we so well serve and help humanity. Thus understood, Jesus Christ as example, leader, and inspirer is the one name we cannot afford to strike from our banner. G. W. M."

KANSAS CITY, MO.

## ILLUSTRATIONS OF UNITARIANISM.

A STATEMENT UNANIMOUSLY ADOPTED BY THE NEW HAMPSHIRE UNITARIAN ASSOCIATION, 1878.

"Adopted not as a creed in the sense of a limit of inquiry or a test of fellowship; but as an affirmation of the most distinctive views that are now generally held by Unitarians." It is published, with explanations, notes and Bible references, in a four-page pamphlet, by the American Unitarian Association, 7 Tremont place, Boston, Mass.; and will be sent by them gratuitously to any one applying for it.

"We believe—

"1. In One God, the Heavenly Father, all-wise, holy, just and good.

"2. In Jesus Christ, the well-beloved Son of God.

"3. In the Holy Spirit, the Presence and Power of God in the Soul and Life.

"4. In Human Nature, as not ruined but incomplete.

"5. In the Certainty of Retribution, as not to be evaded or transferred.

"6. In the Beneficent Purpose of all divine penalties, as disciplinary or remedial.

"7. In Repentance and Faith, as the only conditions of divine forgiveness.

"8. In Salvation, as moral and spiritual health.

"9. In the Christianity of Christ, as a spirit and life rather than as a system of speculative doctrine.

"10. In Inspiration, as spiritual and divine illumination in all souls, and an impulse and guidance toward truth and goodness.

"11. In the Final Authority of the testimony of God in our own reason, conscience and soul.

"12. In Immortality, as the future life of divine discipline and endless progress."

## THE APPEAL TO THE BOOK.

Experience teaches me that people are interested in listening to the Unitarian exposition of the Bible. It is often my custom to select a passage, or several passages, on an important practical or doctrinal theme, and give a somewhat full exposition. I usually state very briefly what is known of the writer of the book from which the passages are taken, when the book was written, and for what purpose, then read the passages, stopping often to explain, illustrate, enforce the teaching. Congrega-

tions like it. People listen carefully, sometimes following me with their own Bibles and noting every passage. Sometimes they mention to me passages which they would like to have me read publicly and explain. Reading such passages gives the preacher a chance to touch strongly on many points, and as he has the open Bible before him, and reads from its page, his own teaching is enforced by the Book. The associations clinging around the Book are so strong and so touching that many hearers are deeply influenced by it. And as they listen to the preacher reading and explaining it rationally, they are helped to give up error and accept truth. O. C.

## NOT LOST.

Fret not because the promise of the buds
The fruit doth not fulfil;
Was not the hope and fragrance which they brought
To us a blessing still?

Nor count as lost the seed we sow in faith
Upon a barren land
And reap not. Doth not God the purpose know,
And bless the sower's hand?

Spurn not the vow the eager spirit makes
That weak flesh cannot keep;
The ocean bubbles break, but underneath
There flows a current deep.

The buds that blossom not, the withered seed,
The vows we leave undone,
Are gems we drop; yet angels mark their fall,
And raise them to the throne.

L. E. Kirk.

## THE SEVEN POOR MEN OF JAN MAYEN.

It was a very cold day the first time I told it, and it was so well liked that I said to myself, I will write it down. And when I read the terrible story of the sufferings of Lieutenant Greely and his companions through the long Arctic winter before the rescuing party came, this story of two hundred and fifty years ago came to my mind again.

This is how I came to tell it: It was the opening of a new school for the Whitwood collieries, in Yorkshire, and I had been asked to be there and speak. There were a great many more than the room could hold, and so when the first party of us had had supper, we went into a little Methodist chapel close by to wait till the tables were cleared and room was made for all, for the speaking. So we sat round the little stove, and kept it warm, huddled together, not talking much, and feeling rather cold and comfortless, for the little chapel was only lighted by two candles. At last I said, "I'll tell you what, lads, this is poor work, suppose we sing a hymn?" It pleased them, so I stood up on a form, under one of the candles, and gave out

"Come ye that love the Lord!"

two lines at a time, and we sang it till the little chapel rang again with the good old-fashioned tune, and the people outside came flocking in to see what it was all about. At last there were some sixty or seventy folks—colliers and their wives, all dressed up for the festival, and little children and great rough lads—it was a sight to see, by the light of the two candles! Well, when the last verse was sung, one of the men said, "Now, mester, you'll say a word to us, willn't you?" "Nay", I said, "I didn't come here to preach, but I'll tell you what I'll do; I'll tell you a story." "Eh, that's reet", said a lad by my side; and the man said, "Well, let it have a bit of truth in it!"

So they all sat round and listened, and I stood up behind the stove, and told them the true story of the seven poor men of Jan Mayen.

You all know that as you go further to the north it becomes colder and colder till, as you get near the north pole, you come to regions where it is so cold that the ocean is frozen into great continents of ice. Fancy, if you can, a place where it is so cold, that as you sit in a close hut round a fire, your breath will freeze and fall in snowflakes! where, as you set a kettle before the fire, one side will be heating while the other is caked with ice! where the limbs get—not what you call frost-bitten, but actually frozen, so that a man's

fingers will snap off like bits of rotten stick; and where men have sometimes burnt the stockings off their feet by holding them to the fire, before they could feel anything of the warmth! How would you like to live in a land so cold as that?

Well, far away in those frozen regions is a small island, called Jan Mayen, chiefly consisting of one great mountain, which rises like a steeple right out of the sea on one side, for near 7,000 feet! There are no people living there, and not a tree or a blade of grass—nothing but the bleak, rocky shore, and the everlasting fields of snow and ice, and the great spike of rock towering above the clouds.

Two hundred and fifty years ago, the Dutch government was very anxious to establish a whaling station there, where blubber might be boiled down at once, and so taken away in the smallest bulk. Most people thought it was impossible for any one to live there through the winter; but at last, by offering high rewards, seven Dutch seamen were found to volunteer. It was in the year 1635 that these seven brave men were brought there, just before the short summer was over. Huts were built for them, and plenty of salt provisions left, and fuel, and guns, and everything that might make them comfortable, and help them to endure for the long winter of eight months, before it would be possible to return to them again. And on the 26th of August in that year, they stood with stout, brave hearts upon the shore, and watched the sails of their comrades go down below the distant line of sea, and then turned away—not without a tear, I dare say, as they thought of home and friends—to prepare for the long dreary time before them.

Many days they walked about the barren shore, till the sun disappeared and the awful winter set in with its full rigor. Huge fields of ice surrounded the island, and they spent their time mostly in doors, "rehearsing to one another the adventures that had befallen them by sea and land". They put this in the journal which they kept. For one great object of their being there was that they might put down from day to day the temperature, and the state of the weather, and all that happened. They could all write but one, and so through the long nights and days they occupied themselves in teaching this poor man to write!

Ah, you young folks, who don't like turning out on a cold morning to go to school, just think of these poor fellows seated around the fire in their little hut, with a dim oil-lamp, teaching their comrade his pot-hooks, and pleased when he could write a little, for he was an apt scholar, and, by the winter was over, he could write quite well! So the time passed, and they were brave, pious men and did not fear. On the 12th of December, the salt meat was beginning to tell upon them, and they managed to kill a white bear. They tell us this in their journal; it was a great event, and there they tell us that when New Year's day came, "after having wished each other a 'happy New Year, and success in our enterprise', we went to prayers to disburthen our hearts before God".

Oh, how glad they were when the sun rose again on the 22d of February, for by this time they were getting very weak and ailing. Scurvy soon came to add to their troubles. "For want of refreshments we began to be very heartless, and so afflicted that our legs are scarce able to bear us." On the 3d of April, "there being no more than two of us in health", the journal says, "we killed for them the only two pullets we had left, and they fed pretty heartily upon them, in hopes it might prove a means to recover part of their strength. We were sorry we had not a dozen more, for their sake." But it was in vain. On Easter day, Adrian Carman, their clerk, died. "The Lord have mercy upon his soul, and upon us all, we being very sick;" there's a sad entry for a journal! Then they got rapidly worse, and only one of them is able to move about—*the one who had learned writing through the long winter nights.* Poor fellow, he has no time for writing now, except to just keep up the journal, for he has five sick comrades to tend. On the 23d of April he writes: "We

are in a deplorable state, there being none of them all, except myself, able to help themselves, much less one another, so that the whole burden lays upon my shoulders. And I perform my duty as well as I am able—as long as God pleases to give me strength. I am just now going to help our commander out of his cabin, at his request, he struggling with death."

But it is all in vain; one by one they die, and he is left all alone in the wild and dreary place.

He still bears up, the gallant fellow, "striving to do his duty"; but it is only the end of April, and no ships could come near the island for a long month yet.

* * * * *

On the 4th of June, up again above the horizon rise the sails of the Dutch fleet, bringing them reward and help. The sailors crowd the bows to catch a sight of the huts, hoping to see something that might tell them their comrades were alive. The huts stand there, but there is no smoke, and no glad faces come forth to greet them, as, with fearful hearts, they pull toward the shore. Oh, how cold and silent those huts look. They are awe-struck, and hardly dare to enter.

They may well be awe-struck. In each hut they find a poor seaman lying stark and dead. One has an open prayer-book at his side; another has his hand stretched out toward the ointment he had used for his stiff joints; and one, the last survivor, lay with the unfinished journal still lying by his side, with an incomplete sentence, dated April 30th, which his failing hand had begun to trace in the large and awkward letters, which he had learned from his comrades in those long winter nights.

"God rest their souls", I said, "and help us to do our duty as bravely and as well as they did."

And they all drew a long breath as I ended, and an old man sitting near said, "Amen".

And just then a messenger came in to tell us that the school room was cleared, and that we must come in for the meeting. B. H.

## THE JAPANESE.

In the issue of THE UNITARIAN for February, mention is made of Rev. James Freeman Clarke's sermon, in which he speaks of a Japanese (who studied at Harvard University) now at Tokio being interested in reading and circulating Unitarian books and papers. Mr. Clarke's discourse confirms my impression that the Japanese will receive Christianity more readily as it is understood by Unitarians and Universalists, than if offered to them *burdened* with the doctrine of the trinity or that of the eternity of future punishment. Missionaries sent to Japan have presumed too much on the intellectual inferiority of that people. Talk as we may about the peculiarity of their physiognomy—the shaving of the head and the cut of the garments—they are men like ourselves, and while they have heads to think and hearts to feel, they will not change their religious opinions unless we offer them a better and more reasonable faith.

It was published in the New York *Journal of Commerce*, several years ago, that "the disbelief of the Japanese in the doctrine of *endless punishment* did much to suppress the growth of Christianity in that empire." Their views of a future life are not altogether *hopeless*. In Miss Isabella Bird's very valuable work she speaks of a bell in one of their places of worship, bearing these lines:

> "All things are transient:
> The beings born must die,
> And, being dead, are *glad*
> *To be at rest.*"

When speaking of the religious future of Japan, the same writer inquires: "Is it the Hindu teacher in his passionless repose who, from the dimness of the dead ages, offers men an immortality of unconsciousness, or is it the eternal Son of God, the living brother of our humanity, who, in the living present, offers to the weary rest, and service in an endless life, and fellowship in his *final triumph over evil*, who shall mold the future of Japan"? Our author evidently believes in Canon Farrar's doc-

trine of "eternal hope", as it is shadowed forth in several of her letters.

I may here note that in 1860, when the Japanese Embassy was in Washington, the writer of this communication visited that city and presented them several religious publications, which they received with pleasure, *after*, it was said, they had declined to accept some offered to them by our Trinitarian friends. I gave them distinctly to understand—by an interpreter—that the books taught: one God, the Father of all; one Christ, the Son of God, and one ultimate destiny of good for all humanity.

Again: During the Centennial Exhibition in this city in 1876, I made the acquaintance of several intelligent Japanese who could converse in our language, and learned from them much in regard to their theological opinions. At first they evinced an unwillingness to talk on the subject, but finally spoke freely of their faith and hope in answer to my inquiries, which were nearly as follows:

Do your people believe in a future life? *Answer:* "Yes, but not in the same sense as you do."

Do you believe in punishment in a future state? *Answer:* "Some do and some do not; I do not".

Where is wickedness punished? *Answer:* "In this world."

How will it be with those who sin until the day of their death? *Answer:* "*All* sin until they die; but the very bad who have made no efforts to become good in this life will be sent back to atone for their former transgressions".

But if they do not *then* reform, what next? *Answer:* "They will be sent back again and again until they become *good*, and then they will all be swallowed up in the ocean of infinite love!"

Then you do not believe any person will be tormented or punished to all eternity? The Japanese indignantly responded: "No! *we are not Christians!*"

This man labored under the impression that *all Christians* believed in eternal punishment, and when informed that such was not the case, he responded: "From your stand-point many of our people would receive Christianity."

Why cannot Unitarians and Universalists unite in sending a missionary to Japan, who will proclaim the Fatherhood of God, the brotherhood of man, and the final triumph of good over evil? Such a minister could do a vast amount of good in that empire.

JAMES SHRIGLEY.

PHILADELPHIA.

---

## THE DEEP SIGNIFICANCE OF A CHURCH.

Are there men in these days who presume to talk lightly of religion? or speak of Christian churches as of waning importance in our modern life? men who regard their time as too valuable, or themselves as having too important interests to attend to, to give much thought to those matters about which our pulpits preach and over which our worshiping assemblies ponder and pray? Let such read the following fervid yet profoundly thoughtful utterance of Rev. Joseph May, with which he closed his first sermon in the beautiful new church-home—house of worship and house of work, house of man and house of God—which his society has just built and dedicated in Philadelphia. Standing between the old and the new—touching with one hand the ten years of his own past labor in Philadelphia and the half century's toil of his honored predecessor, Dr. Furness, and with the other hand reaching out joyfully to the solemn mystery of the future, Mr. May gives eloquent expression to the large and vital meaning of the new religious home which his people have just built for themselves and their children and the strangers within the gate:

"To this witness of our fathers, my friends, let us be true in the future as I humbly hope we have not been altogether wanting in the past. To the practical moral and humane service of society let us distinctly consecrate our fresh new temple. Let its doors open as by instinct to every cause which promises to benefit mankind. May many a word be spoken from this plat-

form which shall encourage right, expose evil, touch hearts with love and pity, and arouse them to faithful duty. The proudest record of our history as a society is the fidelity of my beloved predecessor to the rights of man, cruelly denied in his day and vindicated only through years of cloud and storm and blood and fire. I pray to God that in spirit, in fidelity and in freedom, the standard of its pulpit may, by God's grace, never be less high or less manfully maintained, cost what it may. Should mammon and fashion ever enter here and drive out truth and love and service, may these walls crumble and hide themselves in congenial dust and shame!

"Here, then, dear friends, almost within the last decade of our century of life as an organization, with precious traditions and tender memories as the legacy of our past, and in fullness of present joy and hope, we stand to do the work which God shall call us to!

"Shall we do it faithfully or shall we fail? What resolutions can we frame? What new incentives can I offer that shall keep us in the right way, that shall make our hearts tender and unworldly, loving toward each other and toward the God who has so richly blessed us in every spiritual and every earthly way? As I think of our abundant homes, as I think of our beautiful new religious home; as I think of the blessings of education, emancipation of mind and confidence toward God which have been vouchsafed us; as I think of the traditions of our own movement, and of our own church, in which there is so much to guide and inspire us; above all, as I think that God *is*, is ever with us, is all-loving, all-patient, seeking ever to bring us to himself, and as I think of that holy personality through whom he has been so richly manifested to us, who is our brother, and whom it is our privilege, if we will, to make our friend—as I think of all these things, we seem to be, indeed, 'a peculiar people', who cannot exact from ourselves too much of service in God's cause of bringing all men to holiness, purity, peace and union with him. I wonder if we all feel as deeply as we should his goodness and what we owe to him? I wonder if our hearts are tender and grateful enough to-day? If we are meaning, or striving to mean, to do, severally and together, all that our privileges and our abilities call us to do? 'Freely we have received; freely let us give.' *May God make us faithful!*

---

## LOST AND FOUND.

The sexton of the Holy Imaginary Church asks us to insert the following items of little matters Lost or Found in the course of his work:

FOUND—A piece of advice; almost new, apparently a gift, and evidently very little used. Supposed to have been forgotten by some one on leaving the church. The person to whom it was given can have it again, and can be furnished with more of the same quality any Sunday morning about half-past eleven.

LOST—Some resolves. They are quite good resolves, but a little broken in several places. The owner, who made them himself, was bringing them to church last Sunday to have them repaired with new patent Lenten fastenings, and he believes that he dropped them while talking to the ushers in the vestibule during the opening hymn. They are of no use to any one but the owner—and haven't been of much use to him.

LOST—Part of a recent sermon. The loser only closed his eyes for a moment, and when he opened them he found the sermon gone. Several sermons have lately been lost in this way. Please return to pew 220.

FOUND—In one of the back pews, somebody's temper. The owner is supposed to have lost it on one of the recent chilly Sundays. It is a small bluish temper, cut bias and rather short; supposed to belong to a lady.

FOUND—Another temper. This is of a rough, warm make, and smells of tobacco; probably a man's. Looks like a week-day temper brought to church by mistake.

LOST—A good deal of valuable time.

Above a hundred people lost ten minutes each, on a recent Sunday, while the minister was keeping the service waiting till he had put the last touches to his sermon. It is not certain, however, that all this time was lost in church. A good deal of it was probably lost on the way thither.

## WOMAN'S WORK AND POST-OFFICE MISSIONS.

*Communications for this department should be addressed to Mrs. Eliza R. Sunderland, 175 Dearborn st., Chicago.*

We are glad to give our readers this month the earnest word of two of our efficient post-office mission workers, one representing the west and the other the east. Earnest effort for fellow men knows no east or west, no north or south, and each of these writers makes us feel how noble is the work in which they are engaged, and how royal the enthusiasm it commands.

*A propos* of the allusion in one of the papers to the value of the UNITARIAN in the post-office mission, is the suggestion which comes to us from another source that each church undertake so much *home mission work* as to subscribe for a block of ten UNITARIANS and send a copy to ten families in the community who are semi-liberal, but haven't yet identified themselves with the Unitarian church and only occasionally attend its services. If, by *sending the church to them* once a month for a year in the form of a religious magazine, even one or two of the ten families were brought to identify themselves with the liberal cause, it would be a good missionary work done, as well as a good financial measure for the church. A number of churches have already subscribed for from five to twenty-five copies to put on their church-door table. Who will carry out and report upon this new method of missionary work?

### A WESTERN WORKER ON THE POST-OFFICE MISSION.

The post-office mission is now an established agency for dispelling the darkness of bigotry and superstition, and introducing isolated seekers for truth to the most vital thought of our representative liberal preachers. If, as Unitarians, we have a divine message to this age, the way is now made plain for us to proclaim it everywhere. Even with our small band of living preachers, if we can find enough laymen and laywomen with the requisite consecration and fidelity, we may literally "go into all the world and preach the gospel". The "fast mail" annihilates distance and penetrates to the remotest hamlet. It offers itself as our *Ariel*, and will serve the thought and purpose of religion as faithfully and nimbly as any other master. We have only to command and it will do our bidding. In adopting this means of disseminating our thought, we are scattering the seed of natural religion just as nature scatters the seeds of plants and trees. Is our faith equal to the opportunity? Can we scatter broadly, lavishly, feeling sure of the harvest? We must not expect that every seed will germinate and bear fruit, even in the minds of those who ask for it. Nature adheres to her ratios and proportions in the moral as in the physical world. To the post-office mission workers this is the command: "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that."

This work of seed-sowing in the high fields of spiritual life is full of interest and *is its own reward.* The sower is sure to feel the breath of the "life eternal". And so it offers a most inviting field for quiet earnest work to many a soul longing for some assurance that life is not in vain; that even if ambitions and hopes are blighted, or "hedged in" by circumstances, there is still a way to *lend a hand* in building "the city of light".

The only real requisite for the worker in post-office missions is enough love to God and love to man to insure the required earnestness and fidelity in a very quiet and unpretentious form of work. With this, vital relations will soon be established that will serve as channels through which this love will find its way as the very "water of life"

to many a soul perishing of thirst in some spiritual desert.

We trust that the example of Sarah Ellis, the earnest pioneer in this form of seed-sowing, will serve to "enkindle the generous ardor" of many a soul now saying, "What wilt thou have me to do?" "The field is the world." Its possibilities are only limited by the amount and the fidelity of the labor that can be expended upon it.

MRS. C. T. COLE.

---

HOW POST-OFFICE MISSION WORK IS CARRIED ON IN THE ARLINGTON STREET CHURCH, BOSTON.

This is the third year since we entered upon the post-office work. We began by advertising our free literature in four different papers. For the past two years we have kept our advertisements steadily, except in summer, in the same four papers, and find they bring us all the correspondence we can take care of. Our applications average about fifteen a week, and we often send off as many as forty packages at our weekly meeting. I think there is not a State or Territory in the Union from which some earnest letter has not come to us, asking for our pamphlets; and some of the books in our lending library have traveled over more of this continent than any of us ever expect to. As our enterprise has expanded, more and more of our ladies have been drawn into it, until now twenty-five are concerned in it in different ways.

We have carefully kept books, in which everything sent out and every letter received is recorded briefly, and a card catalogue for the use of the ladies who send the reading is also found very important. Twelve ladies now correspond, each taking a list of persons to care for, writing them from time to time and choosing reading from the tracts which have been favorably considered and placed upon the shelves by the reading committee.

Two ladies take charge of the tracts, and see that those wanted are always on hand; one sees to weighing and stamping packages and the lending library is guarded by two others, who keep a jealous watch upon the books which are sent out, to be sure that we do not lose them. We think it important that each correspondent should read the tracts she uses, that she may choose intelligently, as our distant friends have very various wants, and are in widely differing intellectual conditions. We are thankful for THE UNITARIAN, and constantly hear how much it is liked by those to whom we send it.

In these various ways we do what we can in answer to the appeals which come to us; but often wish we could do more than write a friendly letter and send a few pamphlets or papers, and of late we have had this feeling very strongly in regard to Utah Territory. We have there nearly forty correspondents, several of whom have written us of the urgent need which many "apostate Mormons", as they are called, feel for a satisfying religious faith. They have given up Mormonism and cannot go back to orthodoxy, which they had previously rejected, and whither shall they turn? "Your tracts", they write, "exactly meet our needs; your religion seems the ideal religion; but we long to hear it proclaimed by the living voice. Cannot some one be found to preach to us?"

It is hard to imagine, unless one has done something of this kind of work, what a feeling of friendship grows up between us and our distant, unknown correspondents. Thoughtful young men, bewildered by the arguments of Ingersoll and others; mothers, educated as Unitarians, but forced to bring up their children under orthodox influences which the young minds rebel against; ministers of various persuasions, anxious to know what is meant by Unitarianism; miners, farmers, teachers, far removed from books and so grateful for what we have sent them—to two hundred such as these we are regularly sending a Unitarian word, and we have never undertaken a work which gave us more satisfaction.

JANE N. GREW.

---

The poems of Whittier written since 1883 are soon to be published in book form.

## LITERATURE.

THE RELIGIOUS LIFE. By Rev. Minot J. Savage, Boston: Geo. H. Ellis. Pp. 212. Price $1.00.

The thirteen sermons which make up this book seem to us as clear, strong, incisive, well thought out, as anything Mr. Savage has published. Moreover, they give us, better than perhaps any other of his volumes, his whole religious philosophy. The aim in view is to discover the germs, and trace the laws of growth, of religion, as a practical experience in the life of man; and hence the book necessarily to some extent epitomizes the work which Mr. Savage has done more elaborately in several of his preceding volumes, particularly his "Belief in God", "Beliefs about Man", "Morals of Evolution", and "Religion of Evolution". But the book is none the worse, perhaps it is all the better, for this. The titles of some of the more noticeable sermons of the volume are: "What is Religion?", "Comfort and Hope", "Personal Religion", "Inner Life and Outer", "Modern Saints", "The Religious Outlook", and "Evolution and Immortality". The following paragraph from the author's statement of the stand-point of the book is well worth quoting: "I hold that the grandest service a religious teacher can render his age is this: to show how religion persists through all changes of thought and life; and, instead of dwindling and dying out, how it ever expands, to match the grander universe revealed by modern investigation." It seems to us that we have in this sentence very truly the key to the present volume and indeed to most of Mr. Savage's religious teaching. Could praise well be higher?

"Mind in Medicine" is the title of a 39-page pamphlet published by M. L. Holbrook, New York, consisting of two sermons by Rev. C. A. Bartol, D. D., of the West Church, Boston. We should think the title would be a taking one in these days of the mind-cure craze. For those who would get a clear statement of the real truth there is in mind-cure, we can heartily commend a few of its wise sentences. "Very old—old as Paul, as Christ, as Solomon among the Hebrews, and as Plato among the Greeks, or as the fall of man and foundation of the world, is the idea that men are well or ill in body according to the good or bad state of their mind." "Health in our bones cannot be separated from health in our thoughts." "Prudence has a wider sweep than this terraqueous globe. What atmosphere of Italy, Minnesota, or the south of France will save you from that defilement or derangement of foul desires or of violent passions, whose fatal malady runs like wildfire from your temper into your temperament, and involves spirit and flesh in common ruin by slow disintegration or a sudden blow?" "All inward uneasiness of restless, extravagant, selfish wishes tends to visible disease." Send 25 cents for a copy to A. T. Buswell, 313 Columbus avenue, Boston, Mass.

Rev. John Page Hopps, our indefatigable Unitarian preacher and writer, of Leicester, Eng., has published the first volume (another is to follow) of a work called "The Bible for Beginners", which is simply a judiciously abridged Bible, with very brief explanatory notes to let the reader know, as he goes on, just what it is he is reading. The volume already out covers the Old Testament, and is just such a book as every Liberal Christian father and mother ought to have, to read through again and again with their children. It is interesting in this connection to notice that others besides Unitarians are beginning to feel the need of an abridged and judiciously edited Bible of this kind. G. P. Putnam's Sons, New York, are now publishing a work similar to that of Mr. Hopps, entitled "The Scriptures for Young Readers", which has been prepared by professors in the Protestant Episcopal Divinity School in Philadelphia. The work will be complete in three volumes, two being devoted to the Old Testament and one to the New.

We have rarely seen anything more attractive than the Easter card which the Unitarian Sunday-School Society has issued; and its beautiful selections from the Bible, Lowell, Whittier, Celia Thaxter, W. C. Gannett and others, are well worth taking into all our Sunday-schools and homes as teachers of the deep truth that "Life is ever Lord of death."

The practice is more and more creeping into our churches and Sunday-schools of making some kind of celebration of Easter. To aid in this, both the National Sunday-School Society, 7 Tremont place, Boston, and the Western Society, 175 Dearborn street, Chicago, have published some excellent Easter services. Send for specimens.

"Every-day Religion", by James Freeman Clarke, is a volume of twenty-nine of his best and brightest practical sermons. Here and there, we imagine, a little of the "sermon" element—good when uttered by the living voice, but apt to be a little flat in cold print—has been cut out. So they are eminently readable and interesting. There is something fresh and striking in every one of them. They are admirably adapted for any little group of people meeting together without a minister—a church in some one's house—wanting sermons to read. Boston: Ticknor and Company. $1.50.

Mr. Carroll D. Wright, who is now Commissioner of the National Bureau of Labor, furnishes in his last report of the Massachusetts Bureau, some interesting returns as to the effect of college education upon the health of young women. He shows that they endure college life and work as well as young men—indeed his extended investigations prove that given proper social and sanitary conditions, a large proportion of young women are actually benefited in health, instead of injured, by college study.

The following is the attractive bill of fare which the *Unitarian Review* for April spreads before its readers: J. W. Chadwick on "The Eternal Goodness", Oliver Johnson on "Garrison", E. J. Young on "The Sufficiency of Christianity", Mrs. Kate Gannett Wells on "Socialism", Dr. Thomas Hill on "Man Finite". Chadwick also reviews the just published "Life of H. W. Longfellow".

The March number of the *Forum*, the new monthly rival to the *North American Review*, almost deceives us into thinking it is a Unitarian publication, containing articles as it does from Edward Everett Hale, M. J. Savage, E. P. Whipple, Alexander Winchell and Heber Newton. But Unitarian or not it starts with strength and good promise.

Charles Scribner's Sons have in press an American edition of Fischer's "History of Modern Philosophy"; also a work entitled "Persia: the Land of the Imans", by Rev. James Bassett, a missionary in Persia, who is said to have traversed that remarkable land thoroughly and made a careful study of both country and people.

It seems to be the more and more general verdict on both sides of the sea that Bayard Taylor's translation of Goethe's Faust is the best that has ever been made into English. It is soon to be published in the popular Chandos Classics (in England) and sold for 18*d*.

In the March number of the *North American Review* Edward Everett Hale answers the question, "Why am I a Unitarian?" The paper makes the claim that the Unitarian church is the "living church of the Holy Spirit."

The biography of Henry W. Longfellow, by his brother Samuel Longfellow, is at last ready for the public. With such a subject and such a writer the work can hardly fail to prove one of the most attractive and notable of our generation.

A History of Jewish Literature, which is praised as thorough, complete, attractive in style and "sure to become a standard", has just been published in Berlin. The author is Dr. Gustav Karpeles, eminent as a writer and scholar.

One of the very best books which the new Christianity of our day has given to the world is "A Living Faith", by Geo. S. Merriam. We are glad to say that a new edition has just been issued. Price $1. Geo. H. Ellis, publisher.

Not only all Unitarians, but all English speaking lovers of noble literature, will be interested to know that we are soon to have a new work from Dr. F. H. Hedge, entitled "Hours with German Classics".

Rev. M. J. Savage's last sermon in his *Unity Pulpit* series is entitled "An Address to Young Unitarians". It seems to us particularly timely. It can be had by sending 5 cents to Geo. H. Ellis, 141 Franklin street, Boston.

Macmillan & Co. announce the "Letters of Thomas Carlyle", edited by Charles Eliot Norton; also a "Life of Peter Cooper", that noble philanthropist whom our age cannot know too much about.

"Messianic Expectations and Modern Judaism" is the title of a new book by Rabbi Solomon Schindler, of Boston. It has an introduction by Rev. M. J. Savage.

One of the best books of quotations in the language is "Edge-Tools of Speech", compiled by M. M. Ballou, and published by Ticknor & Co.

---

## FOREIGN NOTES.

The death of Mr. Henry Bradshaw, of Cambridge, England, is a great loss to all lovers of books. He was probably the first scientific bibliographer in Europe. He wrote very little for publication, and perhaps the best explanation of his literary reticence is contained in his own words taken from his address before the Library Association delivered in 1882. He says: "A librarian is one who earns his living by attending to the wants of those for whose use the library under his charge exists; his primary duty being, in the widest possible sense of the phrase, to save the time of those who seek his services."

The influence of Mr. Bradshaw in Cambridge was due in great part to his personal character. He gives us the key to his own peculiar popularity when he writes of another man: "He was one of those people who go on and on working and full of work and vigor, never wasting a particle of energy decrying his neighbors, and ready to enjoy himself in congenial company to the very fullest." In writing of a man of this character it is almost necessary to mention in the same breath the death of Principal Tulloch, of the Theological College of St. Andrews. He, too, was a man whose authority grew out of his influence. The London *Spectator* says of him: "The large and 'noble presence' of the man, . . his genial looks, his humorous perception of all that was bright and all that was incongruous in life, his sympathy always ready, his unfailing tenderness and understanding are identified with the place (St. Andrew's College) as the soul is with the body in which it dwells." His last book, "Movements of Religious Thought in Britain during the Nineteenth Century", came out during the holidays, only a few months back.

The biography of Louis Agassiz is to be translated into German.

The *Revue Suisse* comments upon the tardy recognition accorded to "Amiel". Dr. Presense says of him that despite his mystical analyses of his own motives; despite his much thinking about his own thought, and his con-

stant feeling about his own feelings, he never lost his loyalty to conscience.

A curious experiment has just been tried in England. It is called the House of Laymen. Just how these laymen are appointed or how many there are is not quite clear; indeed the details of the plan are not revealed. The interest centers in the fact that there has been a successful attempt to draw the laymen into serious consultation with the clergy upon matters pertaining to church government.

Heretofore the difficulty has always been that the laymen were never sure of just what footing they were upon. Now they seem to be in the position of an ecclesiastical lower house, with power to suggest business, and with the privilege of discussing and criticising such matters as are laid before them by the clerical officers of the diocese in which they may be convened.

This is a hint which may be of great use in solving the difficult problem of a combination of clerical and lay talents and energy in our own denomination. It only needs a few slight changes to make the Channing Club, of Chicago, or the Unitarian Club, of Boston, not a lower house, but a congress of equals, whose judgment and practical abilities would be of immense service to Unitarianism.

## NEWS FROM THE FIELD.

The Spring meeting of the Iowa Unitarian Association is to be held April 27-29 at Iowa City, Miss Murdock of Humboldt giving the opening sermon. The ordination of Mr. Arthur Beavis of Iowa City and Miss Ida C. Hultin of Algona will probably take place in connection with this meeting of the association.

Rev. G. E. Gordon, of Milwaukee, president of the American Humane Society, has recently been spending some time in New York City, aiding the New York Ornithological Club in preparing a pamphlet regarding the dreadful destruction of birds which is going on in this country.

The Secretary of the Western Conference is giving from March 27 to April 11 to a missionary tour through portions of Missouri, Kansas and Nebraska.

**Chicago.**—The last meeting of the Channing Club took the form partly of a reception to Mr. Milsted, Unity Church's new minister. The principal address of the evening was made by Mr. Milsted, who spoke on "The Value of Forms in Church Service", giving hearty recognition to the thought that form without life is worthless and worse, and yet urging strongly and convincingly that the best life is always organic, that is to say, is always found connected with and more or less dependent upon, proper forms. He would have our churches work their way slowly and carefully toward a very simple liturgy; and such services as baptism of children, confirmation, uniting with the church and the communion—full of deep and rational meaning as these are or may be made to be, and helpful in many ways—he would not have our churches lightly give up. His address was followed by others pretty generally in harmony with his thought, from Geo. A. Follansbee, W. H. Furness, P. P. Heywood, Prof. Schobinger, Rev. W. C. Gannett, Mrs. Sunderland, Rev. J. V. Blake, and Mr. W. H. Roche, the president of the evening. The attendance upon the meeting was large; the spirit was the very best; eleven new members were voted in.

—The next meeting of the Channing Club is to be addressed by Rev. Rush R. Shippen, of Washington, D. C., who had his first and a very successful pastorate in Chicago, in the early times when Chicago possessed only one Unitarian church.

—The new Headquarters rooms and appointments at 175 Dearborn street are proving very attractive and satisfactory. The place is if possible more central and accessible than the old; and the rooms are much more light, comfortable and quiet, and better adapted for work. It is hoped that Unitarians from all over the country, visiting Chicago, will not forget the place, where they are always welcome.

—All Souls church has let the contract for its new building. Before this was done, the question was revived whether it would be permanently satisfactory to have the minister's residence over the church—some feeling that it would be much better and only slightly more expensive to put it at the side of the church, as there is plenty of room on the lot to do. It was deemed impracticable, however, at this late date to make a change of plans; and accordingly the contract has been let to build with the residence above and the church beneath. It is hoped the edifice will be ready for occupancy by September.

—The Charity Organization Society of Chicago has re-opened its central office at 116 La Salle street, room 4. Mr. W. Alex. Johnson, lately of Cincinnati, is in charge of the work as organizing secretary. His experience in Cincinnati will be of service in Chicago. The directors of the society hope to establish district offices on the North and West sides, and will be very much pleased to receive communications from citizens interested in the work and willing to serve as directors or visitors.

**Boston.**—Dr. Bartol, of the West church, has recently completed the forty-ninth year of his pastorate of that society. The occasion also marked the 150th anniversary of the founding of the church.

—Rev. Carlton A. Staples, of Lexington, lectured at the Young Men's Christian Union, Sunday evening, March 7, upon "John Adams, the Great Champion of Independence."

—Hon. George Bancroft will present to the American Unitarian Association, for the new building, a fine oil painting of his father,

Rev. Aaron Bancroft, who was the first president of the association.

—The Boston *Gazette* says: "The South Congregationalist church, under Edward Everett Hale's administration, has made itself almost as notable for its benevolent work as Mr. Hale himself is for generous theories of philanthropy and humanitarianism."

—Rev. Arthur May Knapp recently lectured before the Young Men's Christian Union on "Grecian Art, and the Masters of Christian Art." The lecture was finely illustrated by about ninety views.

—Rev. Joseph Cook has been amusing Boston for some weeks past by another series of lectures in Tremont Temple. Among his other doughty deeds he has been threshing the Universalists and the Sunday papers, at which the Universalists smile blandly, while the editors characterize him contemptuously as "that Tupper of religious polemics".

—A series of excellent union meetings for the young people of the Boston churches were held on the Sunday evenings of February, arranged by the Suffolk Conference. Each church was asked to send twenty of its young people as delegates, otherwise the attendance was free. Most churches sent their quota, and the attendance was large, averaging from 500 to 700. The first meeting, when Rev. Mangasar Mangasarian of Philadelphia was to speak, drew over a thousand persons. The meetings were all successful except the second, in King's chapel, which was badly spoiled by too long speaking.

—Rev. C. F. Dole is giving in his church at Jamaica Plain a series of Sunday evening sermons, beginning March 14, on "Important Practical Subjects", ranging from "The Liberal Faith" to "Business", "Temperance", and "Religion and Politics".

—At Dorchester, also, Rev. C. R. Eliot is holding Sunday evening meetings specially for his young people, but all "cordially invited". The first fifteen minutes are spent in congregational singing, after which an informal lecture and answers to questions handed in about the previous Sunday's topic.

—The midweek service, each Wednesday at noon, being held now for the second year in King's chapel, is well attended. No announcement of the minister for the day is made, so that it is only the attraction of a brief half hour of worship that brings people.

—Rev. W. H. Lyon of the Mount Pleasant church is giving a course of Sunday evening lectures on "The Creeds of the Churches"—Universalist, Quaker, Hebrew, Spiritualist, etc.

**Aberdeen, Dakota.**—One of the most active and self-sacrificing of our frontier missionaries is Rev. A. A. Roberts of this place, who works with his hands on week days to support himself and family, and devotes his Sundays to sowing the seed of Unitarian thought wherever he can find an opportunity, both by preaching and tract distribution. He has recently been holding services in a Baptist church in Columbia. In a letter just received he writes: "Last Sunday I filled an appointment in a country school-house twenty-five miles distant, riding most of the way thither on a hay-rack, and returning on a load of hay." This is what missionary work means on the frontier.

**Ann Arbor, Mich.**—Rev. James T. Bixby is preaching to good congregations. His broad, rich scholarship, excellent thought and fine Christian spirit are much appreciated. The Unity Club is having a prosperous season. Its programme has been a very attractive one; at the recent "Schubert evening" an audience of over 300 was in attendance. The programmes of the club are planned each fall for a weekly literary, musical and social meeting each Monday evening from October to May, and so high a character for excellent work has the organization built up for itself (this is its eighth year) that this year it will realize, almost entirely from the regular 10-cent admissions, about $400.

**Atlanta, Ga.**—Mr. Chaney is exchanging for six weeks with Rev. Wm. P. Tilden.

**Barnstable, Mass.** — The minister writes: "By June I expect to be able to say that every Unitarian family in my parish takes THE UNITARIAN magazine. All but three families take it now." Well done!

**Brooklyn, N. Y.**—On March 4 Mr. Augustus D. Smith was ordained and installed as pastor of the Willow Place chapel of the Church of the Saviour. The sermon by Edward Everett Hale.

**California.**—During the month of March Rev. C. W. Wendte has spent some time in Los Angeles trying to help Rev. Eli Fay build a church to house the large congregation his eloquence has attracted to the Opera House. Thence he goes to San Diego and Santa Barbara in turn, and afterwards to Portland, Ore., and Tacoma, W. T.

**Champaign, Ill.** — President Peabody of the University of Illinois is carrying out the admirable plan of having a course of sermons delivered in the University chapel each year by representative clergymen of the various leading denominations. Of the sermon given in the course recently by Rev. O. Clute, *The Illini* (the college paper) speaks in the highest terms, ranking it among the ablest ever given there.

**Clifton Dale** is a part of Saugus, Mass. There has been a little Methodist church here, but the population, which is constantly growing, wants a service broader and more in accord with the spirit of the time. Unitarian services have been begun in a hall and are attended by from one to two hundred people. There is good promise of a permanent congregation.

**Concord, N. H.**—There was an interesting service here Wednesday evening, March 10, for the installation of Rev. J. B. Gilman, who, after three years in his first parish at Belmont, comes to this larger and stronger work. Rev. Brooke Herford preached the sermon, Rev. E. H. Hall gave the charge to the minister; Rev. S. C. Beane, the last pastor, addressed the people, and Rev. W. P. Tilden, once settled here and always lovingly remembered, gave the prayer of installation.

**Denver, Col.**—The society here is pushing ahead vigorously to turn its dream of a new church home into realization. As a pleasant way to increase the public interest in the new movement and at the same time to realize a little money, a "Unity Church Souvenir" has been prepared—a most tasteful little pamphlet, containing photographs of the old church and the proposed new one, with a very brief history of the Unitarian cause in Denver. This souvenir is sold for $1 per copy.

**Des Moines, Ia.**—Rev. S. S. Hunting has resigned his pastorate at this important point. He and his wife have given here five years of valuable service, which will count for more and more as the years go by. Des Moines is one of the most flourishing of western capitals, and its Unitarian society is destined to be a strong force in shaping the thought of a large section.

**Gardner, Mass.**—The Unitarian society was begun here about two years ago by the Rev. A. C. Nickerson, who worked it up as a missionary effort in connection with his own parish at Templeton. It began with twenty-five, and it has grown to fifty-seven families, with a good Sunday-school of over sixty children. At present they are meeting in a little court-house, but are preparing to build. They have just called the Rev. C. T. Bradley, who joined us a little while ago from the orthodox Congregationalists in Connecticut, among whom he held a position of great respect.

**Geneva, Ill.**—The Unity Club, in connection with its Longfellow studies of the winter, has had two unique and most enjoyable "Longfellow Receptions", with tableaux, songs, recitations, and the "Courtship of Miles Standish" dramatized in five acts.

**Gilmantown, Wis.**—Rev. N. C. Earl has been instrumental in organizing a Union church of forty families, and the people have nearly completed a church edifice costing $1,200.

**Greeley, Col.**—A fine lot has been agreed upon and the work begun in earnest of raising money to pay for it and build a new church. Mr. N. S. Hoagland, of the last Meadville class, who has been here for some months, is giving excellent satisfaction. The society say he must be ordained soon.

**Hart, Mich.**—Rev. E. P. Gibbs, of Grand Haven, has been preaching here in the court-house to large audiences every Tuesday evening since January 19, and has engaged to continue until the middle or May. A church of twenty members has been organized, and a ladies' society of fifteen members.

**Hopedale, Mass.**—"The Worth of Our Religion" is the title of an impressive sermon by Rev. Lewis G. Wilson, just published by his parish.

**Indianapolis, Ind.**—A correspondent writes: We have no Unitarian society here now, but families of our faith generally worship in Rev. Oscar McCulloch's independent Plymouth church—the largest in town, and always well filled. He is an able, interesting preacher, and at the head of nearly all our benevolent enterprises. He is non-sectarian and of the utmost liberality, and is doing great good in the city.

**Kansas City, Mo.**—The pastor, Rev. Robert Laird Collier, has just gone for a trip of a few months to Europe. Rev. Rush R. Shippen, of Washington, preached here March 21 and 28, and the Western Secretary is to preach April 4. The project for a new church is by no means dead. Readers of THE UNITARIAN will be interested to know that Kansas City is the latest candidate for our "Banner". Word comes from there: "We are hoping now to send you 100 subscriptions for THE UNITARIAN before we are done."

**Kenosha, Wis.**—Rev. J. H. Crooker, of Madison, has recently been making an effort to resuscitate the Unitarian society here, having himself preached three Sundays and the Western Secretary one. The Kenosha Unitarian church, a comfortable building, well situated in the town, containing an excellent library of scientific and liberal books, has been for several years closed, partly because the town has been languishing a little in a business way, and partly becase it seemed so difficult a task to think of finding any minister who, for a moderate compensation, could be obtained to at all acceptably fill the place made vacant by the going away of the Rev. H. M. Simmons. But now the business condition of the town seems to be improving and the Unitarian people of Kenosha are beginning to hunger for the Unitarian gospel and to awaken a little to the fact that though there is but one Mr. Simmons, there are many able and excellent Unitarian preachers and pastors, and so the hope brightens that at no very distant day a spring may come to this too long hibernating society.

**La Porte, Ind.**—The Unitarians here are talking about a new church. The matter is in the hands of a committee.
—Rev. A. G. Jennings has read several papers before teachers' institutes lately.

**Lawrence, Kan.** — Mr. Howland has

been giving some Sunday evening doctrinal sermons to large congregations. The new Unity Club is prospering finely.

**Leominster, Mass.**—Rev. W. H. Savage has resigned his pastorate, to take place Nov. 1. His work here has been an able one.

**Longmont, Col.**—This is one of the most charming of spots—ten miles north of Boulder, near the mountains. Miss Anna J. Norris has been holding services here for several Sundays in a small hall, with audiences gradually increasing from thirty to seventy-five. She is not without hope of establishing in time a self-sustaining society.

**Los Angeles, Cal.**—The prosperity of the Unitarian society under the leadership of Rev. Dr. Fay presses upon the people the need of a new church. Dr. Fay has generously offered to give the society a lot whenever they are ready to build.

**Louisville, Ky.**—A Sunday evening service of song is held in the Unitarian church once a month, the exercises consisting of music, prayer, scripture readings and a short practical address. At a recent service the pastor gave an address to young men, and distributed 200 copies of Theodore Parker's "Letter to a Young Man" among the large congregation.

—An efficient worker in the post-office mission writes: "Only one Unitarian church in the whole State of Kentucky! Is not here a subject for the next Western Conference to consider? Plainly there ought to be a liberal society in every town. Is there not some one or some way to commence missionary work? Our post-office mission, feeble as it is, is trying to be an advance guard."

**Lynn, Mass.**—The Essex Conference held a very stirring meeting here on March 4, with papers on "The Survival of the Fittest in the Domain of Morals", by Rev. T. E. St. John, of Haverhill, and "Transcendentalism in Science", by Rev. John W. Hudson of Peabody, together with a discussion of the question: "Can Religion be taught in our Public Schools?" led by Rev. E. B. Wilson, of Salem.

**Madison, Wis.**—The beautiful new Unitarian church, stone, a gem of architecture, well adapted for working purposes, and excellently located in the city, was dedicated Sunday, March 7, Rev. T. B. Forbush of Detroit, and Rev. H. M. Simmons of Minneapolis, formerly of Madison, preaching morning and evening to congregations filling the church to the doors. With the help of this fine new building Mr. Crooker's vigorous work in Madison will go forward now more effectively than ever.

**Manly Junction, Iowa.**—Mr. and Mrs. George Holden brought here from England a hearty devotion to Unitarian thought in which they had been educated in the church at Lydgate. For many years they heard in America no Unitarian sermon, and only knew of Unitarianism here as a report from distant sections. But the Post-Office Mission, in charge of Mrs. Cole, reached them and gave them fellowship and encouragement. They sent for Mr. Clute, who went to them on Sunday, Feb. 7, and preached morning and evening to the largest congregations ever known in the place.

—Rev. Ida C. Hultin, of Algona, visited and preached here March 9 and 10. The congregations filled the school-house to overflowing. The people gave generous entertainment to the preacher's word, and equally generous entertainment to *her* at the hospitable home of Mr. and Mrs. D. A. Mitchell.

**Milbury, Mass.**—The Unitarian society here, after having held their services for two years in a hall, wish to build a church. The cost will be $5.000. They can raise $2,000 among themselves by a hard trial, and would be very grateful for aid from any of our stronger churches.

**Milwaukee, Wis.**—After an interregnum of six months since Mr. Gordon's resignation, the Unitarian church has called Rev. T. B. Forbush, of Detroit, who has accepted, to enter upon his new charge the first of May.

**Moline, Ill.**—The work begun here a few months ago by Rev. Arthur M. Judy, of Davenport, Iowa, goes forward with spirit and force. At the start he had almost no encouragement outside of a very few who knew him from his work in Davenport. His congregations have steadily increased. On Sunday evening, March 14, Rev. O. Clute preached in his place to a congregation of one hundred people. Mr. Judy carries on this work in addition to his regular work in Davenport.

**New Orleans, La.**—Rev. A. D. Mayo, preaching in the Unitarian church a few Sundays ago, remarked that he had not seen so good a congregation there since the years preceding the war.

**New York City.**—All Souls church is listening to a course of eight Sunday evening sermons by "Young Unitarians". Besides the pastor, Collier of Hingham, Crothers of Brattleboro, St. John of Northampton, and Russell of Weston, have spoken in the course so far. Jaynes of West Newton, Bulkeley of Concord, and Day of Newport are yet to speak.

**Omaha, Neb.**—A correspondent writes: "We are prospering in the Unitarian society. Since the first of March we have had twenty-five additions to the church, the congregation fills our auditorium, and the people are saying we must have a larger."

**Philbrook, Montana.**—There is a little circle of Unitarians here who would be glad of Unitarian literature. Our Uxbridge Society sent them a barrel of books and papers last year, with which they started a Sun-

day-school, but a Methodist circuit-rider appeared on the scene and appropriated the school. The Methodists were glad of our books, however, and are circulating many of them. Any books or papers may be sent to Mrs. J. M. Burleigh, Philbrook, Mont.

**Portland, Oregon.**—Each winter, for seven years past, the Unitarian church has had a course of Social Science Lectures. This winter's course closed March 24, the lecturers having been Miss Kate N. Tupper of Portland, Rev. R. W. Sill of Salem, the Catholic Bishop of Oregon, Prof. Grossman, late of the University of California, and Mrs. G. W. Chander, of the College of Fine Arts, Syracuse University.

**Springfield, Mass.**—The Church of the Unity has just raised $530 for the American Unitarian Association, as compared with $147 last year.

**St. Louis.**—Tuesday evening, March 2, was held at the Lindell Hotel the second meeting of the Unitarian Club. Nearly fifty gentlemen sat down to dinner at 7:30 p. m. After dinner a paper was read by Rev. J. C. Learned on the subject, "What a Unitarian Club can do for our churches." The paper was admirably discussed by the laymen. Probably a dozen members of the club spoke to the subject.

**St. Paul, Minn.** — Mr. MacCauley's preaching has attracted an unusual amount of public attention during the past winter. A large study class in the Unitarian society is engaged in studying Dante this season: and (thanks to the efforts of Miss Beals) a course of twelve free lectures, mainly on topics of political science, is being given in the Unity Club room by leading educators, editors, clergymen and others of St. Paul and Minneapolis.

**Terre Haute, Ind.**—In this city of nearly 30,000 population and the seat of the large State Normal School and a Polytechnic Institute, it would surely seem as if there ought to be an active liberal society. There is here an unused Universalist church building. Our Indiana state missionary and the Western Secretary have each been here a Sunday recently and preached to good audiences, and there is a little hope that there may be further services.

**Vineland, N. J.**—The Unitarian society here is working hard to cancel a debt that has been a burden for a number of years. By energetic work nearly the required amount has been secured, and soon its ivy-covered church will be entirely free from incumbrance.

---

W. S. Rockstro's great work "A History of Music", has just been published in London, and will be brought out at once in this country.

# CALENDAR FOR APRIL.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Emerson by Mrs. E. E. MARRAN.)

1. Th. All are needed by each one:
Nothing is fair or good alone.

2. F. Around the man who seeks a noble end,
Not angels, but divinities, attend.

3. S. Live for friendship, live for love,
For truth's and harmony's behoof.

4. S. *He who feeds men serveth few,*
*He serves all who dares be true.*

5. M. No fate, save by the victim's fault, is low,
For God hath writ all dooms magnificent.

6. T. Love shuns the sage, the child it crowns,
Gives all to them who all renounce.

7. W. That book is good
Which puts me in a working mood.

8. Th. There is no great and no small
To the soul that maketh all.

9. F. There is no might in the universe
That can contend with Love. It reigns forever.

10. S. Love works at the center.

11. S. *The word unto the prophet spoken*
*Was writ on tables yet unbroken.*

12. M. On, bravely, through the sunshine and the showers;
Time hath his work to do, and we have ours.

13. T. Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand.

14. W. Scorn trifles and embrace a better aim!

15. Th. What is excellent
As God lives is permanent.

16. F. Tell men what they knew before,
Paint the prospect from their door.

17. S. The beggar begs by God's command,
And gifts awake when givers sleep.

18. S. *Nor art, nor power, nor toil can find*
*The measure of the eternal Mind.*

19. M. Deep in the man sits fast his fate
To mold his fortunes, mean or great.

20. T. I share the good with every flower.

21. W. 'Tis man's perdition to be safe,
When for the truth he ought to die.

22. Th. Heartily know,
When half-gods go
The gods arrive.

23. F. This passing moment is an edifice
Which the Omnipotent cannot rebuild.

24. S. Ever in the strife of your own thoughts
Obey the nobler impulse.

25. S. *'Tis nobleness to serve—*
*Help them, who cannot help again.*

26. M. Thy fortunes as they fall
The bias of thy will betray.

27. T. The soul
Shall have society of its own rank.

28. W. The brook sings on but sings in vain,
Wanting the echo in my brain.

29. Th. Oh, what is heaven but the fellowship
Of minds that each can stand against the world?

30. F. Do thy best,
Without remission, without rest.

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. I. MAY, 1886. No. 4.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. Oscar Clute, . . . . Iowa City, Ia.
Rev. Robert Collyer, . . New York.
Rev. Charles G. Ames, . . Philadelphia.
Rev. George L. Chaney, . Atlanta, Ga.
Rev. H. Price Collier, . . Hingham, Mass.
Mrs. J. T. Sunderland, . . Chicago.

*All communications to be addressed to*
Rev. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

## EDITORIAL NOTES.

"The year's at the spring,
And day's at the morn,
God's in his heaven,
All's right with the world."
—Robert Browning.

The Western Conference meetings are to be held as announced in our last number, at Cincinnati, from Tuesday to Friday, 11th, 12th, 13th and 14th of May. There ought to be a large gathering. Our Western churches are so scattered and isolated that these occasional opportunities of joining hands and taking counsel, and feeling something of the strength and encouragement of great common aims and work ought never to be lightly neglected. We would say to any parish in the West, send your minister! If he is tired and perhaps a little out of heart about things not going as well as he would like them to go, send him all the more, and pay his expenses. Do this as a matter of principle. Do it, whether he can afford to defray his own or not. It is so good for our workers to meet in these ways that the question of whether they can individually afford the journey ought never to be allowed to enter into the calculation. So, friends in each parish, and we hardly think there is a parish in the West now in which we have not friends, find out whether your minister has been intending to go, and fix the matter up in that kind, quiet way which is one of the things in which Westerners are just as good as Easterners—they could not be better!

Next to urging that our Western churches should send their ministers, we would press upon them to be sure that some of their laymen are present. The sisters are sure to go anyhow, and it is a blessed thing that it is so. Had it not been for the "devout women" a great deal of the best work of our scattered Western Unitarianism would never have been done. But over and above this, it would be such a help to have one or two of the responsible laymembers from each society, the men who have a certain representative weight among their people, the men who know the real feeling of our parishes, and who can stand quietly and solidly for what they mean and want.

One of the most important subjects to be considered at Cincinnati is that which Mr. Jones and Mr. Clute have been asked to present, viz.: the possibility of a Unitarian church in every community. Of course nobody believes it to be practicable to establish in every community a church with all the machinery and expense of the ordinary church. But has not the time come when there might be and ought to be formed in a thousand cities, towns, villages and country neighborhoods little simple Sunday circles or bands of liberal people, to come together regularly at some convenient hour, in a parlor or other available room, to read, to sing, to engage in simple worship together, to consider the moral and religious interests of themselves, their children and the community—in a word, to hold a simple, sensible, helpful, social religious meeting? We believe the time has

come for this. We believe the idea is rational and can be carried out if only we can get the Unitarians of the country generally tobeliieve in it and undertake it.

ANOTHER subject of pressing importance to be considered at the Western Conference is that of temperance work in our churches and Sunday-schools. Just what our churches and Sunday-schools ought to do, or can do most wisely, for temperance, is a question by no means settled, but that they ought to do something and something regularly and with earnest persistence, few among us seriously doubt. As a denomination we profess to make much of reforms, philanthropies, beneficences. But here is a reform quite as urgent as any before the people of the country to-day, and one that has a very vital connection with morals and religion. Are Unitarians taking hold of it with that intelligence, system and conscience that the case demands? We are glad that Rev. C. R. Eliot, of Dorchester, Mass., who has been pushing this matter somewhat in the East of late, has consented to be present at Cincinnati and give our churches and Sunday-schools in the West the benefit of his thought, experience and zeal.

ALL that we have said in urging attendance on our Western Conference, applies with equal force and to our whole body of churches for the Boston Anniversaries, which will also occur during this month of May. The American Unitarian Association especially deserves the loyal and hearty support of all our churches. Its administration has been broad and fair, and as active as its limited funds have enabled it to be. The opening of its new headquarters, "The Unitarian Building", will lend additional interest to the week, and we hope for large and earnest meetings.

IN our last issue we spoke of the coming into the liberal ranks of Rev. M. D. Shutter, late pastor of the Olivet Baptist Church, Minneapolis, Minn. We are glad this month to extend our welcome to Rev. Theodore W. Haven, of Burlington, Kansas, son of the late Bishop E. O. Haven, of the M. E. Church. Mr. Haven is a young man of only twenty-four, a graduate of the Syracuse University and of the Boston University Divinity School, and for three years past a pastor in Topeka and Burlington, Kansas, where he has gained a most enviable reputation as a man and a preacher. Finding himself gradually growing away from the theological positions of orthodoxy and towards those of Unitarianism, he put himself several months ago into communication with the secretary of the Western Unitarian Conference, and has now resigned his pastorate to accept a Unitarian pulpit.

REV. J. G. TOWNSEND, who came out from the Methodists a year ago and established an independent liberal Christian church, at Jamestown, N. Y., proposes to have a summer school of the New Theology, in Lakewood, on Lake Chautauqua, the last week in July. The platform is to be broadly Christian. Dr. A. P. Peabody, Doctor Atwood of the Canton Theological School, Dr. Thomas Hill, the Meadville professors, and others have been secured to give lectures. Mr. Townsend is having a wonderful following in Jamestown, and something important may come out of this proposed Liberal Christian Conference.

THE Rev. Dr. G. Vance Smith, one of our most respected English Unitarian clergymen, and one of the English company of the revisers of the New Testament, expects to visit America this summer, and we hope that he may be able to remain for the National Conference at Saratoga.

THE ever-recurring discussion over the subject of eternal punishment, calls to mind the famous bull of Frederick the Great:

"Let the parsons who make for themselves a cruel and barbarous God be eternally damned as they desire and deserve; and let those parsons who conceive God to be gentle and merciful enjoy the plentitude of his mercy."

Rev. Lyman Abbot, editor of the *Christian Union*, in a sermon preached at Cornell University on "The Belief of the Unbelievers", gives the following "Prayer of Positivism", as he calls it. It is at least suggestive:

"Our brethren which are on earth, hallowed be our name; our kingdom come; our will be done on earth, for there is no heaven. We will get us this day our daily bread. We will forgive no trespassers, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil; and ours is the kingdom, and ours is the power, and there is no glory and no forever. Amen."

Eighteen scalps hung as ornaments on a woman's bonnet! That is what we saw the other day in a Chicago railway station. No, we are wrong! It was eighteen *whole heads* of God's beautiful birds! Surely it is high time for such articles as we print in another column, on "The Cruelty of Fashion", to be sown broadcast over the land.

"Sam" Jones and "Sam" Small, as they disrespectfully call themselves, have been in Chicago, speaking to many thousands of people two or three times a day for a month. And now Moody and Sankey are coming! Is it "poor" Chicago? or "fortunate" Chicago? We hardly know! And yet, with all our aversion (and it is very great) to much of these men's theology and some of their methods, we cannot but think that contact with their earnestness, their faith, their deep and burning desire practically to help men who are in bondage to sin, is on the whole a thing of life—a good that more than outweighs any evil which can come from the theological absurdities (as they seem to us) in which they too much deal. But, why cannot we have something better still—vastly better still? Why cannot we have men going over the country preaching virtue and religion with all the directness, fire and fervor of Mr. Moody and Mr. Jones, but without their crude ideas about the Bible and "schemes" of redemption? Some day we *shall* have just this. Religion is not alone for unreason; faith and zeal are not alone for ignorance; some day we shall have in America a Christianity set on fire, yes, on *fire*, by intelligence, and by a genuine, rational enthusiasm for God and humanity.

Is there a religion that will stand forever—which man's thought can never outgrow? And is the simple Christian theism, for which Unitarianism has always stood, and so preeminently stands to-day, such a religion? The following answer to these queries from John Fiske's last book, "The Idea of God", is worth thoughtful attention:

"The theory of divine action implied throughout the Gospels and the Epistles was the first complete Monotheism attained by mankind, or at least by that portion of it from which our modern civilization has descended. Here for the first time we have the idea of God dissociated from the limiting circumstances with which it had been entangled in all the ethnic religions of antiquity. * * * In its fundamental features the theism of Jesus and Paul was so true that it must endure as long as man endures."

---

## THE CHURCH BUILDING LOAN FUND.

There has not been much said in public, of late, about this fund, but it has been steadily at work for now upwards of a year, and a considerable number of societies have received important assistance from it. The trustees of the fund have already loaned so much of the money in their hands, and the applications are so numerous, that they are anxious for the amount of it to be increased. It was voted at the last National Conference "that, in the judgment of this Conference, it is desirable that our churches should once a year take up a separate collection for the purpose of increasing the Building Fund". In the pressure of the general work of the American Unitarian Association and of the local objects which are constantly increasing in importance, the managers hesitate to ask for exactly this course to be adopted. It might result in large additions from some quarters, but many societies would find it inconvenient to bring in another regular collection. They have, therefore,

suggested an alternative plan in a circular. They say:

"There are in our fellowship about three hundred and fifty churches, large and small. Probably, without any special collection, every one of these societies could contribute $10 a year; and even this would amount to $3,500 a year. Some of our larger churches—which have objected to an additional "collection"—have already promised sums varying from $25 to $100 a year; and, if our friends generally will adopt this plan, and others who are interested will contribute personal subscriptions, we believe that $5,000 a year can be added to our capital without pressure upon any one, and thus the fund be increased in the course of ten years to $100,000—a sum which, turned over every ten years, will enable a very large work to be done."

We heartily commend this suggestion to our churches. Let every society make some contribution, even if it be but $10 or $20 a year. For this Building Loan Fund is one of the best enterprises we have begun of late, and ought to be loyally supported by both churches and individuals. All subscriptions and communications should be sent to the secretary, Rev. Howard N. Brown, Brookline, Mass.

---

### A NEW DISASTER TO MR. JANSON'S CHURCH.—HELP NEEDED.

We print on another page a communication from Rev. Kristofer Janson, our devoted and heroic poet-preacher-missionary of Minneapolis, Minn., telling of the story afloat among the ignorant classes of Norway, that God has visited special judgments upon him for his wicked Unitarian heresies, even to the extent of destroying one of his churches by a night storm, which nobody knew about till morning, and which destroyed nothing else but his church. Mr. Janson of course laughs over the story, and gives it to the UNITARIAN as an illustration of "how legends grow".

But as we are sending it to the printer word comes to us in a Minneapolis paper that in the fearful tornado of last Wednesday, which did such damage in Minnesota, Mr. Janson's large new church in that city (the former church destroyed two or three years ago—forming the basis of the Norway legend—was a small mission ary one in a distant country neighborhood) was laid in ruins.

This news is really startling,—not, however, on its theological side, although we easily forsee that it will form a basis for wilder legends and more foolish superstitions than ever, as to God's judgments on heresy,—but it is startling as a second serious disaster of an unforseen and unpreventable kind, which Mr. Janson finds himself compelled to meet in his noble work—a work which even without the opposition of the elements is sufficiently hard. But we know Mr. Janson well enough to be able to assure his many friends, as well as those who account themselves his enemies, that he is so sure truth is mighter than any tornado, or any two tornadoes, that he will lose neither heart nor hope on account of this temporary set-back, but will be nerved by his difficulties to push his work forward more vigorously than ever and to grander success than ever, saying to the world, If the Lord was in the storm, much more will the Lord be in the hearts of his people the whole land over, to move them to give and give liberally of their substance to repair the effects of the storm.

And this is just what is going to come to pass. The Unitarians of this country are never going to desert a man like Mr. Janson, or such a cause as he represents, in such a time of need as this. Already the work has begun of raising funds to repair the damage. Mr. Janson's own congregation met last Sunday and held a service among the ruins, and put their hands as deep down into their pockets as they could. Mr. Simmons's society took up a collection—raising for their stricken sister church about $230. And now what will others do? Churches and individuals all over the land, but especially all over the west, should come promptly to the rescue. The greatest harm of all, that will come to Mr. Janson's movement from this disaster, will be the effect it will have upon his too superstitious countrymen, to make them afraid to join him, or longer work with him, because of the thought that all this is a judgment of God. This should be met by such prompt assis-

tance on our part that he may be able to announce to the public at the earliest possible moment that the funds are in hand not only for the repair of all the damage done but for the completion of the church, which at the time of the storm was not finished. This would go far to close the lips of his theological critics, as well as to encourage his heart and strengthen his hands in many ways. It is estimated that the damage done his church is between $3,000 and $4,000. Then to ensure the completion of the church (aside from repairing the damage) there is needed perhaps $1,500 more, making in all about $5,000 which should be raised within the denomination at the very earliest practicable date. We will make no further suggestions only to say that individuals or churches may send funds or pledges to this office, if they so desire (address Secretary of the Western Conference), and they will be promptly forwarded. Or, assistance may be sent to the Secretary of the American Unitarian Association, 7 Tremont Place, Boston, or directly to Mr. Janson himself—address Rev. Kristofer Janson, 2719 Nicollet Ave., Minneapolis, Minn.

---

### TORNADOES AS JUDGMENTS OF GOD AGAINST HERESY.

When a few years ago Kristofer Janson's chapel, in Brown county, was destroyed by a tornado, the Lutheran priests and papers among his people treated it as a judgment of God, and now that his new church in this city is also blown down, some are pointing to it as repeated and emphasized evidence that the Lord is going to do all he can to destroy Unitarianism in Minnesota.

But the tornado itself corrects that theology. While our Lutheran brethren were pointing to the wreck of Mr. Janson's church as proof of the divine discrimination in their favor, news came that the same storm destroyed even the lives of Lutherans at that wedding party and of even a priest among them.—From a sermon of Rev. H. M. Simmons, of Minneapolis, on "What Tornadoes Teach".

### HOW UNITARIAN CHURCHES BEGAN IN ENGLAND.

In a former article I showed how Unitarianism existed in England, as an individual heresy, as far back even as the Reformation in the 16th century; and I told of some of those isolated Unitarian heretics, mostly classed among Anabaptists in those days, and of the fiery penalty they had to pay for reading their Bibles and thinking for themselves.

I have now to tell the story of how, a little more than a century ago, distinct Unitarian churches began to be established.

It is the story of a gradual movement in the best of the old Puritan thought, widening, drifting more and more away from the old Calvinism, and at length finding itself landed almost unawares in unmistakable Unitarianism. The process was very much the same in England as that which went on in New England, only that the New England Puritanism being more organized and stiff and consolidated than that of the old country, held together a little longer in the old doctrine before the rupture came. Dr. Priestly, who aroused the vague English liberalism to take the distinctly Unitarian position, came a quarter of a century before Dr. Channing.

It was the English Presbyterians among whom this gradual change chiefly took place. The English Presbyterians must not be confounded with the Scottish Presbyterians, with whom they were never more than temporarily allied. Presbyterianism north of the Tweed, moulded after John Knox's pattern, was about the most grim and rigid of the various Reformed churches, which all, at first, started more or less on the general Presbyterian lines. Presbyterianism in England comprised in its beginning the bulk of the Puritan movement, and at first was narrow enough and ready enough to persecute when it came into power. But some of its intenser life went to America, though those who went were a mere handful compared with those who remained behind. Others, still, of the stronger types of Puritanism kept drawing off into the

ranks of the Baptists, Independents and other sects of the Commonwealth time. Moreover, the responsibilities of power did something in the way of broadening, and the long persecution of the Nonconformists, after the restoration of Charles II. in 1660, did more. So it came to pass that by the time the "Era of Toleration" came, through the revolution of 1688, and the placing of William of Orange on the throne, the English Presbyterians were a much broader body of people than they had been originally. That era of toleration found the old Puritanism, thenceforward called "Dissent", divided into what were known as "the Three Denominations", viz.: the Baptists, the Independents and the old stock of Presbyterians. Of these the Presbyterians were more inclined to liberty and progress than either of the sister bodies. This tendency began to show itself almost immediately. From 1693 to 1720 was the great chapel-building period. "Chapels" was all they any of them ventured to call their meeting-houses, and the name clings to them to this day. Many hundreds of these chapels were built during that quarter of a century, mostly in obscure retreats up back alleys or secluded courts,—for the days of persecution were not long left behind, and they did not know how soon they might return. But the notable thing is this: that in founding these chapels the Baptists and Independents (who gradually came to prefer the name Congregationalists) usually tied down their church property to perpetuate orthodox uses by rigid doctrinal trust deeds. On the other hand the Presbyterians almost as uniformly abstained from laying any such bonds on their descendants. They simply designated their chapels in the trust deeds as "For the worship of Almighty God", leaving them entirely free from any doctrinal conditions. They did this with their eyes open to the possibility that those who came after them might hold different views of Christian truth from those they, the founders, were holding. I don't mean that they had any idea that their descendants would ever become Unitarians; but Unitarianism—"Socinianism" as it was then called—was already in the air, and some of the more liberal men were already tending toward it, and still the Presbyterians left their churches *free*.

The natural consequences followed. These Presbyterian societies, thus left free to read the Bible and preach what they might feel to be the truth, gradually became more liberal. From the first the old rigid Calvinism began to melt away. One of the first actual changes was the gradual dropping of the old distinction between the ordinary members of the parish and "church-members". They began to take the ground that the real "church of Christ" in this or that chapel, consisted of all who habitually attended and supported it, who made it their church home. So the old plan of a separate inner membership was given up, and with it, a little later, the order of deacons. The communion became entirely free to all who would partake, and the ministers found helpers for it among the older and more respected members of their flocks without any formal choosing or official name. So things were going on all through the middle of last century. In the preaching, also, the old orthodox lines were fading out. In the ministers' conferences one and another were known as holding "Arian" views. Some, regarded as far-going radicals, talked flat Socinianism. In the public services little change was felt except that the old orthodox doctrines were seldom preached, and the old Trinitarian phrases were less and less used. Watchful elders sometimes complained, but only to be met as old Mr. Haynes, minister of the Upper Chapel, Sheffield (1745–1758), met such a complaint. "Sir", said Mr. Crook, one of his more conservative hearers, "I like the old doctrine!" "So do I, Mr. Crook", replied the minister: "the older the better, sir: mine is as old as the apostles!" In fact these English Presbyterians were almost unconsciously feeling their way back toward the simple Christianity of the New Testament.

There was one man among them,

VOL. I. MAY, 1886. No. 5.

*"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."*—CHANNING.

# THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

CONTENTS.

Editorial Notes - - - - - 113
The Church Building Loan Fund 115
A New Disaster to Mr. Janson's Church, —Help Needed - - - 116
Tornadoes as Judgments of God against Heresy - - - - - - 117
How Unitarian Churches Began in England - - - - - - 117
The Mission of Unitarianism - - 119
SERMON: The Goodness Possible in Unlikely Places.—Brooke Herford 121
Trust - - - - - - - - 125
Some Mistakes of the Modern Minister 125
Another Bed-time Prayer for Our Little Ones - - - - - - - 126
A Plea for the Poor - - - 126
The Aster - - - - - - - - 127
Why Do We Go to Church? A Lawyer's Answer - - - - - - 128
Illustrations of Unitarianism - 129
How Legends Grow - - - - 129
The Cruelty of Fashion - - 130
The Flight of the Birds - - - 131
Woman's Work: The Chicago Women's Club; Monthly Report of the Boston Women's Auxiliaries - 131
Literary Notes - - - - - - 133
A "Holiday" View of Human Nature 134
Reviews - - - - - - - - 135
The Western Unitarian Anniversaries 136
News from the Field - - - 136
Calendar for May - - - - 140

Published for the Proprietors by

CHARLES H. KERR & CO., 175 DEARBORN STREET, CHICAGO.

BOSTON OFFICE: 141 FRANKLIN STREET.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[Entered at the Post-office, Chicago, for transmission through the mails at second-class rates.]

Signs and Seasons. By John Burroughs. pp. 289. Houghton, Mifflin & Co. Price, $1.50.

The Story of Alexander Archer: From Slavery to Freedom. By Wm. G. Eliot, D.D. pp. 123. Cupples, Upham & Co.

Seventeenth Annual Report of the Massachusetts Bureau of the Statistics of Labor. Carroll D. Wright, Chief of Bureau. pp. 393.

Man's Knowledge of God ("Modern Handbook of Religion" Series). By Richard A. Armstrong. Address Rev. H. McKean, Oldburg, Birmingham, Eng.

Progressive Thought on Great Subjects. By Rev. N. F. Ravlin. San Jose, Cal. pp. 48.

## THE WESTERN UNITARIAN ANNIVERSARIES.

As announced last month, the Western Conference, Women's Conference and Sunday-school Society will hold their annual meetings in the Unitarian Church, Cincinnati, May 11–14, with the following approximate programme:

Tuesday Forenoon. A Ministers' Meeting (open to laymen as well as ministers).

Tuesday Afternoon. Meeting of the Directors of the Conference.

Tuesday Evening. The Conference Sermon, by Rev. Chester Covell, of Buda, Ill., to be followed by a Social Re-union.

Wednesday Forenoon, 9 to 11:15 o'clock, Opening Business Session of the Conference, with President's Address, Reports of the Secretary and Treasurer, and State Missionaries. From 11:15 to 12:30, Opening Business Session of the Women's Conference, with Reports, etc.

Wednesday Afternoon. Paper on "The Unitarian Church that is Practicable in Every Community", by Rev. J. Ll. Jones. Discussion on the same led by Rev. Oscar Clute.

Paper on "A Needed Reform in Church Architecture", by J. L. Silsbee, with discussion.

Devotional Meeting.

Wednesday Evening. Meeting (papers, addresses, etc.) under the auspices of the Sunday-school Society.

Thursday Forenoon. Paper by Mrs. J. C. Learned, of St. Louis. Paper on "Temperance Work in our Churches and Sunday-schools", by Rev. C. R. Eliot. Discussion.

Devotional Meeting.

Thursday Afternoon. Closing Business Sessions of the Western Conference and Women's Conference, with Election of Officers.

Thursday Evening. Discussion of the subject. "Who Owns the Money of the World?" Speakers not yet announced.

Friday Forenoon. Meeting of the Sunday-school Society.

Reduced fares (full going and one-third returning) have been secured on all railways leading to Cincinnati; also the same reductions on the Rock-Island and the North-Western roads west of Chicago. Reduced hotel rates in Cincinnati are also secured for those who desire to avail themselves of the same.

## NEWS FROM THE FIELD.

Proctor Academy, the Unitarian or unsectarian school at Andover, N. H., ranks with Phillips Exeter Academy, is for both sexes and has some seventy pupils, and its trustees are busy raising an endowment fund.

The ninth annual Grove Meeting at Weirs, N. H., will begin on the 25th of July and continue eight days. The accommodations are excellent, the place is delightful, and there is every prospect of the best of speaking.

The New York State Conference has received a gift of $3,500 from the trustees of Rev. O. B. Frothingham's former society in New York —the same being a part of the proceeds from the sale of the property owned by the society at the time of its dissolution.

The Secretary of the Western Conference in his recent trip west spoke eight times, in St. Louis, Kansas City, and St. Joseph, Mo., and Beatrice and Nebraska City, Neb., besides attending to a number of missionary and church building matters in these and other places.

Harrison, the aged boy preacher and professional revivalist, says: "I would rather be a Hottentot than a Unitarian." The *Universalist* makes the following comment: "Well, he ought to be satisfied. He is a good deal nearer a Hottentot than he is a Unitarian."

Rev. A. G. Jennings, state organizer and missionary for Indiana, has recently made a tour through the eastern central part of the state, visiting eight places and speaking thirteen times to good congregations. In Richmond, a city of 15,000 population, he has met with such success as to enable him to organize a church which promises well.

At a recent Sunday-school convention in Brooklyn, N. Y., during a discussion of the subject, "What is being done for the Chinese in Brooklyn", one of the speakers said: "I spend much of my time visiting almshouses and prisons, and the Chinese are not there. Why is it that there is such a strong feeling against them? Race prejudice, and because people are sure that they will not be punished. I despise a Christianity that can see to China, and not see the Chinese next door. I despise a Sunday-school that collects the pennies to send missionaries to China, and lets the boys go home to persecute the Chinamen."

Chicago.—Rev. J. V. Blake has a small volume on Manual Training nearly through the press.

—Unity church is to have its tower completed this season.

—At the last meeting of the Chicago Women's Unitarian Association, Mrs. E. I. Galvin read a paper on "Poets of the Liberal Faith".

—Rev. Rush R. Shippen read a paper before the Channing Club at its last meeting on the great social problems of the time.

—Rev. David Utter proposes to visit Europe the coming summer, riding over portions of England, France, Germany and Italy on his bicycle.

**Boston.** — Governor Robinson has been chosen president of the American Unitarian Association, to fill the vacancy caused by the death of the late Henry P. Kidder. It is said (by the way) that he is to take up his residence in Boston at the close of his present term of service.

—Oliver Wendell Holmes and his daughter, Mrs. Sargent, are about sailing for Europe.

—Phillips Brooks is to go to the Pacific coast for his vacation trip this year.

—Rev. James K. Applebee's sermons at the Parker Memorial Hall are printed regularly in the *Commonwealth.*

—The Woman's Educational Industrial Union have issued a circular protesting against the destruction of birds for decorative purposes.

—The series of mid-week union services, supported by our Boston churches, and held every Wednesday noon in King's Chapel, from thanksgiving to Easter, came to a close for the present season Wednesday, April 21. They have been well attended throughout, and as the name of the preacher is never announced the attendance shows real interest in religious worship.

—During Passion week services were held in King's Chapel every afternoon at five o'clock, with communion service on the evening before Good Friday.

—The young people of the Church of Our Father (East Boston) have recently organized among themselves a literary society. The library financial committee of the church, with the aid of the Society of Willing Workers, have raised $400 to purchase new books for the Sunday-school library.

—Rev. M. J. Savage will go to Europe the coming summer for a short rest—sailing June 17th.

—Saturday, April 3, Rev. Edward Everett Hale was 64 years old, and the following day Rev. James Freeman Clarke was 76. For each there was a very hearty "reception", with loving greetings from many besides their immediate parishes. We were glad to find that Mr. Hale was so young. What is sixty-four, in these days?

**Beatrice, Neb.**—The Unitarian church here, organized less than five months ago, is getting on admirably under the leadership of its minister, Rev. Geo. H. Hastings. A lot has been bought which has on it a small but very comfortable house for a parsonage. The lot also furnishes ample room and an excellent site for the church edifice, which the society is hoping to build the coming summer.

**Brattleboro, Vt.**—Mr. George Brooks, of the Unitarian church, has recently presented his town with a public library building.

**Brooklyn, N. Y.**—After an efficient, devoted and influential pastorate of twenty-two years, Dr. A. P. Putnam resigns his charge of the church of the Saviour; the resignation is accepted with many expressions on the part of the society of very deep regret. The cause of this step is impaired health, which makes imperative a year or two of rest.

**Camden, N. J.**—The movement begun here two months ago by Rev. N. A. Haskell, of Vineland, in the parlors of Mr. Felton, is going forward with much promise. Mr. Haskell preaches on Sunday evenings in a hall, to good congregations. The Philadelphia pastors have been lending a hand. Some New England Unitarians, who formerly did good work in Vineland, are now of this Camden flock, where their work again counts for a great deal. A Sunday-school has been organized. Several thousand dollars have been subscribed for a new church.

**Canton.**—Honor to thememory of Mr. J. Mason Everett, one of the earnest laymen here, who died recently. He was one of the most earnest workers, both in the town and in our church and Sunday-school, and for nearly twenty years was treasurer of the Sunday-school society in Boston.

**Cleveland, Ohio.**—The American Congress of Churches will be held in this city, May 25-27.

**Farmington, Me.** — A correspondent writes: "With the assistance of Gen. S. Clifford Belcher, one of our leading citizens and an earnest Unitarian, who has voluntarily given us very effective aid, we have added forty-five new names to our list (nine names before) of subscribers to THE UNITARIAN. The list comprises leading business men of the town, quite a number of them belonging to other churches. One is a Methodist clergyman, another is the editor of the leading local paper and not a Unitarian. So you see that your paper will do quite a *missionary* work here. We shall send a few more subscriptions. We begin to think that perhaps we deserve "the banner", considering how recently the Unitarian cause has been revived here, after having been dormant six or seven years."

**Greenfield, Mass.**—The pastor of the Unitarian church, Rev. A. A. Brooks, has recently read to his church a paper (the one he presented to the Connecticut Valley Conference in the autumn) advocating a somewhat more liturgical form of worship, and some of the suggestions of the paper will be carried out by his society. On the late "fast day" a union service was held, participated in by the Baptist, Methodist, and Unitarian societies of the town.

**Hartford, Conn.**—Unity Church held its annual meeting on the first Monday in April. The reports of the various committees showed that in the midst of some trouble and opposition there has been a large degree of religious activity. The Sunday-school, conducted by Mrs. J. C. Kimball, was doing good service; a postal mission has been scattering tracts

through the State; the system of free seats has been kept up; the bills were all paid and there was a balance in the treasury. Numerous Sunday evening meetings taken part in by pastor and laymen have supplemented the regular Sunday services, and two large classes have been conducted with enthusiasm, one in "good citizenship", Sunday noons, and the other in "evolution", meeting Monday evenings and attended by people from several other churches. Mr. Kimball is retained as pastor; thirty-six persons have recently been admitted to membership in the church.

**Holyoke, Mass.**—The lecture course at the Unitarian church closed recently with Rev. M. J. Savage's lecture on "The Changed Front of the Universe."

**Iowa City, Iowa.**—The spring session of the Iowa Unitarian Association was held here April 27-29—too late for us to get a report for this issue of THE UNITARIAN. The programme was an excellent one, announcing the opening sermon, on Tuesday evening, as to be given by Rev. Miss Marion Murdock, of Humboldt, and Wednesday and Thursday to be filled with papers, addresses, discussions and devotional meetings, in which all the Iowa ministers and a somewhat unusually large number of the laity were down as participants. The closing sermon, on Thursday evening, was assigned to Rev. John Tunis, of Quincy, Ill. The ordination of Mr. Arthur Beavis, of Iowa City, was arranged to occur on Wednesday evening, with the sermon by the junior editor of THE UNITARIAN, prayer by Rev. S. S. Hunting, address to the candidate by Rev. J. Ll. Jones, address to people by Rev. Oscar Clute, and right hand of fellowship by Rev. M. J. Miller.

**Kansas City, Mo.**—Since Mr. Collier's absence the Unitarian pulpit has been occupied by Rev. Rush R. Shippen, the secretary of the Western Conference, Rev. Kristofer Janson, Rev. Oscar Clute and Rev. S. S. Hunting. The society has exchanged its lot for a more desirable one near Broadway.

**Keene, N. H.**—The Unitarian Society is experiencing great prosperity under the ministrations of its new minister, Rev. Geo. W. Gallagher, whose salary it has recently raised to $2,000.

**La Porte, Ind.**—Mr. Jennings is holding a series of Sunday evening meetings, for the discussion of questions of practical reform, several speakers taking part each evening.

**Los Angeles, Cal.**—Doctor Fay, of Unity church, is delivering a series of discourses on "Man", covering the general subject of the philosophy and conduct of life.

**Manistee, Mich.**—The second Sunday of November last, Rev. Albert Walkley came to this fine growing city to see what could be done in the way of establishing a Unitarian church. Five or six persons interested in Unitarianism were called together in the parlors of one of the number. These said, "Try". Then, thirty, called together in a room rented for a Sunday's service, said, "Try for two months". That settled the whole matter, for, before the two months were out the little steadily growing company in that rented room had decided, "We can't get along without a Unitarian church." And a church they are going to have; indeed, they have actually raised $11,000—enough to buy lots and build a church *and parsonage* (stone and brick), both to be ready for occupancy in the fall. This is extraordinary. The work has been from the first quiet, business-like, religiously constructive. This is the way nearly all our best movements start. None of us have half faith enough in small beginnings in parlors and little rooms over stores. Mr. Walkley and the Manistee people have set us all a valuable example here.

**New Hampshire.**—The new Unitarian societies in Littleton and Wolfboro' are to build church edifices this season. The dormant society at Newport has come to new life.

**Newton Center, Mass.**—A beautiful memorial window, commemorative of Dr. R. P. Stebbins, has been placed in the Unitarian chapel.

**Philadelphia, Pa.**—The congregation of the First Unitarian Church, having settled into their handsome new edifice, are applying themselves with increased zeal, believing that to show their faith by their works is the most pleasing offering to God.

—On the 25th of January last, a circulating library and free reading-room was started in the chapel of the church; books and games being furnished, with the important auxiliary of hot coffee and rolls; the fee of membership being fixed at fifteen cents, because of the belief that the members would place a higher value upon privileges for which they had paid something, however little. Everyone is made welcome and their comfort cheerfully looked after. From January 25 to the present date, the astonishing attendance of over two thousand boys and men has been registered. This reading-room supplies a want long felt, and not yet touched by the different working-men's clubs, which do not admit as members any under twenty-one, whereas this reading-room and library only exacts the age of thirteen years. Drawing in, as it does, boys and men who are among the roughest and most hard-working of our community, especially at an age when impressions and habits are in the process of formation, the importance of this work can hardly be over-estimated. The reading-room, as well as library, is open every evening, Sunday afternoons and evenings included, and also once during the week, from twelve to one o'clock, for poor women, who come there and draw out books for home perusal.

—Thanks to the efforts of the Rev. Joseph May, the essays and sermons given at the ded-

ication and opening of his church in February last are now published in a neat volume, in cloth, by the J. B. Lippincott Company, of Philadelphia. The title is "Modern Unitarianism."

—The "Ladies' Aid", one of the most efficient charities of the First Unitarian Church, has suspended operation until next autumn, when it is hoped that renewed funds and impetus will be given to this charity.

—The Spring Garden Unitarian society will celebrate the fifth anniversary of its organization on Sunday, May 30. This church, as usual, is all alive to the best interests of mankind—from their "Friendly Society", an organization of the Spring Garden women, to Free Kindergarten and Working-men's Beneficial associations now meeting in the church rooms. The next paper to be read before the "Friendly Society" is one by Miss Stewart, of Milwaukee, on the "New Education". Miss Stewart has but lately come to Philadelphia in order to have charge of a new kindergarten training-school, and her suggestions on this subject the founders hope to see adopted by the board of education.

—The Philadelphia branch of the Woman's Auxiliary, of which Mrs. Chas. G. Ames is the president, has met during the winter alternately at the several churches, on the first Thursday in each month, and the members have been studying with much interest Rev. Minot J. Savage's "Belief in God";—readings, essays and poems constituting a varied and constant source of pleasure.

—News from the Germantown society will be given next month.

**Rock Rapids, Iowa.**— Meetings were held here on April 4 and 11. Preaching by Rev. O. Clute. The congregations were of good size and made up of good material. More meetings will be held in the near future.

**South Abington.**—Our friends here—it is one of the new churches planted less than two years ago, and without any settled minister yet—have been working for a sale, which was held April 6 and 7, and prolonged to the 8th, on account of the storm the previous day. It realized $270, and was felt to be a good success.

**St. Joseph, Mo.**—The Unitarian church is grieving over the loss of its able minister, Mr. Abbott; but there is to be no halt in the movement to get the new church. Indeed, the plans are adopted, the money in the main is provided for, and some of the material for building is already on the ground.

**St. Louis, Mo.**—Mr. Snyder is teaching a mid-week Bible-class in his church, using as a text-book Heber Newton's "Right and Wrong Uses of the Bible". He had a confirmation class of young people for some weeks preceding Easter.

—A "Service of Song" is not a doctrinal sermon, but it may not the less show, by its selection of hymns, the drift of feeling and faith in the congregation using it. In proof of which we take the following notice from a St. Louis paper:

—The following programme of the service of song will be given at the Church of the Messiah April 11th at 7:30 o'clock: Organ voluntary, Saint Saens; "Praise Ye the Father," quartet, Gounod; "Come, Thou Fount of Every Blessing," soprano solo, Millard; "My Soul for Help on God Rely," duet, Wiegand; "God, Who Madest Earth and Heaven," quartet, Buck; "Ashamed of Jesus," alto solo, Danks; "Most Beautiful, Appear," trio, Hayden; "Jesus, Lover of my Soul," quartet, Williams; organ postlude, Kraeger.

—The Henry Shaw School of Botany, lately established in connection with Washington University and amply endowed, has between forty and fifty special students, which is a good success for the beginning. As soon as settled weather comes they will meet once a week at Shaw's garden, which is the best for botanical study in the United States.

—The university is expecting to put up a new building this year, for dynamic instruction, with full supply of apparatus, at cost for building and endowment of about $100,000. The course of instruction in the polytechnic department, for degree of civil or mining or dynamic engineer has been extended to five years.

**St. Paul, Minn.**—The Unitarian church has paid its three thousand dollar debt, thanks to the many who gave nobly to do it, and especially to Mr. Ludden, who gave $1,000, which made it all possible!

—Rev. Clay MacCauley closes his able ministry of nearly two years at Unity church, on May 1st.

**Topeka, Kas.**—The dedication of the attractive new church hangs fire because of certain unavoidable delays in getting the seats in and other furnishing completed. Rev. Theodore W. Haven, who has just joined our ranks from the Methodists, has preached for the Unitarians here two Sundays, during Mr. Powell's absence in Wichita doing missionary work.

**Watertown, Mass.** — The Watertown branch of the W. A. C., as an item of *missionary* work, has sent us 21 subscriptions to THE UNITARIAN.

**Weston, Mass.**—The Rev. C. F. Russell having lately had attack after attack of illness, his people, who are deeply attached to him, quietly raised several hundred dollars and sent him right off for a holiday, besides undertaking to supply the pulpit for a couple of months. He is gone to England, and is expected to return about the first week in June. The Weston people are going to rebuild their church this year, to be a handsome stone structure.

**Windsor, Vt.**—The Unitarian Society here has waked from its too long sleep, and is going forward to new life under the settled ministry of Rev. N. S. Hill.

## PERSONS AND THINGS.

George Bancroft, the historian, is the only private citizen who has been given the right to the floors of Congress at all times.

The burial-place of the Mahdi of the Soudan has become a second Mecca; Arabs in large numbers flocking to the shrine of the false prophet.

Lord Shaftesbury is credited with having said: "If London did not have its four hundred city missionaries, it would require forty thousand more police."

An excellent educational work is being done by the managers of the Atchison, Topeka and Santa Fe Railroad, in establishing reading-rooms for their employees along the line of the road.

Mr. Browning denies the report that his recent purchase of a palace in Venice was prompted by a desire to place the greatest possible distance between himself and the Browning Society.

Mrs. Frances Anne Kemble, who has been for some time living in England, talks of returning to this country to pass the remainder of her days. Her home will be at Lenox, Mass. Mrs. Kemble is 79 years old.

While the King of the Maories in New Zealand was in England he promised to work for temperance reform among his people. He seems to have kept his promise, for it is now announced that more than 11,000 of his subjects have become teetotalers and wear the "blue ribbon".

That was a sensible clergyman in Chester county the other Sunday who was disturbed by the noise made by male members of the congregation putting on their overcoats while the doxology was being sung, and said: "Now that you have your overcoats on we will sing the doxology over again". — *Philadelphia Times.*

It is proposed to erect a memorial church to the memory of Mrs. Elizabeth Fry, the mother of modern philanthropy. Plasket Park, in Essex, a few miles out of London, was her residence at the time of her memorable visit to Newgate, and it is proposed to build the church on the site where her garden once stood. A large sum has been already contributed by friends and admirers of Mrs. Fry.

Lady Dufferin, in her efforts to introduce women physicians in India, is encouraged by the high priests of Bengal. They say that she deserves the earnest support of every Hindoo who has an attachment for his national customs and manners. As native women cannot be educated rapidly enough to fill these positions, the field is an inviting one for the many young women physicians of England and the United States.

## CALENDAR FOR MAY.

### A Thought Gem for Every Day.

(Selected from Bryant by Mrs. E. E. Marean.)

1. S. A thousand cheerful omens give
Hope of yet happier days, whose dawn is nigh.

2. S. *Abide thou with the Love that keeps*
*The life that wakes and that which sleeps.*

3. M. There is a day of sunny rest
For every dark and troubled night.

4. T. Humbler springs yield purer waves.

5. W. How beautiful the law of love
Can make the cares and toils of daily life.

6. Th. Deem not they are blest alone,
Whose lives a peaceful tenor keep.

7. F. Thou must watch and combat till the day
Of the new earth and heaven.

8. S. The rose that lives its little hour
Is prized above the sculptured flower.

9. S. *Earth has no shades to quench the beams of heaven.*

10. M. Nerve thy spirit to the proof
And blench not at thy chosen lot.

11. T. Wisely while yet thy days are long,
Gather and treasure up the good they yield.

12. W. The Power, that pities man, hath shown
A blessing for the eyes that weep.

13. Th. Is this a time to be cloudy and sad,
When our mother Nature laughs around?

14. F. I sigh not over vanished years,
But watch the years that hasten by.

15. S. There is no glory in star or blossom,
Till looked upon by a loving eye.

16. S. *With prayer there come new thoughts and new desires.*

17. M. God hath marked each sorrowing day,
And numbered every secret tear.

18. T. Thus doth God
Bring, from the dark and foul, the pure and bright.

19. W. Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep.

20. Th. Nature moulds as nobly now
As e'er of old, the human brow.

21. F. Each ray, that shone in early time to light
The faltering footstep in the path of right,
Pours yet the blaze that cannot fade.

22. S. It is thy sight that is so dark, and not the heavens.

23. S. *Truth crushed to earth shall rise again,*
*The eternal years of God are hers.*

24. M. Boldly enter where He entered; all that seems
but darkness here,
When thou once hast past beyond it, hap'ly shall be crystal clear.

25. T. These sweet sounds of the early season
Are only sweet when we fondly listen.

26. W. Weary hours of woe and pain
Are promises of happier years.

27. Th. Thy pleasant youth, a little while withdrawn,
Waits on the horizon of a brighter sky.

28. F. Each tie of pure affection shall be knit again.

29. S. The griefs of life to thee have been like snows,
That light upon the fields in early spring,
Making them greener.

30. S. *The Life to come touches the Life that is.*

31. M. Before thine inner gaze
Let all this beauty in clear vision lie.

THE STORY OF RELIGION IN ENGLAND. By BROOKE HERFORD.

The Right Hon. W. E. Gladstone writes in reference to this book: "I have examined it with interest, and I observe with pleasure the kindly manner in which he —the author—seeks to treat of those from whose opinions he may seriously differ."

"The book is worthy of a cordial welcome, even from those whose point of view is different from that of the writer in some respects, but who share his devotion to that which is great and noble in English Nonconformity."—*Literary World.*

Price, $1. Will be mailed free on enclosing price to the UNITARIAN SUNDAY SCHOOL SOCIETY, 7 Tremont Place, Boston.

THE CHRISTIAN REFORMER.—A monthly magazine published by a committee appointed at the last Triennial (Unitarian) Conference in England. Price one shilling (25 cents) each number. No. 2, for February, contains:

"A way out of the Trinitarian Controversy", by Dr. Martineau.

"Dr. Carpenter: As a Psychologist and Theologian" (concluded); by Professor Upton, B. A., B.Sc.

"The Most Virtuous King; a Buddhist Birth Story"; by Professor J. Estlin Carpenter, M. A.

"The Jerusalem Talmud"; by R. T. Herford, B. A.

"Reminiscences of Continental Travel Fifty years Ago" (concluded), from the Papers of the late Rev. Charles Wicksteed, B. A.

Reviews and Notices of Books. Ecclesiastical Notes, 1885 (concluded).

WILLIAMS & NORGATE, 14 Henrietta street, Covent Garden, London; and 20 South Frederick street, Edinburgh.

THE INQUIRER, a Religious, Political and Literary Newspaper, and Record of Reverent Free Thought. Established 1842. During the whole course of its history it has been identified with the interests of those free churches which, under various names, are bound by no fixed creed, but seek to promote a scientific theology, and the cause of practical righteousness. Terms of subscription—A single copy for 3 months (13 weeks) prepaid, 2s. 6d.; ditto for 6 months, 5s.; ditto for 12 months, 10s. Subscriptions can commence at any time. All payments in respect of the INQUIRER to be made to Mr. WALTER MAWER, Sunday School Association, 37 Norfolk street, Strand, W. C., London.

THE CHRISTIAN LIFE—Any Minister of religion in the United States can have the *Christian Life* newspaper—a Unitarian journal—published in London, weekly, for one dollar per annum. A dollar bill may be mailed. Address Mr. JOHN TOYE, 173 Strand, London.

THE UNITARIAN HERALD—A weekly newspaper published in Manchester, England. Price one penny. *Unitarian Herald* Printing Office, 20 Cannon street, Manchester.

THE UNITARIAN REVIEW for May contains the following articles:

"The Word of God is not Bound", by S. R. CALTHROP.
"The Calamities of Men and the Providence of God", by W. R. ALGER.
"Carlyle on Happiness", by D. A. WASSON.
"Free Thought," by GEORGE BATCHELOR.
"Present Aspects of Religion and Theology in Germany," concluded, by J. T. BIXBY.

Also the usual editorial matter, book notices, etc., etc. Price, per year, $3.00; per copy, 3 cents. Address,

THE UNITARIAN REVIEW,
141 Franklin street, Boston.

STANDARD PUBLICATIONS OF CHARLES H. KERR & CO

**Beyond the Veil.** A Poem by Alice Williams Brotherton. Paper, pp. 20. 20 cents.
A poem of Immortality, telling how a lost soul in the hereafter comes to the heavenly city and finds the gates of pearl not shut but open.

**Chapters from the Bible of the Ages.** Compiled by Giles B. Stebbins. Cloth, pp. 402. Reduced from $1.50 to 75 cents.
Gospels and inspirations from many centuries and people. A great help to all who would make a fair comparison of religious ideas. Extracts without note or comment save a brief appendix of dates and authorities.

**The Consolations of Science.** By Jacob Straub. Cloth, 8vo, pp. 435. $2.00
A summary of the contributions of science to the hope of Immortality. "Ably written and should be read by all interested in the subject."—*H. M. S. in Unity.*

**Manual Training in Education.** By James Vila Blake. Square 18mo. Paper, 25 cents; cloth, 50 cents.
A little book of about 100 pages, which discusses the training of the hand as properly an integral part of education.

**The Morals of Christ.** By Austin Bierbower. 16mo. Paper, pp. 200. 50 cents.
"Written in a clear, intelligent style, and with an earnestness of purpose that at once commands attention . . . full of matter both suggestive and readable." —*Christian Register.*

**Outline Studies in Holmes, Bryant, Whittier:** Their Poems. 18mo. Paper, pp. 32. 10 cents.
Topics, questions and hints to aid in home or club study of the poets. Prepared by W. C. Gannett with the help of members of the St. Paul Unity Club.

**Outline Studies in James Russell Lowell:** His Poetry and Prose. By Mrs. Susan B. Beals. 18mo. paper. pp. 31. 10 cents.
Similar in plan and execution to the preceding. Mr. Lowell says of it: "The little book both interested and astonished me. . . . The author is far more familiar with my works than I can pretend to be."

**Seed Thoughts for the Growing Life.** From Robert Browning and others. Selected and arranged by Mary E. Burt. 18mo., pp. 62. 20 cents.
A handbook of brief selections of ethical value. Daintily printed, with illustrated cover from a design by the author.

**Ten Great Novels.** Suggestions for Clubs and Private Reading. 18mo, paper, pp. 23. 10 cents.
Replies from various writers to a circular letter asking for an opinion as to the ten greatest works of fiction available to English readers.

**The Study of Politics** in Unity Clubs and Classes. By George L. Fox. 18mo., paper, pp. 16. 10 cents.
Hints as to the best methods to be followed by clubs or private students in this important study, with a table of references.

**Unity and The University.** A weekly journal of liberal religion and liberal culture. Price per annum, $1.50.
Enlarged March 1, 1886, to the size of the New York *Critic*, with a corresponding increase in the quality and variety of matter. Senior Editor, Jenkin Lloyd Jones. Sample copies free; trial four months' subscription, 50 cents.

**Unity Clubs.** By Mary Beals Weitbrecht. Paper, 18mo, pp. 21. 5 cents.
A manual of practical suggestions for those interested in the formation or management of "Unity Clubs".

**Unity Songs Resung.** Compiled by C. H. K. 18mo. cloth, gilt top, pp. 159. $1.25.
"A tasteful bit of book-making. As to the contents, let any one interested think of the finest lyrics from Blake, Gannett, Hosmer, Fanny Driscoll, Mrs. Brotherton and twenty others, that he has read in *Unity's* pages for seven years past, and then know that he will find them *all here.*"—*J. T. S. in Unity.*

* * * Any or all the books and pamphlets in this list may be ordered through the trade or will be sent post-paid on receipt of price by the publishers.

CHARLES H. KERR & CO., 175 Dearborn st., Chicago.

is it local. While its immediate application is to the west, the questions at its heart touch the life of Unitarianism everywhere.

Now that we must meet the issue to some extent in these pages, we have simply to say we shall endeavor to do it kindly, frankly, and with the use of as little space as the importance of the subject will allow. J. T. S.

We call the special attention of our readers to the Report of Proceedings of the Western Unitarian Conference, found in this number of the UNITARIAN, page 167, the Secretary's Report, page 158, the article entitled "Some Events and Utterances since the Conference", page 146, and the Editorial Note immediately following this.

We believe that the action taken by the Western Conference at its late meeting in Cincinnati, in refusing in any way to express its purpose as either Christian or theistic, and in placing itself upon a definitely ethical, and only ethical basis, was contrary to historical Unitarianism in all its forms, not in harmony with the wish or faith of a majority of the Unitarian people of the west, necessarily embarrassing to our fellowship, as being a position to which many among us cannot conscientiously assent, seriously hindering to our missionary work, and productive of wide and hurtful misunderstandings as to our religious position and aim as a denomination. For these reasons we feel it to be our duty to put on record our kindly, our regretted, our sorrowful, but our firm and earnest protest, against the action of the Conference aforesaid. And further, inasmuch as a few brethren, personally loved and esteemed by all, who believe in the extreme, as it seems to us revolutionary, position, now adopted, seem determined to use their utmost endeavors in the future as in the past to make the Conference conform to and help on their extreme views rather than those which have been and we believe still are generally held among us, we therefore, in the interest of peace, of good will to all, of loyalty to the faith we hold, and of simple honesty before the world, advise our churches and brethren in the west who desire to promote an undogmatic and inclusive, yet clearly theistic, and Christian Unitarianism, simply to withdraw from the Western Conference, and unite in supprot-ing and co-operating with the larger, national body whose religious position is unequivocal and satisfactory, and whose work in the west has been so extensive, so helpful, so unpartizan, so fair and generous to all. We are able to see no other clear, honest, effectual solution of the difficulty before us but this. Here is a solution which all may avail themselves of if they will. If it is adopted let it be with kindness, with wholly fraternal feelings toward those from whom we dissent, but with such firmness as loyalty to cherished convictions demands.

Elsewhere in this issue is an article by Mr. Clute on "A Summer Campaign." We wish that all would read it. Mr. Clute desires to carry on such a campaign in Iowa this summer. He has secured the preacher, the business man, the singer and some manuals. The hymnbook and other manuals will soon be forthcoming. A gentleman of Iowa offers one hundred dollars toward procuring the outfit. It requires two hundred dollars more to make the outfit such as to insure success. Who will help? A full report of all amounts received will be made. At the end of the season the work will be reported.

The following answer was recently returned to an appeal for donations to enable a congregation to build their new church without involving themselves in debt by applying to the "Church Build-

ing Loan Fund." It may supply some useful hints to other churches beside the one to which it was addressed:

"MY DEAR SIR: As far as I can gather I cannot see anything special in the X—— appeal to need different help from that which seems best generally. Frankly, I do not believe in our churches giving to any society a considerable sum of money with no obligation to repay it. I think a great deal too much has been done in that way in the past, so that hundreds of thousands of dollars have been sunk in gifts out and out, which the churches helped could perfectly well have *repaid* on the easy terms of the Building Loan Fund. I have great sympathy with the X—— movement, and if they can build without going in debt of course it is best, and I shall be glad; but if they have to be helped I believe in its being with an obligation to repay that help by gradual instalments so as to help others also.

Faithfully yours ——.

## WILL UNITARIANISM PASS AWAY?

We heard three Unitarian gentlemen —all persons of education and wide reading — conversing the other day about religious progress. One said, "We talk about Unitarianism being true. How do we know it is true? It is unquestionably the truest thing we see with our present light: but how do we know it will stand, any more than the outgrown religions of the past have stood?" Another added, "Of course it will change as much as 'orthodoxy' has changed. I see no reason for supposing that any of the doctrines or so-called 'truths' which are preached in our pulpits or urged in our books or taught in our Sunday-schools, are permanent. Religious belief has been always changing, and therefore we must expect it always will change. If I should come back to this world in a thousand years and step into a Unitarian church I should not expect to know the place at all by the doctrines taught, they would be certain to be so different from those which Unitarians are teaching and believing today."

The conversation went on in this strain for a time without the third gentleman taking part. Presently he joined, saying in substance: "Well, as for me, I see some truth in what you urge, but your general conclusions seem to me very curious. No doubt there have been great changes in men's religious beliefs in the past, and changes are going on rapidly now; but are you justified in concluding that there is therefore nothing certainly known, or to be known, in religion? As well say that because man's past scientific thought has been full of change there is therefore nothing certain in science, and dream of coming back to the earth in a thousand years and finding scientists teaching that the earth does not revolve around the sun, or that gravity is a myth, and evolution a theory outgrown. What is progress?" he continued. "You seem to think of it as being a constant overturning and destruction of all that has gone before. You seem to think of it as a perpetual process of proving that what preceding ages had thought to be truth is not truth. You seem to regard new truth as being not an addition to old truth, but as necessarily and always a destruction of the old. But is not this quite wrong? Isn't truth, once found, truth forever? And does not real progress consist just as much in keeping the truth already found out as in finding out more? And can it be possible that mankind in their long experience in the world have been finding out, truth, real, abiding truth, in every other direction— in science, in art, in politics, in invention, in music, in practical life—and have found out nothing that is really true in religion? This cannot be.

For one I believe that man has made as great progress and as certain progress in moral and religious knowledge as in any other. I believe that nowhere is reason any more trustworthy than in matters pertaining to man's highest interests; and I believe that no voices that ever speak within man are more commanding or reliable than the voices of his moral and religious nature. Do you ask if I believe that Unitarianism will endure, and endure as essentially the same thing it is now, while other forms of religion around about it pass away? I answer yes. And I believe so because Unitarianism builds on the essential things of religion, retaining the lightest possible hold on, or entirely letting go of, the

non-essentials of rite and ceremony and speculative doctrine, while other faiths make the mistake, to a greater or less extent, of building on the non-essentials, as if these were fundamental. Everything incidental, everything except the few central deepest things of religion, in which its life consists, will change, and in time be laid aside; and any religion which depends on these will ultimately be overthrown or greatly altered. Here is the advantage of Unitarianism over orthodoxy, or Catholicism, or any faith which has gone before it. Unitarianism is the one religious movement of our modern world which in all its history has aimed steadily to lay aside the incidental—those elements of religion which are essentially transient—and has endeavored persistently to find out and build upon the natural, the self-evident, the universal, the settled.

"Let us see", he continued. "Do you doubt, does any one doubt, that the Golden Rule is a principle of action which will stand for all time?" Both his companions agreed that there was and could be no question about that. "Then", he continued, "religion may surely build on the Golden Rule, and in so far have no fear of being overthrown. And then, the powerful personality of Jesus, and his lofty moral and spiritual influence on the world, do you have any question of these? or do you think there is any danger of their being ever dropped out from man's deepest history on the earth?" "Assuredly not", both replied.

"Then why may we not regard Unitarianism as safe in holding firmly by these, as permanent religious capital, if I may so speak, permanent resources for guidance and incentive for men? And can men ever by any possibility outgrow belief in a Power, a Wisdom and a Goodness higher than themselves, or a disposition to reach upward in trust, in yearning, in awe, in gratitude, in worship, toward that Power and Goodness?

Unitarianism thinks not,—thinks not because it sees man to be, by his very nature, both rational and religious. The Unitarian conception of religion was long ago admirably stated by the old Hebrew prophet Micah: 'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Can such a religion as this ever be passed by in the growth of human thought? Professor Huxley has just said to the British public in the most emphatic way, No. And Jesus's great thought, if possible even nobler than that of Micah, of the Fatherhood of God and the Brotherhood of Men,—can man ever get beyond that? It seems to me that to ask the question is to answer it. No man whose thought is of any value in such matters ever any more dreams of the world's leaving this teaching behind, than he dreams of leaving hope or love or reverence, or reason itself behind.

And so I for one, confess my faith in the possibility of building a religion that will endure; more than that, I confess my belief that Unitarianism is essentially such a religion. Of course new light and therefore new enlargement will come to it with the advance of human knowledge; new application of its principles will be found out; new and deeper meanings will be discovered in all things; and many a crudeness of thought and conception now associated more or less closely with Unitarianism, will unquestionably be outgrown and laid aside; but that its great central faiths as to God and man and duty and immortality will ever essentially change, I do not for a moment believe. I can see no more reason for supposing that one coming back to this earth a thousand years from now, or ten thousand, would find these great faiths relegated to the rubbish heap of past superstitions, than I do for supposing that one thus returning would find our present beliefs that two and two made four, and that a straight line is the shortest distance between two points, and that the world revolves, would be relegated to the same rubbish heap. Man, by his religious thinking and experience on the earth has found out certain great moral and religious truths, as certain in their nature as the truths

of science. That religion which builds on these, will stand forever. Is Unitarianism building on these? That is the only question for us to ask. For one I believe it is; and therefore I have confidence in the future of Unitarianism; I believe that the work which we do to propagate its doctrines and build up its institutions, is just so much done for the permanent religious progress and life of mankind."

This is in substance a report of the very suggestive conversation which I am sure would have helped a great many persons, Unitarians and others, if they could have heard it.

J. T. S.

## WHAT NEXT?

It was suggested at Cincinnati by the Rev. Mr. Snyder, as one of the possible solutions of the western problem, and perhaps the wisest of all, that the Western Conference change it character somewhat, and become like the National Conference simply an organization for fraternal intercourse, interchange of thought and discussion among the churches and brethren of the west, and no longer continue to be an executive or missionary body. As existing for simply fraternal and discussing purposes the present basis, or, a basis of simple free inquiry, would probably be generally regarded as not seriously objectionable, as furnishing all that would be practically needed, viz.: ground for general, free thought and expression and kindly intercourse. It is only when we consider the Conference as exercising representative, administrative, organizing, church extension and church building functions, that the most serious objections to the simply ethical basis on which it has now placed itself, appear. If money is to be given for distinctly religious purposes should a body which declines to declare its purpose to be more than ethical be chosen to receive that money? Surely not. If Unitarian missionary work is to be done and churches built by means of funds contributed by Christian people for Christian ends, it would seem proper and necessary that some organization which feels at liberty to call its Christian should be in charge of such church building and missionary funds and work. This is the reason, then, for Mr. Snyder's suggestion—a suggestion which if carried out would turn over all our missionary work into the hands jointly of our state conferences and our national body which exists on purpose to do this work, and as a fact has always done and is doing a large part of it. It would be a simplifying of processes—a dropping of one set of missionary machinery—a placing of our missionary funds for expenditure in the hands of one body instead of two, and that one an organization long tried, efficient, trustworthy, having the confidence of everybody and sure to use whatever monies are entrusted to it in ways satisfactory to the denomination at large. At the same time the Western Conference would have an important function to fill, and one that it could probably fulfill better when relieved of its administrative responsibilities.

It is worth while to notice that essentially this plan has been in the minds of several of our western ministers for some years past. Mr. Forbush has more than once advocated something similar to this. So has Mr. Gordon. This is essentially the plan, too, urged by Rev. M. J. Savage, of Boston, in a paper read a year ago before the Channing Club, of Chicago.

While this plan was not looked upon with favor by the Unity leaders when put forward by Mr. Snyder at Cincinnati we do not feel sure that they will not assent to it. As for ourselves, though we have said nothing heretofore regarding the plan, we are disposed under the circumstances to regard it favorably. It is highly desirable that our Unitarian forces in the west shall be united. This plan, adopted, would keep us one. Our missionary and church extension work would go on strongly and in ways to command general confidence, while at the same time all free-inquiry needs would be fully met, and, not least important, the "fellowship" question which troubles the minds of some among us would be removed from the scene and left to take care of itself as it should,

and as indeed it always does when men set out thinking nothing about it, but simply banding together for a common and distinctly declared purpose.

We throw out these suggestions, then, for general consideration. One thing is certain. A very large number of our Unitarian people in the west, and many churches, believe in a Unitarianism to which belief in God and worship are essential and fundamental; for this they must stand and for this labor; and some organization that means this they must have connection with and work with. If the Western Conference is unwilling to be such an organization they have no alternative left them only to transfer their allegiance for these ends to that larger and older body which meets their need; but if the Conference is willing so to change its character and functions as to meet this important need, already suggested, for which it is still available, we shall heartily rejoice.

## SOME EVENTS AND UTTERANCES SINCE THE CONFERENCE.

At Cincinnati, at the close of the Conference, some of the members who deprecated the action taken by the body as to its basis and purpose, met informally for consultation over the proper course to be pursued. Some who would naturally have been present had already returned home. But those conferring together were the following named eleven persons: Rev. John Snyder, St. Louis; Mr. Joseph Shippen, Chicago, President of the Conference; Rev. T. G. Milsted, Chicago; Rev. E. I. Galvin, Chicago; Rev. Geo. A. Thayer, Cincinnati; President Livermore, Meadville; Rev. Dr. Bixby, Ann Arbor, Mich.; Rev. J. L. Douthit, Shelbyville, Ill.; Rev. Oscar Clute, Missionary for Iowa, Minnesota and Dakota; Rev. A. G. Jennings, State Missionary of Indiana, and the ex-secretary of the Conference.

After mutual consultation it was unanimously agreed that some form of protest ought to be made against the action of the Conference, since it was believed that the action taken puts Western Unitarianism in a false light before the country, if it does not destroy the further usefulness of the Conference for missionary and church extension purposes. Mr. Snyder, Dr. Bixby and Mr. Sunderland were appointed a committee to take the matter into further and more careful consideration, confer with others whose judgment would be of value, and prepare the protest in such a form as might seem wise.

We are permitted to give the following statements from influential western brethren, which will do something to show what their view is of the action taken by the Conference at Cincinnati, and will also give some intimations as to what course they believe the churches and brethren of the west, who care for the maintenance of Christian Unitarianism, should pursue.

FROM REV. DR. J. T. BIXBY, ANN ARBOR, MICH.

It is a well-known and admitted historic fact, that Unitarianism in this country, as in England and Hungary, has always hitherto claimed to be a form of Christianity and a branch of the Christian church. It has always been, even in its most radical societies, a religious movement, recognizing the existence of God, and striving only to worship him more purely and worthily. While Unitarians have refused to adopt and enforce any long, subtle and detailed creeds, upon every member of their churches or organizations of churches, neverthless theism, and Christianity in some broad sense,—have constituted their universally implied and accepted foundations.

While our churches have always maintained the widest hospitality to all, even to the non-Christian and the doubter, who had enough general sympathy with us to wish to co-operate in our work, this has always been recognized as a matter of Christian charity and courtesy to such as cared to be our guests, not as an admission that our Unitarian church was not the proper and rightful home of Christian theism. The action and votes taken at the recent Conference at Cincinnati would violently revolutionize this historic position of the Unitarian church.

By repeated votes, the Conference pointedly rejected every statement of faith or purpose involving any belief in God, Christ, or even religion.

Mr. Clute's resolution that "The primary object of the Conference is to diffuse the knowledge and advance the interests of pure Christianity"; Mr. Sunderland's resolution, that "Rejecting all creeds or credal restrictions the Western Conference expresses its purpose to be the promotion of a religion of love to God and man"; and a further resolution declaring that while Unitarians have

no creeds, they yet, "with a few exceptions may be called Christian Theists"—all were successively voted down.

The Conference put itself thus on a basis not only extra-Christian but also extra-theistic and even extra-religious. It put itself out of line with our great representative organizations, "The American Unitarian Association", "The National Conference of Unitarian and other Christian Churches", and all historic and genuine Unitarianism.

It is irrelevant to the issue to urge that the leaders in this action are individually believers in God and in Christ. It may be that most of the delegates were, individually, believers, also, in temperance, or woman's rights; but that would not make the Conference a temperance or a woman's rights Conference. The character of a Conference is fixed, not by the private beliefs of the individual members, but by what it, as a body, says or refuses to say publicly and in common.

For one, therefore, I protest against the action of the recent Conference on the points already stated, as inconsistent with its name and claims as a Unitarian body.

FROM DR. A. A. LIVERMORE, PRESIDENT OF THE MEADVILLE THEOLOGICAL SCHOOL.

The extreme radical party in the west have led on to the action at Cincinnati through a a series of aggressive acts—first giving up the Christian basis of the Conference as established in 1852; next giving up the "Kingdom of God" (or theistic) basis; and finally at the recent meeting voting down both the Christian basis—that of the American Unitarian Association offered by Mr. Clute, and then the theistic basis as presented by Mr. Sunderland in his resolution making the purpose of the Conference the promotion of love to God and man, and adopting an ethical platform solely. Of course, all this is to be deplored; but there is a day after to-day. It becomes every one who wishes to stand by his faith to be firm, and maintain the Christian and theistic position, which is historic Unitarianism.

FROM REV. GEORGE A. THAYER, CINCINNATI.

My understanding of the intention of the mover of the resolution finally adopted by the Conference (Mr. Gannett), — and it is a view of the case which does not appear in the *Christian Register* articles —is that it was to go much farther than merely negative Mr. Sunderland's position. Mr. Gannett's resolution meant to take an advanced position over any previously held by our Unitarian body, viz., that while the individual churches in the west are, by a large majority, of theistic faith, the Western Conference, as a conference, is not theistic. Now, the phrase Western Conference has two distinct meanings, which, at a time like this, we have no business to confound with one another. To the popular mind, especially in the east, it means the entire body of western Unitarian churches. But the body which met and passed resolutions at Cincinnati was a limited number of delegates very unequally drawn from the western churches. A few churches—and, by accident or previously concerted action, these were for the most part those friendly to the advanced position—were there with full delegations. Some of the strongest of our chnrches were represented by only one or two lay delegates or by none.*

Clearly such a body, whether its decision be for our principle or its opposite, has no fair claim to express the sentiment of western Unitarianism. Hence there is decided need before anybody proposes to proclaim the attitude of western churches upon theism or non-theism, that they should be canvassed, and asked to express their opinions upon the vital point stripped of all its superfluities. That point, I think, I may fairly say is in the question: Is the use of the familiar terms of theism, in a statement of the principles of a body of Unitarian churches, hostile to the spirit of Unitarianism? Or, put in a rather more practical form: Do our Unitarian missionary funds properly belong to any organization which may desire to join us, and which is soberly and reverently conducted for the good of men?

I should myself vote no to either form of the question. It is clear that such questions have an important connection with the administration of Unitarian trust funds. They also open the inquiry whether there is not a fair limit, in the use of language, to the meaning of words like *church*, *religion*, *Unitarian*, and *Christian*; or are these indefinitely elastic words?

FROM REV. JOHN SNYDER, ST. LOUIS.

I have decided, as for myself, with great reluctance, to withdraw from the work of the Western Unitarian Conference. To me this step is one of profound importance; and a decent respect for the judgment of my fellow Unitarians impels me to state the reasons for this action.

I. I believe that Unitarianism is a religious movement *inside* of Christianity.

II. I am convinced that all associate action, on the part of Unitarian churches and individuals, should be based upon the purpose, to advance the interests of this liberal, non-creedal, and non-sectarian type of Christianity.

If the Western Conference confined itself merely to the free *discussion* of religious and ethical themes, it could rightly admit to an

* Of the 61 churches belonging to the Western Conference only 21 were represented at Cincinnati. We believe we are right in saying that 20 or 21 votes of the 34 rejecting a Christian or theistic attitude for the Conference were from *three* churches,—and those not the oldest or largest in the west. Of the Chicago churches the two smallest had present respectively eight and seven representatives, the two largest only six and two. The Saint Louis First church—the strongest in the entire west—was represented by only one delegate. Some of our largest churches had no representatives present at all.

equal membership, men and women, representing all shades of religious and non-religious opinions, and purposes. But the Western Conference has salaried officers, maintains denominational machinery, collects and disburses money, distributes religious literature, and creates new churches.

Therefore, we asked the Conference to define the simple principle under which these important functions ought to be exercised.

The majority of the delegates responded to this demand, by the passage of a resolution expressive of their conviction, that neither Christianity nor theism should appear in the organic law of the body organization. The mover of this resolution, with a frankness that commands our fullest respect, asserted that even the phrase "Kingdom of God" was *dogmatic*, and therefore should no longer appear in the Constitution of the Western Unitarian Conference.

Having reached this point, we became convinced that the Conference had passed the limits of an effectual and useful missionary body; and we determined that in the future we should apply the strength we could command to building up the interests of a pure, spiritual Christianity in the west.

This action of ours severs no personal ties, and does not put us out of sympathy with the precious principle of the absolute right of the individual to free religious inquiry.

It simply indicates our conviction, that the practical work of a religious body should be conducted upon those plain business principles which characterize the action of sensible men in all the departments of human activity.

FROM JUDGE GEO. W. MC CRARY, KANSAS CITY.

Prepared and printed by Judge McCrary for the use of such western churches as might desire.

WHEREAS, The recent action of the majority of the Western Unitarian Conference at Cincinnati has rendered it necessary that those Unitarian churches in the west, whose members desire to adhere to the Christian name and to continue faithful to the Christian and theistic position of the denomination, should make their position known and thus avoid being either misunderstood or misrepresented, therefore, be it

*Resolved*, 1. That the Unitarian denomination stands for a positive faith in God, in immortality, in worship, and in personal righteousness, as exemplified in the teachings of Jesus Christ.

2. That this church recognizes the American Unitarian Association as the proper and legitimate agent of the denomination at large, and will hereafter co-operate with that body upon the basis of its declared object, which is to diffuse the knowledge and promote the growth of pure Christianity.

3. That a copy of these resolutions be forwarded to the secretary of the American Unitarian Association, and to the western secretary.

It may be added, that Mr. Snyder has given notification to the treasurer of the Conference that the Church of the Messiah, of St. Louis, will probably not co-operate further with the western body. Further, the Church of the Messiah, of Chicago, in view of the unsatisfactory religious (or non-religious) attitude which the Conference has assumed, took official action through its advisory board, on May 23, to withhold its usual appropriation for the coming year, with a view to turning the same into the national treasury. The churches in Kansas City, Mo., and Shelbyville, Ill., have taken similar action. Several other churches are contemplating the same.

Finally, four of the directors of the Conference, including the President, have resigned.

## A SUMMER CAMPAIGN.

In our usual Sunday service in a new town, we see in the audience only those who have in some way enough interest in religion to come and hear. Such congregations are certainly very desirable, for, having an interest in the subject, they are attentive listeners. But the very large number of people who are indifferent to religion, or who dread our particular religious views, do not come out to our meetings at all. We never get them within sound of a preacher's voice.

Our thought of religion is, in most places, new and revolutionary. It has a strange sound. Many who really sympathize with it are slow to accept it because of its newness. Soon all our opponents are in arms and bring every influence to bear against us. They have preachers and many people, accustomed to think together and to work together, who combine their forces to put down the few who think with us, or who by inquiry would be led to think with us. These opponents visit every house, they interview every person who may be disposed to hear. They are at work all the week as well as Sunday. As our people are few, as we have no regular preacher on the ground, as our meetings are held only

once a week, or once a month, or once in three months, we are at a great disadvantage. It is impossible for us to make the strong and permanent impression which we ought to make, if we hope for the best results from our work. In any community where these conditions prevail, our progress towards organic church life will be slow.

In order to remedy these evils we must, in the first place, meet the people every day in the week, and not on Sunday only. We must go to them with a clear, sharp, insistent word, so often that it cannot be put aside by the work and the cares of every day life. We must meet them every day or every evening of the week and so say our word that they cannot ignore it.

In the next place we must *take* our word *to the people*, and not wait for them to come into our churches. They are busy, they are full of care, they are frivolous, they are indifferent, they are fearful. They will not for a long time hear our glad and helpful message if we wait for them to come to the hall or the church. But we can speak our word where they can hardly fail to hear. We can so speak it that soon they will be glad to hear and to help. To this end I have planned a "Summer campaign." Here is the plan:

1. Procure a good tent of about twenty by forty feet. Furnish this with portable seats, and platform for speaker, and with a good portable organ.

2. Secure a preacher who can think on his feet; who can stand before common people, and feel that common thoughts, sympathies, aims, and destinies bind him and them in a human brotherhood; who can tell in common speech his message of common sense in religion, without any help whatever from manuscript.

3. Secure a business helper, a man of energy, and quiet, determined efficiency, who can attend to all the business side of the work, and who can at the same time speak clearly and strongly on ordinary religious and moral themes.

4. Secure a singer, a man who can play on the organ his own accompaniments; who can sing our thought, as it has been expressed by our many noble poets, to such music as catches the ear of ordinary people and helps them to religious thought and feeling; who can lead the people, also, in singing such music themselves.

5. Secure a small book of good hymns and good music, and containing also one or two good, inspiring, religious responsive services. This book should be of such size that it can be sold for ten cents. Secure several small manuals in which the religious teachings of Unitarianism are clearly and strongly set forth;—one on the Bible, one on the teachings of Jesus, one on Practical Religion, one on Religion and Science, one on the Religion of our Great Poets, and others on various topics. These manuals should be of such size that each can be sold for ten cents.

6. Having the tent, the preacher, the business man, the singer, the hymn book, and the manuals, select a town of from two to four thousand people, where there is no Unitarian church, send the business man there to hire a vacant lot near the center of the town, and to pitch the tent on this lot, and to advertise in all good ways that there will be preaching in the tent every evening for two weeks. Let him see to it that knowledge that the meetings are to be held gets to the mind of every man, woman, and child in the town.

7. On the appointed evening you will have a good congregation. Let your singer sing a good hymn. Read a few verses from the Bible, with brief, sharp comments that people will remember. More singing. Speak for twenty minutes on the simplicity and the beauty of religion as taught by Jesus, putting in a strong word against the irrational creeds. A word of prayer, if it can come warm from the heart. Send your singer and your business man out among the people to sell your ten-cent hymn books. Then ask all to join in a stirring hymn. Take up a collection. Ask them to come every night, and to ask everybody else to come. Send them away inside of an hour from the begining.

Go on in this way every night, and three times on Sunday. Let your business man keep the town astir. Let your singer lead all into joining in the grand old hymns. After two or three meetings ask them to help in a responsive service. See to it, if you are the preacher, that strong thought and warm human sympathy and love and hope and joy, and no quarter towards superstition, all clothed in the vernacular English speech heard on the farm and in the factory and in the home, go into your talks. Don't be frightened if somebody gets interested, and manifests that interest by some good, forcible remarks, and by taking hold to help. Gradually bring on your manuals as you treat of the themes contained in them, and sell them widely. After the first two or three days begin the organization of a society. Lead as many as possible to join this society. Lead the society to hire a room, to get papers and books, to organize a class for religious study, to organize a Sunday-school, to have regular Sunday meetings, to get a preacher as often as possible.

Then when you leave the town at the end of two weeks you will leave a strong and permanent impression on the community. The society you have drawn together will be a living, working church. Keep this work up during spring and summer and fall, by visiting other towns in the same way.

O. C.

---

## WANTED. A SECOND SERVICE!

Several years ago many of our churches, having previously maintained a morning and afternoon service, abandoned the second sermon as not important. That this, considered in itself, was wise may be assumed. The second sermon by the same minister, on the same day, was not generally wanted. It may be still desirable, in large places, where an evening service will be attended by a congregation largely different from that which attends the morning service, but the ordinary congregation does not wish, as a habit, to go to hear two sermons on one Sunday.

But, where no week-day meeting is held, one of the effects of having a single sermon is to deprive some of the people of any service. It often happens in any family that all cannot attend service at the same time. Those who must stay at home miss the only opportunity. Staying away from church readily becomes a habit. The writer having recently adopted the usage of a social service held in the vestry on Sunday evenings, has noticed the following advantages to be gained from a second service of this character:

1. It affords an opportunity for some to go in the evening who have been prevented from attendance at the morning hour.

2. The service being of an entirely different character from the morning sermon is likely to attract some who enjoy such a service.

3. It appears likely to cultivate the social habit, for apparent want of which our churches are often criticised.

4. This service affords the pastor an opportunity for more direct communication with the minds of the people than he has at the preaching service, where he simply talks *to* the people but not *with* them.

5. This service appears to be true to the fundamental ideas of education: it seeks to draw out the minds of the people, while the sermon or lecture instructs them—pours into their minds.

For these reasons the advertisement is published: Wanted, for Unitarian churches, a second service, a social service, at the evening hour of Sunday or week-day, or on both, as in case of The Church of Our Father, at East Boston.

Some difficulties and discouragements may attend the supply of this want. At first people may not know what to think of it. The attendance may be small. Some will not even have heard that such a service has been appointed. It will be supposed that the people will not take part. They have not been accustomed to do so. Perhaps the minister has not been accustomed to lead anything of the kind. How to conduct, how to take part in, how to enjoy such a service, all have to be learned. Never-

theless if the want is properly felt the service will be held, the difficulties will all be removed, the supply will come, to the benefit of the people and the church. L. C.

### JESUS.

How clearly he discerns the wants of man, how ready and eloquent he is, how thoroughly furnished for all the good works before him! It is a marvel, that long silence till he is thirty, and then that organ voice, varied as birds' songs, majestic with power like the ocean! He comes ripe and mature. He hardly seems a young man, so round and complete is he. His reading of life is profound, he takes in its scope from center to circumference. His eyes are always open to passing events, and the commonplace he turns to story. He was happy in his expression; his thought buried itself in the heart of the hearer, like a shaft from a skilled archer. It would be easy to retain such precious words and sentences. The multitudes followed him through the long summer days, and forgot hunger and weariness in his presence. He sought no lofty pulpit or select time, but found fit audience in the Samaritan woman by Jacob's well, or in the Pharisee's house at Jerusalem. He is as approachable and kind as nature. You love him instinctively and fervently with the passion of a life touched to enthusiasm. You recognize that his clear vision beholds what is good and best in you; he sees the glory of the lily, and the sweeter glory in the heart of a child; and for the sinner, save for the hard unrighteousness of the righteous, he has the tenderness of a mother for her babe. How gentle he is with the erring and weak, and how patient! His golden rule recognizes our instinctive desire of brotherliness from others, and so reads the duty of it to them. Forgiveness, as he puts it, is a trust in man in the face of the worst failures. His personal influence is remarkable. He had a native gift of winning and holding men, a conscious power over them. He is attractive, inspiring. It is easy to be heroic and heavenly in his presence. We are made his friends by that outgoing love of his, and we seem to be surrounded with the beauty of roses, and breathe a fragrance as from Paradise. But none the less does he teach us endurance and duty, and a brave abiding in our place, and continuance to the end in whatever work God has given us to do.

WILLIAM BRUNTON.

### ILLUSTRATIONS OF UNITARIANISM.

1. Our church is free, and encourages freedom.

2. Our pulpit is free, and encourages freedom in every minister.

3. Our duty is to maintain freedom in every province of the soul.

Out of this freedom we have obtained, among others, these glorious verities:

1. The consciousness of the existence and immanence of a living and loving God.

2. The consciousness of a piety that links us in love to God, and of a morality which links us in love to man.

3. The consciousness of a continued life in which what we call death is only a stage of progress.

And we have found:

1. The whole world full of revelations of God.

2. History crowded with great souls to help us on our homeward way.

3. Jesus, the loftiest religious soul in the world, our helper and our brother.

4. A brotherhood which binds us to all humanity.

REV. J. C. STREET.

*Belfast, Ireland.*

### ATONEMENT.

If Christ had intended to convey any doctrines ever so remotely resembling those popularly taught in his name, must he not inevitably have given them some place and mention in the Parable of the Prodigal? It would be instructive to consider what that parable ought to have been, on the hypothesis that Christ taught the doctrine of his own mediation in the popular sense. Without irreverence,—rather with profoundest reverence for the holiest of words in

the holiest of books,—may we not suggest that, *if they had been meant to teach the Atonement*, they must have been changed from their sublime descriptions of simple, Fatherly love, to words in this wise:

"And when he was yet a great way off, his elder brother met him:

"And he fell down at his feet and said: O, my brother, entreat the Father for me; for thou art his well-beloved son, and all that thou sayest unto him he will do.

"Then the elder brother had compassion on his younger brother, and went in unto his Father, and said unto him: O my Father, thou knowest that I am always with thee, neither disobeyed I thy commandments at any time, but was obedient unto death, even the death on the cross. Therefore for my sake forgive my brother, and turn away thy fierce anger against him, and blot out his transgressions.

"Then the Father hearkened unto his elder son, and was entreated for his younger son, and forgave him, and suffered him to dwell in his house.

"And the younger son feared his Father all his days, and was obedient unto him.

"But he loved his elder brother greatly and called himself by his name."

—*Frances Power Cobbe.*

---

## A SON'S ADVICE TO HIS FATHER.

### III.

### CONCERNING "BRANCH LINES AND EXTENSIONS".

Now, my dear father, why under the sun have you been away these last two Sundays? I can quite appreciate your interest in the great "Pan-American Council for the Prevention of Cruelty to Parents"; but still, Texas, though a delightful state, is a very long way off, and I do think that when the meeting was to be held so far away, you had better have stayed at home and contented yourself with a fraternal epistle.

I admit that it is a reform greatly needed. All movements, however good they may be in themselves, are sure to run into extremes. The movement for children's rights has in some cases been carried too far. In some of the homes where I visit I have known the young people treat their parents with a cruelty which is simply oppression. And there is a good deal in your plea, that it is especially those who, like yourself, have never suffered in this way, who should take the matter up. Still, my dear father, looking at it from a plain business point of view I think you made a mistake in going. If you could only have seen your people! They bore it very well the first Sunday. One or two even said, "Well, your father has really been overworking himself, and a little holiday will do him good!" A pretty "holiday", thought I! Forty-five hours in the cars each way, with two long sessions each day, and evening meetings and Sunday services besides, and you coming home fagged out, and probably with a report to write into the bargain! However, I was only too glad for them to take it in any kindly way. But after you had wired me that they had elected you President and that I must go to Mr. Giessen at the clergy-house and get the best supply I could for another Sunday—I tell you my heart went into my boots, and if I am to have many Sundays like that second I shall be gray before I am thirty. In the first place there were quite a dozen people out for the Sunday from B—n, and who, when they found that you were not preaching that day, turned right round and went off to the East church. But it was our own steady-going old people for whom I felt the most. They didn't exactly grumble. I heard two or three of the men, indeed, as they were standing together, talking rather strongly and I fancied that one of them, if he didn't break the third commandment, at least cracked it. But to hear dear old Mrs. Popples asking if you had come home, and then see the light go out of her eyes,—one felt that, right or wrong, the Sunday was a good deal spoiled for her, and for a great many more. I know that you will say it ought not to be so; and that people ought to go to church to wor-

ship God, and not to hear this or that special man. True; but you have to take people as they are; and besides, I don't think it is all mere itching of the ears for your preaching, it is partly that the accustomed voice and way helps the restfulness of the service. Of course Mr. * * * preached a very fine sermon. In fact, the truth is it was *too* fine. It was on "Protoplasmic Religion", and was one of those great efforts to reconcile science and faith which ministers always seem to think it necessary to preach when they go anywhere for a single Sunday. Little Mrs. Flinders said to me, "Ah! what a splendid piece of metaphysics that was; not that I do not like your father's discourses very much, only why can't he give us something in that style now and then?" and she added that she was sure you could do it if you tried! But the most of the people seemed to go away looking as if they had not exactly had a square meal, and at the conference meeting in the evening there was a general air of discouragement.

However, it is not about this particular absence that I want to trouble you, I fancy you have heard enough about that from other quarters. But it came in as a good illustration of what I wanted to say. I want you to note that saying of Uncle Jenks's, which I quoted in my first letter, that in that North Polar Railroad of his "the profit had all been muddled away in branch lines and local extensions". Father, it strikes me that it is rather too much so in your ministry. I suppose it is very difficult to avoid it, because yours is a rather indeterminate work, anyhow, and everybody who wants anything done that is to take time and to be done for nothing, naturally turns to the clergyman. Of course it was very flattering to you, for the editor of the *Daily Elevator* to apply to you to take up the question of the moral aspects of the circus, and everybody said that the series of articles you wrote were some of the best things that ever appeared in that paper; but still, it was just like having to write another sermon every week, and when you were through with them, and then with the controversy which they raised, I can't help fancying that the circus was about where it was. And when Aunt Jane insists that you must go out in the middle of your busiest morning to open the Woman's Convention with prayer; or when the Anti-tight-lacing League wants you to give up a precious evening to presiding over their anniversary; or when the Mayor insisted that there was no one so well qualified as you to give the address of welcome to the Boojum of Ararat on his recent visit to our city—I know perfectly well the difficulty that you have in refusing. Don't I know the way they approach you, from the old days when I used to be studying my lessons in your library? Don't I know exactly how the one gentleman, or the two ladies, would be shown in, "not wanting to disturb you for more than a moment"—and how I used to admire the way you choked down all naughty words and tried to look as if you were glad to see them, as they gently unfolded the request that you would go on the management of the Asylum for Half-Lunatics, or give one of the addresses—"very brief, not needing any preparation"—at the annual meeting next Thursday week of the "Temporary Home for Destitute Young Couples"? Don't I know the stereotyped phrases with which they always begin, by telling you they "know how busy you are" and "have often said that you ought to have less to do,—but"— and then don't I know by heart all the arguments by which they gradually led up to the conclusion that if you do not grind that one little particular axe of theirs, the half-lunatics would have to be turned loose in the streets (where as you wickedly remarked, there are quite enough of them already), and the poor young couples might be obliged to separate to find work.

And so it has come to pass that (as I heard you mention last week) you are on the committees of five hospitals, seven miscellaneous charities, four colleges—two of them in distant states—four organizations for social reforma-

tion, besides all the clerical, Sunday-school and denominational societies within fifty-miles!

And what is the consequence? Why, that you are always spoken of in public as "the active and public-spirited pastor of the old Brick-church—"; and the members of all the churches round say how fortunate the old brick people are to have you for their minister—and meantime you know in your soul, father, that the people, for all their love for you, are famishing for a little more of you, and that you yourself are worried all the time by a half-sense that you are not doing what you might do among them. You can't give the time to your sermons that you want to do, and have to scurry them off late Saturday nights, on strong tea, and then you feel depressed Sundays from not having had time to do your real best. And I know that last summer you were planning some meetings for our young people, which fell through because you couldn't get the time. Now, father, don't you be vexed at me for this plain speaking. I assure you—as you used to say to me in the corrections of my childhood—that I do it with pain and only for your good, and I am ever your affectionate son.

"—— Co."

## JUNE.

What is so rare as a day in June?
Now if ever come perfect days.
—*Lowell.*

Go out to-day and listen with your ear close to the earth, and catch, if you can, some note of the growth of the grasses and the flowers, and you are listening to God. See the tinting of the rose, and you are face to face, as was Moses in the story of the burning brush, with Deity.

M. J. Savage.

## A PARABLE.

"Oh, Papa!"

A little restless cry at midnight! In three seconds I am by a crib in the adjacent room. A moonbeam strays through the shutters that I closed last night.

Dear little Dimple, there she lies, asleep, but not quite comfortable; hence the restless cry. Draw up the warm blanket—turn the smooth sheet—slip it beneath the little chin. A start, half waking; a dim recognition of the familiar hand—then the happy words: "Oh, Papa!" Contentment and deep sleep again!

A simple incident, well known by every parent in every generation; and yet to me that start in cold and solitude; the groping query; the "Oh, Papa!" and the deep content, seemed like a revelation. It recalled to me those "songs in the night" by David sung, and that glad soliloquy of Jesus, "Father, I know that thou hearest me always."

This tie of child and father, old as the race, yet new as the day, is it not Creation's perpetual parable, a manifest interpretation of the fatherhood of God? Does it not make plain to common sight the great problem, Whence came we and whither do we go?

S. C. P.

## THE BOSTON ANNIVERSARIES.

The week opened with bright, beautiful weather, and there was a good attendance at the very first meeting—the daily, early morning service at King's chapel, led by Rev. S. S. Winkley. Then came the "Ministerial Union" in the Arlington street vestry, where about ninety ministers assembled, and Rev. S. R. Calthrop, of Syracuse, read a paper on "God," illustrated by many of the wonderful scientific truths with which, as an eager student of astronomy, he has become familiar, and lighted up by flashes of almost prophetic power.

In the afternoon most of the ministers gathered at Rev. Brooke Herford's, where several hours were spent in pleasant social intercourse, the "Boston Association" of ministers being the host, and receiving all the visiting brethren.

Meanwhile the sisters were holding, in the church of the Disciples, the annual meeting of the Women's Auxiliary Conference, of which an account is given in another column. And in the evening many went to the Women's

Suffrage meeting in Tremont Temple, where Frederick Douglass formed a strong attraction.

Tuesday was the day given up to the American Unitarian Association, and after the morning devotional meeting—which was attended by an unusually large number, and led by Rev. W. I. Lawrence, of Dorchester—the annual business meeting of the Association was held in Tremont Temple. The floor of the great hall was reserved for delegates, and a larger number of these were present than ever before. Governor Robinson made an opening address, not long but of striking dignity and power, and was very warmly greeted, the more so from appreciation of the public spirit which led him to be present with the shadow of his father's death, only a day or two before still upon him.

The annual report read by the secretary, Rev. Grindal Reynolds, was too long for me to give even an abstract of it. It spoke of the completion of the new building, with a special tribute to the two honored men, Charles Faulkner and H. P. Kidder, to whom more than to any others the building is due, but who had neither of them lived to see its completion. The general work of the year was then described; $11,000 more than the previous year had been contributed by the churches, 214 Societies having contributed, a larger number than ever before in the history of the Association. The work for the Indians and for Southern education has been placed under the care of a new officer, General Marshall. The Post-office Mission was described, and the appointments of several state and district missionaries, especially of Rev. C. W. Wendte to the Pacific coast, while the treasurer's statement, which was circulated on a printed sheet, showed that a large amount of help had been given in the various sections of the country.

Then a letter was read from the British and Foreign Unitarian Association promising a portrait of Dr. Martineau for the new building, and introducing as an English delegate, Rev. John McDowell, of Manchester, who at a later period of the meeting was called upon to speak, and conveyed in an interesting and eloquent address, the warm greeting of the Unitarians of England. A letter of greeting was also read from the Unitarian Consistory at Klausenberg, signed by bishop Ferencz.

The Rev. Brooke Herford was then called up to speak to a resolution affirming the greatness of the opportunity for Liberal Christianity, and calling upon our parishes to support our missionary work more liberally. Mr. Herford spoke of the advance of religious thought which has been made so much of. There is such an advance, but he urged that it is just enough to assure us that we are right *in* our work, not enough to be any substitute *for* our work. The liberalism is in a few of the great social centers; over the country the old orthodoxy is preached much in the old way. Why, look at average orthodoxy as it has come out in the refusal of the Minneapolis ministers to endorse Kristofer Janson's appeal for his ruined church, destroyed by the recent tornado. One of them said that church had been built by Boston infidels, and they might rebuild it. Boston infidels, such men as James Freeman Clarke and Henry P. Kidder! It was this kind of thing which made him long to have our simple Christianity more widely and thoroughly preached. And he wanted it preached "straight." They meant religion, and he would have it called religion. Some friends seemed to think that they would widen their fellowship by putting religion in the background and putting forward a few great ethical words. It was not that these men did not believe in religion, or did not stand for religion. They did, but they seemed to imagine that it would be more acceptable to weak sceptical digestion if called "ethics." He did not believe it for a moment. The way to win outsiders to religion was not to seem to make little of it, but to show that they made much of it. Let them stand for religion first, last and all the time, and then leave their doors open and let their fellowship condition itself. Now, when their great thoughts

of religion were more certain than ever before, when even science was spelling its infinite and eternal energy with a capital "E," let them go forward more firmly and earnestly than ever and help the life of their time.

Then up stood Rev. Carlton A. Staples and proposed that they should not confine themselves to *words* for brother Janson, but take up a collection there and then, which was straightway agreed to and done, $412 being contributed, evidently very gladly and willingly.

Then Rev. E. E. Hale was called upon to voice the deep feeling of the association for the loss of Mr. H. P. Kidder. A beautiful address he gave, speaking from long and intimate friendship. The secret of Mr. Kidder's power was in the simplicity of pure religion, and the central wish of the man was that pure Christianity might be the working force of the world. Perhaps the most characteristic thing he told of him was, how in 1865, about the poorest time for the Unitarian Association, when only some $4,000 a year was being raised for it, a meeting was held to start a stronger work, and it was moved that $20,000 be raised. Mr. Kidder stood up and simply said, "Mr. Chairman, it is often easier to do a great thing than a small thing. I move that we raise a hundred thousand dollars," and it was done.

The officers for the year were reported by the committee on voting—the same as the list offered by the nominating committee some weeks ago. Then, after some little discussion, a resolution was passed, on the motion of Dr. Clarke, that hereafter the nominating committee select a list of double the number of directors required to be actually chosen, send the names to all life members and delegates whose address should be furnished by the 15th of May, and then finally submit to the annual meeting those whom these voters may have chosen.

Rev. C. F. Dole also offered a resolution suggesting that the directors of the association should, after a period to allow congregations to make the necessary changes, make no further grants to churches maintaining the system of pew ownership. But it was late, and there was evidently a good deal of difference of opinion, and so when a layman interposed a motion to adjourn, it was incontinently carried and the matter passed by.

In the afternoon a very large audience assembled, and a series of very strong and interesting addresses were given on the question of a liturgy, by Revs. F. B. Hornhooke, T. C. Williams, E. A. Horton, H. Price Collier, H. W. Foote, all more or less strongly on the side of a liturgy, with some strong modifying arguments, rather on the other side by Revs. J. W. Chadwick, W. O. White, C. G. Ames and Dr. J. F. Clarke.

---

## OPENING ADDRESS AT THE WESTERN UNITARIAN CONFERENCE.

DELIVERED BY THE PRESIDENT, JOSEPH SHIPPEN, ESQ., CINCINNATI, MAY 12, 1886.

Friends, our Western Unitarian Conference meets to hold its thirty-second session. It was in the early May of 1852 that the Conference was organized and held its first meeting here in Cincinnati. Its conception and origin were largely due to the inspiring zeal of Rev. Mr. Livermore, who was then the loved pastor of the Unitarian Society of this city, as he is now the loved and honored president of our Meadville Theological School; and we welcome his presence with us to-day as delegate from the Meadville church.

That first meeting of our devoted ministers and earnest laymen was a notable event in the history of our liberal faith in the west. And if all the glowing hopes and anticipations were not destined to fulfilment, a bond of sympathy and co-operation was established leading to a goodly fellowship among our churches, and a missionary spirit was engendered; of which bond and spirit we are the inheritors.

Limitation of time precludes a longer retrospect, but he who would attain wisdom and usefulness in directing the counsels and plans of our Conference for the attainment of the highest spiritual ends in the future, may well study and ponder the history of the origin,

development and progress of our organization for the last third of a century. We have not outgrown, we cannot outgrow, the need of the lamp of experience to guide us on our way. The hopes and anticipations that attended the formation of our Conference are still our inspiration for the future. Problems have changed, and there has been development and growth of liberal ideas; and even so it will be in the coming years. A belief in religious and spiritual progress is one of the undisputed tenets of our faith. And who so bold and confident among us as to assume to set a limit to such progress in love and truth! Eager are we even now to claim the gifts of prophecy and forecast the coming glories by solving the problem, "What is to be the religion of the future?" Confident that the tendency is ever towards the higher and truer and better we would antedate the revolving years to grasp and absorb in our minds and hearts even now the ultimate highest truth and spirituality attainable.

But from prophecy of the future as from contemplation of the past, we are called to the duties lying immediately before us in the life that now is. Within the period of our Conference the crime of African slavery has been washed away in tears and blood, but humanity is still enslaved in the bonds of ignorance, intemperance and selfishness. While England is earnestly wrestling with her difficult Irish question, America is confronted with the gigantic problem of the just protection of capital and labor. Our boasted progress in science, wealth and civilization finds dark contrast in the destitution and intellectual and moral degradation of so many of our fellow beings around us. The laws and social tendencies that have combined to produce the existing state of society are far from perfect. There must be a broader and more magnanimous recognition and regard of the rights of others, and application of the legal maxim, *sic utere tuo ut alienum non laedas.* The aversion of great and dangerous social revolutions can be secured only by the control of selfishness through the practical application of the golden rule and the spirit of altruism. How can one love God whom he hath not seen if he love not his brother whom he hath seen?

At the present session of our Conference we are to have presentation of some of these great social problems. Would that we had with us Doctor Mayo, so long pastor of this society, and identified with the religious and educational interests of Cincinnati, to tell us with his eloquent voice of his consecrated ministry of education in the South. The subject is of such profound importance, I suggest we may well give expression to our interest therein by a resolution approving the recent action of our American Unitarian Association in establishing as a branch of its work, a bureau of southern education.

But deep as is our interest in the social questions and reforms of the day, the primary object for which our Unitarian churches exist, and for which this Conference stands, is *religion.* While we fully adopt the word rational as applicable to our faith, and are ready to follow wherever truth leads, we do not enthrone the mind over the heart. The religious feelings and sensibilities of the soul are the signs of the divinity that stirs within. That individuals with different inherited tendencies, temperament, education and experience, should think and feel entirely alike is impossible. The appearance of such a result simply indicates that one or the other has ceased to think or feel independently. That marked differences of thought and opinion exist within our Unitarian ranks has always been recognized—even as analogous differences are found in all the other denominations—but there has been found among us a broad sympathy and warm fellowship based on common acceptance of general truths and common aims. Nor is immutability a characteristic of our liberal faith, any more than uniformity. We believe in religious progress, and we generally accept the application of the method of evolution to religion. But the theory of evolution is that of gradual development and slight differentiation, not admitting of sudden

great breaks of continuity. So natural and true religious evolution in the heart and mind, either of an individual or of a denomination, admits of no sudden changes overturning antecedently established affections and convictions, and supplanting them with others at total variance.

The streams of water that course in usual channels through the valleys, making them the happy abodes of men, are ever changing their beds and banks through their natural rise and fall, shifting currents and counter currents and eddies, on their way to the sea. But when extraordinary floods burst the banks, and by sudden overflow deal destruction and devastation to the inhabitants of the valleys, distraction and woe supplant the former peace and joy.

If I am on debatable ground dangerous for a layman to attempt to tread, I confess, friends, my deep interest in the tendencies and problems existing among us, my earnest solicitude for a firm maintenance of the cordial fellowship and co-operation that inspired the organization of our Conference, and has been the chief factor in its usefulness through the past, and constitutes the chief reason for its existence in the present and future.

It is by the emphasis of our points of agreement and by avoiding to press our differences that harmony is to be preserved. Thus and thus only can the unity of the spirit be maintained that we may labor together to build up the kingdom of God in our hearts and on earth, and to hasten the foretold day when peace shall flow down our streets like a river, and righteousness like an overflowing flood.

---

## REPORT OF REV. J. T. SUNDERLAND, SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

READ AT CINCINNATI, OHIO, MAY 12, 1886.

It should be borne in mind that your Secretary in making this his second annual report has really only two-thirds of a year—eight months of the twelve—to cover. The arrangement made with the American Unitarian Association at the beginning of the year was, as most of you are aware, that I should be at the service of the national body four months of the year, in return for which service $1,000 of my salary should be paid out of the national treasury, leaving $1,500 to be paid by you. This arrangement has been carried out, and so far as I can see, with in every way good results.

Let us at once take a rapid glance at what my work as your servant for this two-thirds of a year which belongs to you has been.

### PERSONAL WORK OF THE SECRETARY.

Your Secretary has been at his office desk in Chicago on an average, this year as last, about three days in five, and out on the field about two in five; he has preached every Sunday of the year but two aside from his vacation,—and, besides, has furnished supplies to churches five other Sundays without expense to the Conference; has traveled on Conference business 18,560 miles, besides about 5,500 miles on Unitarian Association business; has attended and taken part in all the local Conferences held in the west during the year, seven in number; has assisted in one grove meeting (at Shelbyville, Ill.), one installation (at Unity Church, Chicago), and three ordinations (at Midland, Mich., Bloomington, Ill., and Iowa City, Iowa); has had charge of the supplying of three pulpits without pastors—one (at Grand Rapids, Mich.), for four weeks, one (at Ann Arbor, Mich,), for five months, and one (at Milwaukee, Wis.), for six months; has organized and carried on services four Sundays (partly himself and partly by the aid of others) in a town in Illinois (Warren), where there had never been Unitarian services; made a missionary tour of twelve days through Missouri, Kansas and Nebraska, and another of ten days through Minnesota, Northwestern Iowa and Dakota; co-operated very considerably with four of our state missionaries in their work,—filling preaching engagements for them, etc.; visited 25 out of our 60 western churches, and spoken in their pulpits; helped one of our burdened churches

(that at Keokuk, Ia.) raise its church debt; assisted a little knot of Unitarians in an isolated town (Rock Rapids, Ia.) to establish a book club of 25 of our best Unitarian books to be loaned free in the community for missionary uses; got a plan of a cheap church, tasteful and well adapted for our purposes, prepared in Boston for our use in the west; corresponded with seven young men about going to Meadville or Harvard to study for our ministry; corresponded with eleven ministers of the orthodox bodies who have made known to me their wish to join the Unitarian army; advised with eight churches (at Manistee, Midland and Grand Rapids, Mich., Madison, Wis., Minneapolis, Minn., Beatrice, Neb., St. Joseph, Mo., and Topeka, Kansas,) about plans for new houses of worship; arranged a preaching tour through the west for Rev. Brooke Herford, in which he spoke in ten different places; assisted in looking up new rooms for the Chicago headquarters, and in getting the same fitted up, and in moving; helped in securing supplies for 35 different pulpits, 16 of these having in view permanent settlements; rendered assistance to 46 different ministers, securing or endeavoring to secure settlements or supply work for the same; sent away by mail or distributed personally in my journeyings over the west some thousands of Unitarian tracts; performed the by no means slight labor necessary to be performed in connection with the various board meetings of the Conference, and especially in preparation for the Conference annual meeting; and carried on the large, many-sided and in many ways responsible correspondence which the Secretary's position involves, touching almost every interest of Unitarianism in the West—a correspondence averaging between 140 and 150 letters a month.

In addition to this I have within the year, as you know, done a considerable part of the work involved in the establishing of the new denominational monthly which we now have among us, THE UNITARIAN. I need hardly say that I regard this as the most important part of my year's labor,—something which would, in my belief, fully justify, and more than justify, all the expenditure which the maintenance of my office has involved, even if nothing else had been accomplished, for we now have this new instrumentality for the dissemination of a positive, constructive, Christian Unitarianism, going already to 5,400 subscribers, west and east, south and north, and beyond our own land. However, I have to say that the establishment of the UNITARIAN has been accomplished without employing for that purpose any of the time due from the Secretary to the Conference. I do not think an hour of Conference time has gone into it; indeed, I think you will all readily see that the work which I have already reported to you as the result of my eight months' service rendered you in office and field, has been such as could not do otherwise than make of itself a crowded eight months. The way I have been enabled to establish and carry on the magazine has been by working over-time, by employing largely the assistance of my wife, not only upon the magazine, but in my Conference correspondence, and by placing the business management of the paper from the very first, in the hands of the publishers.

I do not say this as indicating that I think it would have been improper if I *had* employed a reasonable amount of Conference time in doing this kind of denominational work, as I think few, if any of us, felt it to be improper for a former secretary to employ some of his time is a similar way. However, wishing to avoid ground for possible dissatisfaction on the part of any, I have chosen, as I have said, so to manage as to give the Conference full time and a full *quantum* of labor on the regularly established lines of the secretary's service.

THE GENERAL WESTERN WORK.

I pass on now from this glance at my own year's work, to a rapid look at a few things worthy of notice on the field. This ground will be to some extent covered by the reports of the secretaries of the Women's Conference and the Sunday-School Society, and especially by

the reports of the state missionaries or ministers-at-large; still I aught to say a few general words about it here.

First of all, the year has brought us some misfortunes, as they seem to us. Miss Sallie Ellis of Cincinnati, the honored pioneer of the Post-office Mission, has been called to lay down her work.

Several esteemed ministers are gone from our western pulpits—Batchelor, Gordon, MacCauley, Abbott, Lyche, Powers.

One of our states, Michigan, has found itself compelled to give up, for the time being, the support of its state missionary, after having supported one for some years.

The Colgrove Book Co. in Chicago, which was regarded as an important adjunct of our head-quarters, has retired from business.

Rev. Kristofer Janson of Minneapolis, has had a second church levelled by a tornado.

However, these clouds on our horizon are not without their "silver lining". Miss Ellis' spirit has fallen upon many who are taking up her work, not alone in Cincinnati, but in all parts of the West.

The ministers who have left our western pulpits have gone for the most part to labor in other fields; while into the west have come other laborers, as many in number as have gone—Milsted of Chicago, from Taunton, Mass.; Daniels of Midland, Mich., Hoagland of Greeley, Col., and Miss Murdoch of Humboldt, Ia., from the Meadville Divinity School; Waite of Janesville, Wis., and Roberts of Grand Rapids, Mich., from the orthodox bodies.

Michigan's surrendered state missionary, Walkley, has gone to the growing city of Manistee in the same state, and organized a society which is going forward strongly, with a fine new church edifice in prospect for the near future.

The line of Unitarian books formerly carried by the Colgrove Book Co. in Chicago, is now carried by the Western S. S. Society, so that now the facilities for supplying our literature from that city are practically as good as they ever were.

And finally, Brother Janson's disaster is touching hearts and opening purses, so that we may be certain he will have his church rebuilt and finished, and the last state will be better than the first.

But this is not all. Besides these bright bits of silver lining to clouds, there is other light in our sky. In certain important respects the year has been one of marked prosperity.

First I mention a bit of good fortune which has fallen to the Conference from a quite unexpected source: a gift of $3,000 has come into our treasury from the trustees of Rev. O. B. Frothingham's Independent Society in New York City, being a part of the proceeds from the sale of property owned by that society at the time of its dissolution. May this fine golden egg thus unexpectedly laid in our Conference treasury nest, be the first of many golden eggs, of bequests and legacies from many sources—to develop into noble enterprises for the spread of Unitarianism in the West.

But most of our prosperity during the year has been of a more solid kind, I trust, than that which comes from good luck. It has been of a kind won by intelligent, devoted hard work.

The past year of the conference has been pre-eminently a *building* year. One church—the beautiful stone structure at Madison, Wis.—has been finished and dedicated. The basement story, or vestry, of another, that of the Scandinavian society in Minneapolis, has been completed within the year, and we have now in the West no less than eight other churches in process of erection, namely: One at Topeka, Kan.; one at Helena, Wis.; one in Minneapolis, Minn. (belonging to Mr. Simmons's society, making, with Mr. Janson's, two in that city); All Soul's Church, Chicago; a church at Midland, Mich.; one at Manistee, Mich.; one at Grand Rapids, Mich.; and one in St. Joseph, Mo.—in all ten churches built or building during this year. And then, besides these, steps are being taken toward building in four other places, viz.: In Kansas City, Mo.; Beatrice, Neb.; Denver, and Greeley, Col. So that there is this year building activity—either build-

ing actually going on or preparation for building being made—in no less than fourteen western places. This is, of course, something very extraordinary and most gratifying.

But if the past has been eminent as a building year, it has also been a year of excellent prosperity in the way of *church organization.* Churches have been organized since last May in Midland and Manistee, Mich., by Mr. Walkley; in Richmond, Ind., by Mr. Jennings; in Beatrice, Neb., by Mr. Hastings; in Moline, Ill., by Mr. Judy; in Union City, Pa., by Mr. Mason, of the Meadville Divinity School—in all six. Or, if we add the church in Sioux City, Iowa, which, although organized by Mr. Clute before May last, did not come into full organic activity until after May, and which is here for the first time reported, we shall have for the year seven new churches. Nor does even this quite cover the ground. Rev. N. C. Earl sends me word that he has gathered together a society of twenty or thirty families, at Gilmanton, Wis., and that they have got a little church built. And in Colorado Miss Norris has beginnings of churches established in Longmont and Fort Collins. So that we have for the year no less than ten new movements—seven of them already organized churches. This is certainly most encouraging. It has all been quiet work; it has attracted little attention, but it seems to be for the most part work which will be likely to endure.

Besides this excellent prosperity of the year in church edifice building and church organization, there has been among us a healthy activity in many ways, and some progress. Our State Missionaries never worked with greater zeal. Our college town missions have all had a prosperous year,—Madison, with its new church, has had a year of exceptional prosperity. An exceptionally large number of young men seem to be considering the subject of entering our ministry, and somewhat more orthodox ministers than usual are reaching out longingly after our freer Christianity. The national Church Building Loan Fund has been doing a most excellent work. Indeed, it is to some degree owing to this that our extraordinary revival in church building in the West has taken place. The new Unitarian Building in Boston, now almost ready for dedication, is something which, although so far away, we have in the west felt the good effect of all the year, in an increased sense of the permanency of our cause and our institutions.

Valuable additions have been made to our denominational literature during the year, both east and west—additions of both books and tracts. The new periodical, already mentioned, THE UNITARIAN, adapted especially for missionary work, at a low enough price to enable it to go everywhere, has come into existence. And finally, the Post-office Mission has been working with more strength, system and effectiveness than ever before.

I am sure that this glance at what has been accomplished since our last anniversary, must make us agree that the year past has been one that we may well be thankful for, and that should send us forward to the future with courage and hope.

It only remains to me now to make a few practical suggestions as the result of my years' thinking, observation and experience.

Looks backward over the past are useless and worse if they make us complaisant and self-satisfied. They are good only if they make us humble, while yet encouraging us and sending us to our work again with fresh consecration—feeling anew how good the work is, and how well worth doing joyfully and wisely and with our might.

What can we do to make Unitarianism in the west more prosperous?—this Conference more valuable? our churches more effective for purposes of life? our personal religion more a thing of power? what to carry our gospel of reason, of hope, of God's everlasting love, to the people—all the people, high and low, rich and poor, good and bad, in this great western land?

In attempting to say anything in the direction of an answer to these ques-

tions I certainly claim no monopoly of wisdom. I do not even know that I have any wisdom at all in the matter; I only know that I have thoughts which *seem* to me true and important. It is for me, therefore, to give you these, and for you to judge for yourselves concerning their value.

CO-OPERATION WITH THE AMERICAN UNITARIAN ASSOCIATION.

First I wish to speak of the relation of the Conference to the American Unitarian Association. I began my report by reminding you of the alliance made at the beginning of the year between ourselves and the national body, whereby one-third of my time and service for the year became due to that body. And I said that, so far as I am able to see, the arrangement has worked well. As you all understand, the A. U. A. has large interests in the west. Most of the new churches organized among us are assisted more or less by it during their infancy. Few church edifices are erected without its help. From its treasury come an important part of the funds necessary to carry on the missions at our college towns, to support our state missionaries, and to do the missionary work of the west generally. The amount of money now being expended in the west annually for missionary purposes is, if I am not mistaken, some fifteen or sixteen thousand dollars. The wise expenditure of this sum requires, of course, much labor and care—much attention of somebody actually in the west, and at liberty to go from place to place and look after matters as demands may arise. It is mainly to this work that the four months of my time owned and paid for by the A. U. A. the past year have been devoted.

But of course it is easy for all to see that this work, while in a sense distinct, and under the immediate direction of the national body which furnishes the funds to carry it on, is yet in another sense our work: it is the A. U. A. side of the common work, of which ours is simply the Western Conference side. How perfectly the one supplements, or ought to supplement, the other, in how many ways one merges into the other, to how large an extent they are, and more and more should be made to be, both one, I pointed out at length in my report last year, and so need not go over the ground again here. Suffice it to say that economy in time, economy in money, avoidance of unnecessary multiplying of machinery, and harmony of general plan and action in the west demand that the Western Conference and the National missionary body should work together as closely as possible. And the most natural point of practical co-operation between the two would seem to be found in the work of some man,—some man carefully chosen by both bodies, to have charge, for both, of these common interests. These interests are already so large, so many-sided, so important, that of course the man to have charge of them should be chosen with great care. Nor is that all. They are interests for which two bodies have responsibility; therefore in selecting the person to have charge of them of course each body should have a voice. The matter has been managed the year past by the National body employing your Secretary a definite portion of his time. But this time-dividing seems unnatural, inasmuch as so large a part of his work is such as cannot be divided, but belongs to both. The natural thing, then, would seem to be to have this servant of the two bodies a man chosen in some way by the two. Neither should wish to force its man upon the other; each surely should desire the other's voice to be heard as well as its own in making the choice. This is only common business fairness and justice; it is only self-respecting equality. I believe the interests of the common cause demand that steps should be taken by us looking toward the serving of the general cause in the west by a man chosen by the western body and the national body conjointly. We, as a Conference, have important interests in our hands; we should have no right to commit their practical management to the hands of a man in whose selection we had no voice. As little would it be just for the A. U. A. to commit the selection of the man to have charge of its large

interests, pecuniary and other, wholly to another body than itself. But it would be perfectly right, perfectly self-respecting on the part of each, and surely most fraternal as well as far-sighted and wise, for the two dodies to unite in choosing such a man as should to the fullest degree possible command the cofidence of both bodies, to be the missionary agent of both bodies for the west.

It may be said by some that for this Conference to allow the A. U. A. to have a voice in the selection of its Secretary would in some way compromise the individuality of this body. I do not think it would. If an arrangement were entered into whereby the two boards, that of the W. U. C. and that of the A. U. A. were made a nominating committee, to nominate this one officer to have charge of this work which the two bodies are trying to do in common, I say to *nominate* him, and then that nomination to be ratified or disapproved by this Conference—that is, the *electing* of the officer to be done by this Conference—I do not see how the individuality or honor or self-respect of this Conference would be disturbed in the least. This arrangement would put us on an equality with the national body; or, rather, it would put us on more than an equality; for that body would have a voice only in the nominating, while we, the younger, smaller body, with little money, would have an equal voice in the nominating, and sole voice in the electing; and every other office of our Conference would be chosen by the Conference alone, and the Secretary, though his nomination would have been participated in by the national body, would still be our officer, would be located in the west, with us, would report to our Conference as well as to the A. U. A., and would all the while plan his work in connection with our Board of Directors.

But, if any members of the Conference felt that such a plan would in the slightest compromise us, it could easily be changed in *this* particular, and then it surely would not, namely: Our office of Secretary could be divided, as such office often is, and indeed as for some years it was divided in this Conference, into the two offices of Secretary and Recording Secretary, or Missionary Secretary and Recording Secretary. For several years Mr. Jones was Missionary-Secretary of this Conference, and others were Secretary. I know I was myself Secretary during the year 1878–9, Mr. Jones being Missionary Secretary at that time. Now something like this arrangement might easily be returned to —a General Secretary, or Missionary Secretary, to be elected by us, on the joint nomination of the Boards of the A. U. A. and the W. U. C.—he to be both our general field officer and the western secretary, or agent, of the A. U. A., that is to say, he to fill the place essentially occupied by the Secretary at the present time. Then, besides that, let the Conference, if it chooses, have its full line of officers, including a Recording Secretary—the latter, however, of course, not to be a paid officer. Thus the organization and machinery of the Conference would be absolutely intact, while we should have provision made,—adequate, needed provision—for carrying forward the important missionary and church extension work of the west, and in a way which I cannot but think would be satisfactory to both the A. U. A. and the W. U. C., and which would at the same time draw the two bodies more and more closely together in spirit and aim. My two years' of experience in this general work as your Secretary, while at the same time doing the work required to be done for the A. U. A., convinces me that some such plan as this which I have suggested is practicable, and one which will solve some perplexing difficulties which are before us in the west. Of course I do not know at all that the A. U. A. would consent on its part to such a plan, as I have conferred with no one connected with it on the subject; yet, knowing its breadth and fairness and its earnest desire to do all in its power to co-operate with the western brethren, I believe it would.

This, then, is the first suggestion I wish to make. I believe the suggestion is one well worth the careful considera-

tion of this conference. I believe such a plan of permanent co-operation with our National missionary body would be financially economical, would strengthen this conference, would increase the effectiveness of the western work of the A. U. A., would command the confidence of the whole denomination, would prevent frictions and misunderstandings, would concentrate, instead of scattering, effort and energy, would unify and strengthen our whole Unitarian missionary and church extension interests in the west.

I pass now to another point of a different character.

OTHER SUGGESTIONS.

I wish to suggest the inquiry, whether we are enough looking upon our Unitarian ministry in the West as a missionary ministry, and our churches as missionary churches? I know from experience that the very natural tendency with a minister in a parish is to feel that if he does his own pulpit and parish work faithfully, and gets his society to make a good contribution to the Western Conference or the American Unitarian Association, or both, once a year, he has done about all his duty. But is that a minister's whole duty? or is it a church's whole duty? I think we should do all we can to cultivate the feeling that all our ministers are missionaries—*must be;* and that all our churches should regard themselves as having a mission to others outside of themselves. I think our churches should engage their ministers and pay them with the distinct understanding that they are not expected to let their light shine only inside the "bushel" of the church, but outside as well, on every candlestick of opportunity they can find. Most of our churches care for only one service on Sunday. Shall not the time come when every able-bodied minister in our ranks shall have a second service somewhere—in some hall, or school house, or vacant store, or parlor, or poor man's kitchen—somewhere where he can break our bread of life to those who are hungry for it? This I believe is entirely practicable.

Why should not all our ministers plan for this? And why should not each church help its minister in such work, regularly — meeting gladly any light expense it may involve, and co-operating with him in any way in its power in carrying it on?

Another word I want to say. And that is to call attention to the subject to be considered in this Conference this afternoon. Mr. Jones will read a paper and Mr. Clute will give an address and then a discussion is to follow upon the question whether the time hasn't come when a germ of organized Unitarian life ought to be planted, with proper effort *might* be planted, in essentially every community of the West. For one I believe that time has arrived. There is hardly a community to be found now where there are not one or more families who from some source have got a taste of our gospel; and the Post-office Mission is multiplying the number of such families fast. The task now is to get these families themselves to become germs of organic Unitarian growth and self-multiplication in the communities where they are—centers of Unitarian activity: lights on candlesticks. How to do this is one of the great problems now before the Unitarian body. The solution of this problem, when it comes, I am sure will mark an era in the history of Unitarianism in this country.

TAKING OUR STAND—DECLARING OUR PURPOSE.

I come now to the last suggestion which I have time to make, and as it is the last so also I believe it to be most important,—most important practically, in the way of furthering, strengthening and establishing our work in the West. At first it may seem to you a mere theoretical matter; but I assure you that if you will go into the field and engage in the actual work of trying to make our gospel known where it is unknown, and trying to organize and establish new societies which shall have coherence and solidity enough to give any promise of enduring, you will quickly enough find out how practical and vital the suggestion is. What I suggest is this: that at such time as may seem fit, not necessarily now, but at some proper time, and without *unnecessary* delay, this

Conference take steps, and also that our various local Conferences in the West which are indirectly represented here take steps, and that any of our churches, too, which have not already done so do the same, to put themselves upon a basis that shall not be misleading, that shall let the world see clearly and unmistakably what we are all about, and what our organizations stand for—that our societies are really *churches*, that our Unitarian movement means freedom of inquiry perfect, and rejection of all creeds absolute, and a religion of character unconditioned, but, that it *also* deeply means *God*, according to man's highest possible thought of God, and *worship* according to man's noblest thought of worship, and *faith* in the *immortal destiny* of *man's spirit*, and allegiance to the great spiritual ideals of life and love and duty which shine in such surpassing brightness in *Jesus*. I say I urge this in the interest of the practical, missionary effectiveness of our work, and its organic coherence and permanence; as I also might well urge it in the interest of historic continuity, and of fidelity to the traditions of our body which are all unequivocally theistic and Christian. I would not have anything done hastily; I would have whatever is done, done with due deliberation, and in the wisest manner possible—done in a way to embody the maturest judgment of the largest number of our western people. But I am convinced that there is nothing else whatever of so great importance to our Unitarian cause in the West now, as some wise, careful, strong step in advance, to remove the uncertainty and misunderstanding that prevails in the public mind concerning us, to let the world know that we have a religion, a real religion, that lays hold upon head and conscience, and will and heart, and to help ourselves to realize more deeply among ourselves, the great things we do, or should, centrally and mightily mean. We have a gospel that is its own witness, for it is the very truth of God *in man*—nothing can resist it only ignorance of it. It is surely our duty, then, to lift up the banner of it high, and in clearest light, so that all men may see, and none may be mistaken.

What would I have the Conference do? Anything to abridge our liberty? Surely you must know me well enough by this time to be aware that I would be the very last man of us all to consent to the slightest interference with our freedom. But he is not freest in the State who lives regardless of law, but he who most perfectly obeys law. So in religion that body is most free that most perfectly owns and obeys its allegiance to God and the highest spiritual things.

Would I have this Conference do anything to interfere with the full independence of our churches, and the perfect operation of the Congregational system under which we have had our development? To be sure I would not. I would have our church independence and our Congregationalism defended and guarded at every point. But Congregationalism does not forbid a religious conference to declare its *purpose* to be a *religious purpose*. The independence of our individual churches does not require this Conference to go on without an adequate and declared aim.

Would I have the Conference take action to limit its fellowship? Most assuredly not. I have no wish for this organization to *touch* the question of fellowship, to limit it or to enlarge it, or in any way to pass upon it. That is a matter which in my judgment should be left wholly to regulate itself according to natural affinities and on principles of rational and natural co-operation. What I ask is, for this Conference to declare its *purpose*—what it *exists for*—for religious objects, or not? Does it exist for ends of Christianity, or theism, or worship? or only for ends of ethics? *That* the Conference not only may properly declare, but is bound on every principle of even business straight-forwardness and honesty, to declare. *That* the people of the West have a right to know and desire to know. It is only that, *just* that, that I trust this Conference will give its attention to.

Would I have this Conference adopt a creed? This is a strange question to be asked here. You all understand how thoroughly with you all I am in my rejection of creeds, in the historic and

proper sense of that word. I do not want and would in no case consent to a creed. But what I urge has nothing whatever to do with creeds. The Free Religious Association of the East puts forth its platform of Free Inquiry. It is a noble platform, and nobody mistakes it for a creed. The Ethical Culture movement puts forth its platform of free inquiry *plus* Ethical Culture. This is a platform nobler still, because it adds a second noble thing. And yet nobody mistakes it for a creed. Now what we want is just to put forth our Unitarian platform, adding the *third* noble thing, namely, *worship*—the thing, which, added to the free inquiry and the ethical culture, lifts the Ethical Culture Society up into the Unitarian church. And surely nobody should mistake this platform any more than the others for a creed. No, brothers, it isn't a creed we want, *any* of us. It is a platform—a platform that shall bravely, clearly, strongly say to the world the great things we mean—*all* the really *vital* things we mean. It is a banner, up in the light, where every soldier in our little army can see it and catch inspiration from it;—and, where the hosts of the foe, too, can see, even from afar, the beauty and the splendor of it: a banner not mutilated, as the flag of our nation would be with half of its stars left out, but a banner that shall have *every* star of our great *essential* Unitarian *faiths* — freedom, fellowship, character, *God*, *worship*, *immortality*, the *Christian life*, ALL shining in its field, not one member of the divine constellation wanting.

We can, as a conference, adopt such a platform if we will. It is a perfectly easy, rational, natural, straight-forward, business like thing to do. It is exactly what has been done scores and hundreds of times in Unitarian bodies similar to this, west and east and in England. We can with perfect propriety and with perfect loyalty to every principle of Unitarianism, lift above us such a banner if we will—such a noble, such a conquering banner. So can our local conferences. So can our churches. And we should all be the freer for it—the freer to work out our proper destiny. And how it would clarify our own view of what our destiny is! And what a new vision it would give to the world of what our destiny — marching and fighting under the banner of such a matchless faith—must be!

And now I leave this matter with you brethren. I am simply trying to plan with you all for the common good. But I believe that some such clear, outspoken, brave stand-taking as I have urged, on the platform of what most, or all of us have really at heart, but have been for some time past so strangely reluctant to say out in any commanding way to the world, is what we next need, and deeply need. Until we take such a stand we should not be surprised if many regard us as faced nowhere, and as having only a secondary interest in religion; nor should we wonder if organization among us is little more than an empty name; nor if our work lacks cohesion, and tends to fall to pieces nearly as soon as accomplished; nor if we seem to be forever pressing forward and arriving at no goal.

Such a stand would give our whole work and movement definiteness, organic unity, significance. We should then understand ourselves; and the communities around would understand us. We should feel we had a real and noble mission: one worth laboring for, and sacrificing for.

Furthermore, such a stand would give us the strength of a felt historic connection with the Christian past. It would put us in line, too, with the great Christian host, which, spite of its theological divergencies from us at important points is yet marching, toiling, fighting by our side to-day.

Such a stand would make our Western Unitarianism one with that Unitarianism for which the American Unitarian Association stands, one with that for which the National Unitarian Conference stands, one with that for which the National Association of Great Britain stands,—one indeed with the Unitarianism of the world. It would also make Western Unitarianism one, once more, with the Unitarianism

of its own past; for you all understand that for twenty-eight out of the thirty-two years this Conference has been in existence, it stood distinctly on the platform I urge,—a platform of clear Christian theism. Such a broad, firm platform restored would give us once more a basis for unity and harmony among ourselves such as we had before it was disturbed—and harmony too, with the whole Unitarian body everywhere. And finally, and very important to be considered, it would give confidence and strength in all our missionary and advance work: those called upon to contribute money for missionary and church extension purposes, would then feel that they were asked to give for something which had foundations and would endure.

For further consideration of this subject I refer you all to a pamphlet which I have recently published, and which you will find copies of on the table in the vestibule of the church.*

You have here, then, brethren of the Conference, my second annual report of the work which during the year just closing I have been privileged to do for the cause we are all in common trying to serve, together with a rapid glance over the field at the general outcome of the work of all our band of toilers, and some suggestions which seem to me important in view of the future.

In these suggestions I have embodied some of the most careful results of my experience, observation, reflection. As the various meetings of this anniversary which calls us together go on, you too will present in one form and another your best thought and wisdom. Let us hope and earnestly pray that out of it all may come the wisest planning and the noblest incentive to effort for the year—and for the many, many years of service of God and truth and humanity, which we trust are before us. All of which is most respectfully submitted.

---

Pope Leo's autobiography, which is announced to appear in the summer of 1887, is first written in Latin and translated into various tongues. It is said that the publishers of the work expect to print two million copies.

---

## ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

HELD AT CINCINNATI, MAY 11-14, 1886.

Strikes, floods and long distances all worked against the anniversary gathering in Cincinnati, so that the number present (between 80 and 90 delegates) was much smaller than usual. However, enough were present, and present with earnest enough purpose, to make the meetings in some respects strong. The ride to Cincinnati was through a fairly enchanted land, the whole region of Southern Ohio being arrayed in an almost June dress, so far advanced was the season.

The greeting awaiting all on their arrival at their place of destination was most cordial, as was all the hospitality of the week. Most of the ministers and many lay delegates arrived on Tuesday morning, though the conference proper did not begin until evening At 10 A. M. a meeting of the Board of Directors was held, and at 2 P. M. a minister's meeting, so-called, but open for general attendance, and for remarks and discussion on any subject uppermost in the minds of any. On request, Mr. Utter, of Chicago, presided, and made a brief opening address, taking for his theme Unitarian Fellowship. Mr. Clute and one or two others made efforts by addresses on missionary and practical themes to lead the gent eral thought in those directions, but withou-success. The thought of fellowship seemed to be in many minds, and so in that channel the speaking mainly ran. Mr. Utter's position was that Unitarian fellowship is something which should be mainly left to take care of itself—a position with which most, with their different interpretations of it, seemed to agree. However, the subject of a limited or unlimited, a theistic or an ethical fellowship was discussed, and with much fullness by six or eight of the brethren—the speaking, especially that of Mr. Gannett, centering largely upon the pamphlet of Mr. Sunderland, "The Issue in West," published the latter part of the week before, and circulated, or to be circulated, among the churches, which some interpreted as being a plea for a limitation of Unitarian fellowship. The discussion, was closed by Mr. Sunderland, who stated his position as not one for a limitation of fellowship, or for doing anything with the matter of fellowship, only to let it alone. He would simply have Unitarianism plant itself upon a basis of broad, undogmatic, yet unequivocal

Christian theism, with worship as central and necessary in it as freedom, and then leave all matters of fellowship to regulate themselves, as *then* they could and would properly and safely.

In the evening the conference proper opened with a sermon, rich in practical wisdom and lessons for the heart and the life, by Rev. Chester Covell, of Buda, Ill., who had chosen as his theme, "An Experience of Thirty Years in the Western Ministry." After the sermon the delegates and friends met for half an hour of social hand-shaking and renewing and forming of acquaintance, in the parlors below.

On Wednesday morning the Conference held its first business session. Rev. A. G. Jennings was chosen Ass't Secretary. The President made an address, and the Secretary read his annual report, both of which will be found in the columns of this number of the UNITARIAN. The report of the Treasurer, Mr. Udell, showed that the expenditures of the Conference for the year had been $2,681, the receipts not being enough to cover the same within some two hundred dollars. This deficit was quickly made up on the spot, and the Conference stood clear of debt.

By special order of the Directors, the afternoon was devoted to a discussion of the last recommendation made by the Secretary in his report, that the Conference take steps looking toward placing itself upon a Christian or theistic basis, by declaring its *purpose* or *aim* to be the promotion of a religion that should include as essential at least *belief in God* and *worship*. It will be impossible with our limited space to give an account of this discussion, which, besides the main subject, took in, also, many side points, showing an especial tendency to diverge to the subject of fellowship. Two or three important resolutions were introduced, which, however, as they came up again at a later session, will be given in connection with that.

The next session of the Conference was on Thursday morning, Wednesday evening having been occupied by the Sunday-school Society. First in order came an excellent paper by Mrs. Learned, which we report in connection with the Women's Conference. Following came a paper by Rev. C. R. Eliot, of Dorchester, Mass.—earnest, wise, strong—on "Temperance Work in our Churches and Sunday-schools." It is printed in a pamphlet and surely ought to be widely read in our churches. We have never heard the subject presented so well, so practically, so in a way to make it one our churches and Sunday-schools can really take hold of. The morning session ended with a devotional meeting, quiet and helpful, led by Dr. Livermore.

Thursday afternoon came the closing business session. The officers chosen were those of last year, except that Rev. J. R. Effinger was made Secretary in place of Mr. Sunderland, who declined to be a candidate. Mr. J. B. Galloway was elected Treasurer in place of Mr. Udell, and two or three new names were put upon the list of Directors.

The main matter of the session was the adoption or rejection of the resolutions deferred to this time from Wednesday. We cannot go into details. Two resolutions were offered of some, but not great, importance. These were, one by Mr. Bixby, about which there was some confusion, so that it was lost without anybody knowing, as we think, exactly why; and one by Dr. Robbins on the subject of creeds and creed-making, as follows:

"*Resolved*, That mindful of our obligation to preserve in its purity the independent congregational system under which we live, under which Unitarianism had its birth, and to which it owes its development and growth, it is inexpedient for this body to assume to formulate anything in the nature of a creed or statement of faith, the determination of such questions being within the rightful province of each independent congregation."

This resolution was seconded by Mr. Sunderland as being entirely in harmony with his position, though it seems to have been offered by the mover as in opposition.

The really *significant* resolutions were three. First, the following from Mr. Clute:

"*Resolved*, That the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity."

This brought the question of Christian or not Christian—Christian in *purpose* and *aim*, not in creed—distinctly before the Conference. After considerable discussion the resolution was lost.

Then Mr. Sunderland offered the following:

"*Resolved*, That, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose as a body to be the promotion of a religion of love to God and love to man."

The mover explained in offering this, that he did it as avoiding the use of the word "Christ-

ian," which is objectionable to some, thinking that some would be glad to declare in favor of a theistic purpose for the Conference who hardly liked to say Christian. Nor did he, nor those with him as he understood them, make any point of this particular *form* of theistic statement. Any other of twenty or fifty that could easily be framed, they would readily agree to. Indeed it was not a matter of form at all, but only of thing. They would be glad to leave the form to the opposite party, if only they would give the Conference something distinctly Christian or theistic.

The resolution was lost by about the same majority as that which defeated Mr. Clute's, the vote standing on each about 20 for and 34 against.

This brought the Conference to Mr. Gannett's resolution:

"*Resolved*, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth, righteousness and love in the world."

Discussed and carried 34 to 10. The significant thing about this resolution was shown to be that it is exactly that which the Conference used to stand upon as its platform in the old theistic days. Mr. Gannett now drops the formerly used theistic expression "Kingdom of God" (drops it because, as he urged before the Conference, the word God is "dogmatic"), and puts in its place the simply intellectual and ethical "truth, righteousness and love."

A further resolution was offered by Mr. Gannett, to appoint a committee to prepare a statement of what is commonly believed among us—believed by a majority of Western Unitarians—such statement to be submitted to the Conference for its adoption next year. This Mr. Sunderland and others opposed on the ground that the Conference as a Conference has nothing to do with personal opinions or beliefs; these belong wholly to the province of the individual. What was asked of the Conference was to define its own *purpose as a Conference*—a thing it was at liberty to do and was bound to do—it should not meddle with the beliefs of persons or the individuality of churches. The resolution was lost. This brought the whole matter to a close.

The debate was full, and for the most part fair and courteous.

Eighteen or twenty ministers took part in it—Blake, Gannett, Hosmer, C. J. K. Janes, J. Ll. Jones, Miller, Bixby, Clute, Douthit, Galvin, Livermore, Milsted, Snyder, Sunderland, Thayer, Judy, Utter, Miss Hultin, Miss Murdock; also among the laity, Messrs. Robbins, Roche, Sprigg, Fry, Mrs. Brotherton, Miss Dunning, Mrs. Sunderland, Mrs. Leonard.

The President, Mr. Shippen, won praise from all by his skill, courtesy and absolute impartiality.

Resolutions were passed thanking the American Unitarian Association for its efficient co-operation in the western work, recognizing the value of Mr. Mayo's service to education in the South, commemorating Miss Sallie Ellis, the "little mother" of the Post-office Mission, and discouraging the slaughter of birds for decorative purposes. Committees were appointed on temperance, and for consultation with the American Unitarian Association regarding the recommendation made in the Secretary's report as to a plan of closer co-operation with that body.

The Conference ended with the evening session. Rev. A. G. Jennings and Rev. J. R. Effinger read reports of their missionaay work in Indiana and Illinois, and Mr. Gannett reported upon publications. The principal paper of the evening was by Rev. J. Ll. Jones, of Chicago, upon "The Unity Church Practicable in every Community." The subject upon which he had been requested to speak was "The Unitarian Church Practicable in every Community." He gave the reasons why he declined to speak upon the latter subject and chose to speak upon the former, and set forth in an able way what he thought such a practicable Unity church would not be and what it would be.

---

## MEETINGS OF THE WOMEN'S WESTERN CONFERENCE IN CINCINNATI, AND OF THE WOMEN'S AUXILIARY CONFERENCE IN BOSTON.

The past month has been a time of rendering account of work done by our denominational forces during the past year. Three weeks ago the Western Conference assembled at Cincinnati, and last week the American Unitarian Association met in Boston, and on each occasion the *women* of our faith also assembled in womens' conferences to render to each other, and to the world, an account of their past stewardship, and to make common plans for future work.

Doubtless because of the place of meeting chosen for the Western Conference, which necessitated very long journeys for most of the

delegates, the attendance at the Cincinnati gathering was smaller than usual, and our womens' meeting was not exempt from the lessened attendance. Not the less, however, did those who came, bring earnestness and zeal. The inaugural address of the president, Mrs. E. A. West, was worthy of the occasion, its key note being that personal religion is the basis of all real and lasting religious work and church life. Out of such personal religion would naturally grow the out-reaching of helping hands to others. And such helping hands we heard about in the reports of the secretary, Miss Le Baron, and several state directors, who told of the work of the post-office mission (some two thousand persons having been reached during the year by the twenty or twenty-five post-office missions scattered through the west), and gave reports not quite so encouraging, of what had been accomplished through religious study classes in our different churches. And then turning to the future, plans were made for the coming year. It was decided to offer, free of charge, to all workers, east or west, as helps in their work, three leaflets prepared by the Women's Conference and post-office mission committee, viz.: I. "Religious Study Classes", by Mrs. E. R. Sunderland, a paper intended to awaken interest in, and give suggestions concerning courses of reading and study in religious history, biography, poetry and philosophy, and to urge this work as an essential part of church activity; II. "Programmes of Study", a leaflet fully described by its name, and containing half a dozen or more programmes with references for class work; III. A tract recently prepared by Rev. A. M. Judy, of Davenport, Iowa, embodying practical suggestions concerning post-office mission work.

During the conference Mrs. George Thornton, of Cincinnati, read a beautiful tribute of love and appreciation to Miss Sallie Ellis, whose long and faithful work in the post-office mission will not soon be forgotten. A paper was also read by Mrs. J. C. Learned, of St. Louis, one of the most active members of the conference, on "The Spiritual Life of the Church",—not, however, before the Womens' conference, but before the general conference. The paper was one singularly wise, sweet, comprehensive, and full of spiritual power.

The conference loses this year its very efficient secretary, Miss Le Baron, much to the regret of those who have known most of her zeal for, and devotion to the duties of her office. But her mantle falls upon a very worthy successor, Rev. Mary A. Graves, who has already assumed her new duties at 175 Dearborn street, Chicago.

---

An intervening week and a journey of a thousand miles transferred us from Cincinnati, and the Women's Conference of the west to Boston and the Women's Conference of the east. A much larger audience, as we had a right to expect, greeted us in this Mecca of Unitarianism; but, with eyes shut, or with them open indeed, our ears would almost have persuaded us that the two gatherings were one and the same, so similar were the things of deepest interest in each,—whatever difference we may have noticed, if any, being one of emphasis rather than of aim. The Women's Auxiliary met this year, as in past years, in the Church of the Disciples—Rev. James Freeman Clarke's. Miss Abbie May, its honored president since its organization, was absent from her post for the first time,—detained by illness—and her place was filled by Mrs. Hooper, who spoke the word of greeting, of cheer over the year's work, and of hope for the future. No part of the programme was more interesting or inspiring than a paper of statistics which was next given in a joint secretary's and treasurer's report. As we heard of over $4,000 raised during the year, and of the long list of churches that had been helped thereby, in larger or smaller sums, we felt a fresh glow of confidence in the financial ability of women, at least in religious matters. Our eastern sisters had a rich record to make, too, in post-office mission work, and some encouraging records of good results in religious study classes, with a growing interest manifested in various quarters in this latter work. The remainder of the session was given to addresses and papers upon various topics of practical interest. The present writer had been asked to speak upon the theme, "How can we Increase our Zeal in Missionary Work"? and the answer was found in three propositions. (A.) We must acquaint ourselves, by careful study and thought, with the principles and history of our faith and its points of difference from the religious thought of other churches about us. (B.) By a study of this faith in its application to the needs of humanity we must see and feel that it is the power of God unto salvation to everyone that believeth. Thus there will naturally come to us, as there came to the great apostle of the Gentiles, a "Woe is me if I preach not this gospel". (C) Missionary zeal thus awakened will be kept alive by finding practical ways of doing missionary work. Some such ways were outlined by the speaker, and will be given to the readers of the Unitarian in a future number.

The second speaker was Miss Elizabeth Channing, whose word always commands the thoughtful attention of her hearers. Her theme was the necessity of indoctrinating the young into the principles and ideas of our faith, and of engaging our young [illegible] and women in the activity of church [illegible].

Miss Le Baron, who was also present from the west, was asked to give a report upon post-office mission plans and method in our western field, a theme upon which her two years of secretary work made her an authority.

The meeting closed with a paper from Mrs. Richardson, of Lowell, reviewing the work of the Auxiliary Conference from its first inception, and showing how its actual accomplishings had answered every objection made to it, and had more than justified the wisdom of its originators.

Immediately after adjournment a very pleas-

ant opportunity, in the form of an informal reception, was given by the conference for their guests from the west to meet their sisters of the east. One, at least, of these guests felt that it was good thus to take the hands and look into the faces of those who were our fellow-workers in the cause of truth and righteousness. E. R. S.

## THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The Sunday-school Society held two sessions, one on Wednesday evening of a rather general or popular character, and one on Friday morning more especially for Sunday-school workers. The evening meeting was under the charge of the president, Rev. J. V. Blake. An uplifting choral service was used from "Unity Services and Songs". The two papers of the evening were upon the general subject "The Child in the Church",—Mrs. J. Ll. Jones, of Chicago, taking the first part, "Christening and the Early Years", and Rev. J. C. Learned, of St. Louis, the second part, "The Covenant or Confirmation Age". The papers were much enjoyed, the former for its directness and point, the latter for its earnestness and spiritual discernment. Each in its different way was a plea for naturalness in religious education. Each writer would have the child come early, naturally and closely into the activities, life and spirit of the church,—the first essayist taking ground in favor of a simple Christening service, where parents were favorable to it, and the latter in favor of a Confirmation service, as a natural and fitting introduction to church responsibilities.

The Friday morning session was one partly of business and partly of papers and discussions. A full report of the year's work was given by the Secretary, Mrs. Leonard, an abstract of which we print below. The president made an address on "Loyalty of the Family to the Sunday-school", saying some pointed things which it would do parents everywhere good to hear. Then came Miss M. L. Southworth's wise, practical, helpful paper on "The Relative value of Worship and Instruction"—both of which she regarded as so important that neither must fail of full, earnest recognition.

### ABSTRACT OF SECRETARY'S REPORT.

The report for the Sunday-schools of the west was based upon the returns received in answer to a list of questions sent to each of the fifty-two schools. Twenty-three replied. As an estimate of the kind of work done by these schools during the year it is found, quoting from the Secretary's pages, 1st, That most of them are larger than a year ago, and this with one-half of them is believed to be the direct result of increasing earnestness; with others, the growth of the church, which may be in part attributed to the same cause, is the probable reason.

2nd, The sum raised is $882.63, averaging $38.37 to each.

3rd, The influence of the lesson and the worship is closely blended in most of the schools.

4th, The book of UNITY SERVICES AND SONGS is steadily growing into use and favor.

5th, Order and punctuality are deemed indispensable for good Sunday-school work, and it is the conscious effort to maintain such, but to do so as far as possible by the aid of Gospel rather than Law.

6th, Teachers' meetings undergo their usual struggle for existence, but are gradually gaining ground.

7th, The library is believed to be a real help.

8th, Substantial charitable work is rendered through half the schools, and the ones who feel too weak now to do this, do not forget that it will be better for them when they can make ever so little start in this direction.

9th, So far as possible, teachers try to keep the relation alive from Sunday to Sunday between the children and themselves, realizing the value of it but finding it only half practicable.

10th, Unanimity of government prevails, but the not *over*-harmonious kind which dares not meet disagreement frankly, that wholesome results may ensue.

11th, The lack of parental co-operation is still a serious obstacle to thorough work.

12th, The minister is doing his part by the Sunday-school much more faithfully than the parents. The lessons most used during the year have been the first three in the Unity Series, *Corner-Stones of Character*, *Home Life and School Life*, No. 4, *Growth of the Hebrew Religion* and the four series of "*The Childhood of Jesus*". Of the Boston text-books, *The Citizen and Neighbor*, the new quarterly lesson course, *Teachings of Jesus*, and Hall's *First Lessons on the Bible*, had the largest sale in the order named.

Many of the schools named certain parts of their work as having proved specially satisfactory, such as careful musical training in Service and Song Book music, and concerts connected with it; the thorough management of the library and its use for real missionary work in the neighborhood by supply of good reading; the teachers' meeting treated as a Bible-class and bringing in others besides teachers. These, and others, show results which reach outside of the schools themselves into the lives of those connected indirectly therewith. Several letters telling, in detail, of work done through the schools, charitably and otherwise, and giving new plans for carrying on Sunday-school classes by neighborhoods, were given in the report, all manifesting a vigorous activity. Some questions and difficulties were also propounded.

### AT THE HEADQUARTERS

The Union Teachers' Meetings have been held each Monday noon from 12 to 1 o'clock, and the course for the winter has been literary studies upon the poetry and prophecy of the Old Testament.

Directors' meetings have been held each month with an average attendance of two-thirds of the Board. The business of the Society has this year added to its interests a small trade in books by Unitarian writers. Its publications are but few, as the eastern Society has lately been issuing so many valuable text-books. At the time of moving the headquarters (Jan. 1) to new rooms, and so leaving the convenient connection with a book store, the Society purchased on time books to the amount of nearly one hundred dollars, and took on sale others from the American Unitarian Association and from Geo. H. Ellis & Co. As the Society is not a moneyed one, and has been obliged to carry on this business during these first few months under many disadvantages, it finds itself in debt to the amount of about $150. The expenses of carrying on the rooms, including clerk and boy hire, have been $655.47, which have been met by the three Societies: Conference, $306.01; Women's Conference, $68; Sunday-school Society, $281.46. The Treasurer's report shows the amount of business done to be $1,251.95, which is an increase over last year's of $483.83. The sale in books alone has averaged $38.22 per month. The profit on these sales, which is from 10 to 20 per cent., is but little more than enough to cover cost of handling, but the demand is one which belongs to the interests of the Unitarian Headquarters to meet, and one which will have steady growth.

E. T. LEONARD, *Sec'y.*

## THE IOWA CONFERENCE.

The annual meeting of the Iowa Association of Unitarian and other Independent Churches was held in Iowa City, April 27–29. At the opening services on the evening of April 27, an address of welcome by Miss Amy Cavanagh, of Iowa City, was responded to by Rev. Arthur M. Judy, of Davenport. Rev. Marion Murdoch, of Humboldt, gave a strong and helpful word in the opening sermon. The business session on the morning of April 28 had reports from the secretary, the minister-at-large, and from the congregations. In the afternoon the subject of increasing the number of our ministers was considered, being introduced by papers from Mary A. Safford and O. Clute. In the evening Rev. Arthur Beavis, the new pastor of the Iowa City parish, was ordained. Invocation by Rev. W. A. Pratt, sermon by Rev. J. T. Sunderland, of Chicago, prayer by Rev. S. S. Hunting, address to the candidate by Rev. John Tunis, of Quincy, Ill., address to church by Rev. O. Clute, right-hand from Rev. M. J. Miller, of Geneseo, Ill. The next day business mainly occupied the forenoon. In the afternoon Rev. S. S. Hunting, of Des Moines, read a paper on "Prison Reform", and Prof. L. F. Parker, of the Iowa State University, made an address on the same topic. The "Post-office Mission" was considered in papers by Miss E. M. Gould, of Davenport, and by Rev. Arthur M. Judy. On the last evening Rev. John Tunis, of Quincy, Ill., gave a rich and uplifting sermon, followed by an able speech from Rev. Arthur Beavis. Rev. Mary A. Safford, of Sioux City, was chosen president, and Rev. Arthur M. Judy, secretary, with a full complement of other officers. Good progress was made in obtaining subscriptions toward the annual expenses, and this matter was left in the hands of an efficient committee. Rev. W. A. Pratt, pastor of the Universalist church in Cedar Rapids, was a most welcome visitor. The attendance of several friends, from isolated parts where no society is found, was a marked and interesting feature. Their strong testimony of the value of an occasional sermon from a preacher, and of the Post-office Mission, was most encouraging. The Iowa City friends were abundantly hospitable. The ladies furnished both dinner and supper in the convenient church parlors, so that the hours of intermission had many social attractions. Rainy evenings prevented large congregations, but the day sessions were unusually well attended. Our Iowa people have a custom of voicing the general thought and feeling in resolutions. Among the resolutions passed at this session were some excellent ones which we hope to give in a future number. O. C.

## LITERARY NOTES.

Dr. Martineau's "Types of Ethical Theory" is issued in a cheaper edition, yet in excellent print and attractive binding.

Palgrave's "Golden Treasury of English Songs and Lyrics" will soon be issued in a fifty cent edition, by Macmillan & Co.

Mr. Edwin Arnold, who has lately traveled through India and Ceylon, has nearly ready for the press a volume, descriptive and poetical, entitled "India Revisited".

Mr. James R. Osgood, so long connected with the book publishing interests of Boston, has sailed for London, where he will have charge of Harper & Brothers' English branch house.

Ticknor & Co., Boston, have just published Mr. Hudson's Memorial of Mary Clemmer, with the title "An American Woman's Life and Work"; and simultaneously with this, a new edition of her writings in four volumes.

Mr. Swinburne's long-promised volume of prose essays includes his critical articles on Chaucer, Spenser, Shakspeare's Sonnets, Milton, Dryden, Pope, Congreve, Pryor, Wordsworth, Byron, Landor, Keats, Tennyson, Charles Reade, and other authors.

The next volume to appear in the popular series of "Stories of the Nations", published by G. P. Putnam's Sons, will be "The Story of Germany", by Rev. S. Barring-Gould; "The Story of Norway", by H. H. Boyesen; and "The Story of Spain", by E. E. and Susan E. Hale.

Mr. Gilman, in his notes in the *Unitarian Review*, well says, "If Mr. Howells, in his later

tendencies, reveals the novelist of the future, then Mr. Tupper (who, by the way, is soon to publish his autobiography,) may well hope to be accepted as its seer, the commonplace being the ideal of both."

The Concord School of Philosophy will hold its next sessions from July 14 to July 31. Dante and his Divine Comedy, and Plato's Philosophy, are the topics to be considered. Prof. Thomas Davidson, Mrs. E. D. Cheney, Prof. Vincenzo Botta, Rev. C. A. Bartol, Dr. W. T. Harris, Mr. F. B. Sanborn, Mrs. Julia Ward Howe, Rev. R. A. Holland, Prof. G. H. Howison, Rev. A. P. Peabody, Dr. S. H. Emery, Dr. John Albee, Rev. W. R. Alger, and Rev. F. H. Hedge are among those who will read essays.

We have not read for many a day a more suggestive article than that by Rev. George Batchelor in the May *Unitarian Review* on "Free Thought." It is no panegyric of free thought, and no tirade against it; nor is it made up of any commonplace reflections about it. It is a clear, strong thinking out and setting forth of just what free thought is good for, and what it is not good for; just what it can do for men and what it can't do. It is thoroughly bracing as well as interesting reading.

By letters recently received from the southwestern states we are gratified to learn of the extended and beneficial influence of Mr. Mayo's efforts. As a missionary of education he is doing great good, and in the creation of kindly feeling between the North and South he is remarkably successful. One of the leading clergymen of New Orleans, whose name is an authority wherever known, writes: "He has been a power in the South beyond measurement, an apostle of education with true apostolic spirit, winning everybody's confidence, convincing everybody's common sense, stirring up everybody's good will, worth more to us than all our politicians put together." He has met with cordial co-operation from Rev. Dr. Palmer, of the Presbyterian church, Rev. Dr. Holland, of the Episcopal, and from the president and directors of Tulane university.

"Manual Training in Education", is the title of an attractive little book of about a hundred pages just at hand from the pen of Rev. J. Vila Blake. It contains some twenty short chapters, treating such points as the relation of general and special education, the dignity of hand work, influence of such work on morals, mind and body, manual training in public schools, what has been done, etc. The style is simple, clear and pointed; the grasp of the subject is firm and comprehensive, the treatment is condensed, yet popular. The book is an admirable brief presentation to the people, and from the highest standpoint, of the claims of a branch of education which has been strangely neglected, but which is so inherently and obviously important that it must at no distant day receive general attention. The book is published by Charles H. Kerr & Co., Chicago, and is sold in paper for 25 cents.

James Freeman Clarke's "Self Culture" has reached its twelfth edition. And we do not wonder, for it is one of the most wise and helpful books of our day. Is anyone in earnest to make the most of himself? let him buy and study this book. How to cultivate one's powers of observation, reflection, imagination, one's conscience, affections, temper, love of beauty, ability to discern truth, reverence, how to know what books to read, what amusements to indulge in, etc.,—these are the subjects treated. Parents may well buy the volume for their sons and daughters, and, if possible, read it with them. Its lessons and suggestions will be found treasures for all.

---

## THE BLIND SPINNER.

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task;
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came,
And laid within
My hand the thread, and said: "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly.
I know wild storms are sweeping past
And fear that I
Shall fall; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so from the first,
Though blind, I never felt accurst.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young,—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind

But whether this be seal or sign
Within, without,
It matters not. The bond divine
I never doubt.
I know he set me here, and still,
And glad, and blind, I wait his will;

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done".

—*Helen Hunt Jackson.*

## NEWS FROM THE FIELD.

Six Universalist churches in Illinois have women preachers.

Five of our Unitarian ministers, that we know of, M. J. Savage, E. A. Horton and Arthur M. Knapp in the East and David Utter and Enoch Powell in the West, go to Europe this summer.

We are pained to be called upon to record the sudden death of Mrs. N. E. Huenert, of Cincinnati, the successor of Miss Ellis in the post-office mission work carried on in connection with the Unitarian church.

The Wisconsin Conference held its spring session in Madison, May 25 to 27. We go to press too early to report it. Its printed programme is an attractive one, announcing sermons by brethren Janson, of Minneapolis, and Forbush, of Detroit, and papers or addresses by Rabbi Moses, of Milwaukee, brethren J. Ll. Jones, of Chicago, Waite, of Janesville, Owen, of Arcadia, Crooker, of Madison, and Miss Mattie E. French, of Kenosha.

The death of Bishop Robertson has brought sadness to the Diocese of Missouri and to all friends of religion. He was a zealous chuchman, but not the less a broad-minded advocate of every great moral and social interest; the friend of education, of art, of science and literature, of everything promotive of public good. His death was the direct result of over-work. Laboring without stint and without rest in the cause of his Master, his vigorous constitution suddenly gave way, and in the best vigor of life "he rests from his labors and his works follow him." W. G. Eliot.

Chicago. — It is hoped that arrangements will be made to keep one of the four Unitarian churches open all summer. Rev. A. D. Mayo will spend a few days in the city about the first of July, and will preach July fourth.

—The walls of the new All Souls church are steadily rising.

—Mr. Jones exchanged pulpits the last Sunday in May with Rev. Joseph Waite, of Janesville and Baraboo, Wis., a young man of unusual ability, who has recently come to us from the orthodox Congregationalists.

—Mr. Utter, of the Church of the Messiah, is to be off for Europe June 20. His family will spend the summer in the east.

—The latest literary event in Unitarian circles is Mr. Blakes new book on "Manual Training in Education", which treats in an attractive way a subject now much before the public attention. It ought to have a large sale.

—Eight members of All Souls church, seven of the Third, five of Unity, and two of the Church of the Messiah went to the Conference at Cincinnati as delegates from their churches or other organizations.

—Unity church is happy over the large congregations Mr. Milsted is drawing, and the new life that is coming into all departments of the church work.

—The Channing Club held its last meeting of the season early in May. The past year has been one of the most prosperous, perhaps the most prosperous, in its history.

—The Church of the Messiah has taken official action to celebrate in a formal and fitting way early in October next the fiftieth anniversary of the planting of Unitarianism in Chicago. Dr. Follen preached the first Unitarian sermon here just half a century ago the present month. At first it was thought to have the celebration in June, but it seems best to postpone until fall. The committee appointed to make preparations for the occasion is composed of the pastor, Rev. Mr. Utter, Mr. C. H. S. Mixer, Mr. Joseph Shippen, Mr. A. G. Burley and Mr. H. P. Gore. No pains will be spared to make the occasion a notable one.

Boston. — A fine portrait of Rev. Dr Rufus P. Stebbins is to be placed in the new Unitarian building. The money for the same is now nearly raised.

—The Cambridge Divinity school will graduate thirteen young men at the coming commencement.

—Miss Elizabeth Peabody, the founder of Kindergarten schools in Boston, has just celebrated her eighty-second birthday. A long life! and as useful and noble as long!

—Miss Anne Whitney's statue of Harriet Martineau is to be presented to Wellesley college, the ceremonial of presentation and acceptance to take place in June. *The Commonwealth* says, "The statue may fitly be characterized as one of the great works of modern art."

—Miss Bartol, daughter of Rev. Dr. Bartol, is painting a portrait of Frederick Douglass.

—A reunion of the past members of the Harrison Square Sunday-school, Dorchester, was held Friday evening, May 14. Short devotional exercises were held in the church, followed by addresses from the present superintendent, Mr. E. J. Lewis, jr., and past superintendents Francis B. Snow and Josiah Carter, and from the pastor, Rev. C. D. Bradlee. After a collation in the parish parlor the rest of the evening was spent in social intercourse.

—The monthly business meeting of the Suffolk branches of the Women's Auxiliary Conference was held at 7 Tremont place on Monday, May 5. Sending books through the west and south has occupied many of the branches during the month. Money has been sent to Arcadia, Wisconsin, and clothing contributed by the different branches will be sent there later. Money was also raised for the building of the church in Littleton, N. H. Post-office Mission work is still being carried on by several of the branches with satisfactory results. This is the last meeting to be held this season by the Suffolk branches. At the next meeting, which will be held in October, we will again send our greeting to the readers of the Unitarian.

Brooklyn, N. Y.—During the twenty years ministry of Dr. A. P. Putnam his church has established two missions, one of which has grown into a flourishing society.

**Brattleboro, Vt.**—The Connecticut Valley Conference meets in the Unitarian church, June 1st and 2d. Rev. G. W. Gallagher, of Keene, will preach the opening sermon. The morning session will be made a devotional meeting, led by Rev. A. A. Brooks, of Greenfield, and in the afternoon Rev. A. S. Garver, of Worcester, will read an essay on "The Church and the Parish."

**Chicopee, Mass.**—The Unitarian society is without a settled pastor, but has an ideal layman in Governor Robinson, whose gubernatorial duties do not prevent him from regular appearance in the superintendency of its Sunday-school and who was present at the recent delightful festival welcoming the coming of the May.

**Colorado.**—Miss Anna J. Norris is working earnestly in Fort Collins and Longmont, preaching to excellent congregations, and creating much interest. Temporary organizations have been formed. In Fort Collins the committee of management have already raised about $400 for expenses.

**Eureka, Kansas.**—Rev. E. Powell, of Topeka, preached here on a recent Sunday afternoon and evening, in the opera house. The excellent audiences that came out were greatly interested in the religious views they heard, and the whole town was in a buz of talk about them for several days.

**Grafton, Mass.**—The Unitarian church here has not felt strong enough for several years to support a minister by itself and has employed part of the time of the minister settled at Westboro, Rev. E. C. Abbott. He has been so successful in the work here, that the society feels that it can now become independent. It has, therefore, extended a unanimous call to Rev. E. Q. S. Osgood, of Plymouth, who is recommended strongly by Mr. Abbott.

**Greenfield, Mass.**—The Unitarian Sunday-school observed May-day with the customary festival, which was a delightful social event and added $175 to the treasury. The Prospect Hill school located here, under charge of Rev. J. C. Parsons, is gaining steadily in its hold upon parents who are seeking a place of healthy education for their daughters. It is delightfully located and wisely managed. Last autumn a number of applications for admission were received after the school was filled. Rev. E. E. Hale, D. D., is to give the closing address before the school, June 15th.

**Kalamazoo, Mich.**—One of the oldest, best known, and most esteemed Unitarian laymen of the west, Mr. Benjamin F. Smith, died here on May 1. Born in Wilton, N. H., in 1804, living many years in youth and early manhood in Boston and eastern Massachusetts, where he was a personal friend of Elihu H. Burritt and John B. Gough, and a listener to Channing and Dewey, an active business man in middle life in central New York, Ontario and Michigan, and for the last twenty years of his life a resident of Kalamazoo, he was everywhere loved and honored by those who knew him. He was particularly active as a Unitarian; had taken the *Christian Register* 50 years; was almost never absent from the Michigan Conference or the Western Conference; was untiring in his labors for the Kalamazoo church and in the distribution of Unitarian literature. He will be widely missed, and all who knew him will cherish his memory.

**Keene N. H.**—The prosperity of the Unitaran church under Rev. Mr. Gallagher is shown by the fact that its pews are all rented and most of its sittings. The manifold sides of the church work have been built up by the present efficient pastor, aided by a Sunday-school which is constantly gaining in numbers, church sociables held fortnightly throughout the fall and winter and the "Criterion" a literary and entertainment club, which has given a series of five entertainments and spent its funds in buying a piano. There is a genuine enthusiasm in all these as evinced by the success of its May-day festival, at which $450 was received.

**La Porte, Ind.**—Rev. A. G. Jennings was selected by the clergymen of the city to deliver the annual memorial sermon before the Grand Army of the Republic, May 30th. The services were held in the Methodist church, all the other churches in the city joining.

**Longwood, Pa.** — The thirty-fourth yearly meeting of Progressive Friends will be held here, Thursday, Friday, and Saturday, June 3, 4, and 5, 1886. Rev. Moncure D. Conway, Mary F. Eastman, John P. Forbes, Rev. Fred. A. Hinkley, Cornelia C. Hussey, Mangasar. Mangasarian, Rev. C. G. Ames, and others will be among the speakers.

**Meadville, Pa.**—The semi-centennial of the dedication of the Unitarian church will be celebrated, June 16, in connection with the closing exercises of the theological school. Rev. Rush R. Shippen, of Washington, D. C., has accepted an invitation to preach the discourse. Rev. Wm. P. Tilden, of Boston, is to be present and take part. Professor Barber will supply Mr. Shippen's pulpit in Washington while Mr. Shippen is West.

**New Orleans, La.**—An Ohio correspondent writes: "I recently visited New Orleans, and had the pleasure of hearing our Unitarian minister, Rev. Charles Allen. His sermon was scholarly, elevated, spiritual; he was listened to with close attention by his congregation. With his exalted views and aspirations, slow and discouraging must seem his uphill task. And yet he is doing a great work in that old, conservative, Catholic city, and by the prominent men there is recognized as a power of good in their midst."

**Northampton, Mass.**—At the Easter communion service nine young people were received into the Unitarian church. The Unit

club has worked efficiently this year in reading to sick and aged people. Each member goes once a week to his post, and several sick persons have thus received a reader three or four times a week.

**Northfield, Mass.**—The growing custom of observing May-day was kept by the Unitarian Sunday-school, with a very bright and profitable festival at the town hall in the evening.

**Philadelphia.**—It is with a proper feeling of congratulation, that the First Unitarian society can point to the showing of its last annual business meeting. By report of its secretory, Mr. Lucius H. Warren, the society has not only accomplished its work of erecting a handsome church and chapel, thoroughly equipped, but has done this without incurring debt, and with a balance in the treasury. The library and free reading room of the society is very prosperous, having a membership roll, now, of 110, and a total attendance since January of 3,610. After May 15 the reading rooms will be open only one or two evenings in each week until October. The First church recently had the honor of a sermon from the Rev. Doctor Hedge.

—It is encouraging to note in a city, where to her shame, no great public free library exists, that private enterprise is working to fill the void. For some time past Rev. Charles G. Ames, of the Spring Garden society, has been gradually gathering together in his church parlors a collection of bright and wholesome books, which can be taken out by members of the workingmen's beneficial societies, that meet in the building, or by any other person properly vouched for. The church made its last sociable a special "book reception", with the excellent result of adding 500 volumes to the 300 already possessed, besides passing a most enjoyable evening. The Spring Garden society has lately amended its charter, permitting the right of membership to non-signers of the covenant, and making possible an enlargement of the board of trustees.

—The Philadelphia branch of the "Women's Auxiliary" met in the parlors of the Germantown society on the first Thursday in May, when the question of the great need of a central place in Philadelphia, where current Unitarian literature could be found, was agitated, and a committee of two ladies from each of the Philadelphia societies were appointed to inquire into the feasibility of securing such a place. Rev. Samuel Longfellow has recently rejoiced the hearts of his former Germantown parishioners by a visit. The time was a red-letter day to the society.

**Saint Louis, Mo.**—On Easter Sunday, at the Church of the Messiah, fifteen new members were admitted to the communion of church membership, on profession of Christian faith. This is the result of a "confirmation class", formed some six or eight weeks previously. Six children were baptized. The church was most beautifully decorated, was filled with a crowded congregation, and the whole Sunday-school took part in the services.

—The mission house of the Church of the Messiah is under the charge of a matron and a teacher, both of whom are visitors to the poor. The average of inmates is twenty-five or thirty boys and girls, orphans or deserted children, who are entirely provided for and placed in families as soon as practicable. But one death has occurred among them for seven years. There is also a day school of about fifty scholars, to whom a dinner is regularly given and such clothing as they need for comfort and decent appearance. They are visited in their homes by the teacher and matron. A Sunday-school of nearly three hundred scholars is kept up through the year. A sewing-school Saturday forenoon, with two hundred or more pupils and about twenty-five teachers, is held for six months yearly. The mission house charity was established forty-six years ago, and its school was the first free school west of the Mississippi. For many years a minister-at-large was employed, and Rev. Ch. H. A. Dall, now in India, was its first incumbent. At present there is none, but one is greatly needed. The ladies of the Church of the Messiah, in their weekly sewing society, make the garments needed by the children. The building and ground cost about $25,000, and is fully paid for. The annual expenses are $3,000, the whole of which is provided by the church, no contribution being ever solicited from others. No printed report has ever been published, and there are very few rules of government, almost all details being left to the discretion of the ladies in charge. Probably no charitable institution in St. Louis has been instrumental in greater or more unmixed good.

**Turner's Falls, Mass.**—The young Unitarian church has a congregation of 90 and a Sunday-school of 100, and is prospering. Rev. J. C. Parsons, of the Prospect Hill school, is its pastor. The May-day festival netted about $100.

**Utah.**—In Utah the Catholics have four churches, the Episcopalians four, the Methodists seven, the Presbyterians twelve, *the Unitarians none.* Isn't it time we were establishing a church in Salt Lake City?

**Windsor Vt.**—The last session of the Connecticut Valley Ministerial Union was held here May 10 and 11. Monday afternoon Rev. E. W. Whitney, of Brattleboro, read an essay entitled, "A Plea for the Study of Nature". At the evening meeting in the Unitarian church, addresses were made by Rev. J. N. Emery, of Bellows Falls, Rev. S. C. Beane, of Concord, N. H., and Rev. J. E. Wright, of Montpelier. Attention was called to the growing liberality of thought, and the need of zealous missionary efforts. Tuesday morning, Rev. F. S. Rice, of Springfield, Vt., read a sermon upon "Godliness", followed by an interesting discussion. The Windsor pastor, Rev. N. S. Hill, is zealous and efficient, and the parish is gaining in numbers and influence.

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. I. JULY, 1886. No. 7.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. Oscar Clute, . . . . Iowa City, Ia.
Rev. Robert Collyer, . . New York.
Rev. Charles G. Ames, . . Philadelphia.
Rev. George L. Chaney, . Atlanta, Ga.
Rev. H. Price Collier, . . Hingham, Mass.
Mrs. J. T. Sunderland, . . Chicago.

*All communications to be addressed to*
Rev. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

## EDITORIAL NOTES

The Union Theological Seminary, of New York City, recently commemorated its fiftieth anniversary by graduating thirty-six students for the Presbyterian ministry. President Hitchcock, in an able address made in connection with conferring the degrees, called attention to the necessarily permanent character of the *helpfulness* side of the minister's calling. "One with half an eye", he said, "must see that the coming ministry must be pastoral." The editor of *The Christian at Work*, writing on the same subject, says, "The coming leadership of the clergy lies rather in their placing themselves along the lines of the humanities than in the further development of mere intellectual processes." We believe both these utterances are true. There is quite as noble a leadership awaiting the minister of religion in the future as any in the past, but it will be different from that of the past. It will be less as an instructor and molder of thought and opinion, for in all this work the newspaper, the magazine, the library, the scientific lecturer, the college, has taken away much, never to give it back again, of what was once admitted to be his prerogative. But, relieved somewhat here, he may give all the more strength to the personal, fraternal, practically helpful side of his work. He may be more a friend and brother to his people, an inspirer, a leader in doing good. Such leadership nothing can ever destroy the necessity for. And no leadership could possibly be nobler.

And the *comfort* side of the minister's work, too, that will never be passed by. The sad, the desponding, the lonely of heart, the bereaved, the sorrowing from numerous causes, these have we always with us. A student for the ministry once said to his teacher, "I wish you would tell me what line of knowledge you think it most important for me to know—to know thoroughly, to fit me to be most useful in my calling." The other replied thoughtfully, "I think, knowledge of the *sorrow* there is in the world." It was a startling answer to the student, but one which every year of his life since has revealed more and more the profound truth of. Sorrow is everywhere, no one can escape it;

> "Into each life some rain must fall;
> Some days must be dark and dreary."

There is no truest ministry, therefore, that isn't deeply a "ministry of consolation." He who would most help his people must help them to hope, to faith, to trust, to peace,—must help them to "songs in the night",—must help them to feel that though God's ways seem dark, yet

> "Soon or late
> They touch the shining hills of day."

"Comfort ye, comfort ye my people," is as much God's message to the Christian minister to-day as it was to the old Hebrew prophet.

Meetings for consultation over the condition of things in the west were held June 17th in Meadville, and 21st in Chicago. As the result, it was unanimously voted to take steps for the immediate organization of a Western Uni-

tarian Association on the basis of the American Unitarian Association, and for the purpose of co-operating with that body in its western work, the new organization to be missionary in its character, but not to be a receiver or disburser of funds. Further information will be given on this subject ere long.

It is believed that there is a close analogy between the present Western Unitarian situation and that of the South during the war. The Western Conference—we speak not of individuals but of the organization—the Conference *as an organization* has virtually *seceded* from Unitarianism; it has gone over from the Christian and theistic position always heretofore held by Unitarianism, to the position of Ethical Culture and Free Religion. What the action of those of us who refuse to go with the Conference means, therefore, is simply that we refuse to secede; we propose to "stand by the Union", and continue to march under the old flag. And the organization of the new Western Unitarian Association means simply a rallying together of loyal forces for the support of the common cause.

Some will say, in view of the new Association, "Why multiply organizations? Why not use those we now have?" That is just what the new Association means—simply a new and a little more effective joining of hands for the support of an organization we already possess—an organization which has always done the main part of our missionary work in the west—the American Unitarian Association.

It is most gratifying to see how the solid Unitarianism of the west is waking up to the importance of the issue that is upon us, and how clearly in many quarters it is beginning to let its voice be heard, quietly but unmistakably and firmly, for a Unitarianism that has foundations—that is not a mere passing cloud. The Christian Unitarians have been quiet, have not much opposed the extremist measures and position of the few men who have managed the Western Conference, but have borne and forborne in silence, until it has been taken for granted by many that they have themselves assented to and in their own minds adopted the new position. But no mistake could be greater. And now they are coming to see that the time has come to take a stand, and they are beginning to do it in good earnest; not a stand of antagonism or war, however, against their ethical-basis brethren, or against the Western Conference on its ethical platform; but of kind yet unequivocal refusal to support such a basis—of firm loyalty to historic Unitarianism.

All the signs are that the Christian column in western Unitarianism is hereafter to be an advancing and no longer a retreating one.

"A Triumph for Free Religion!" This is the way the *Index* heads its editorial giving an account of the action taken by the Western Conference at Cincinnati. We dislike to use the name Free Religion any more than is absolutely necessary in connection with the present issue in the west. But there seems to be no escape from it. Mr. Potter is precisely right: the action at Cincinnati was a victory of Free Religion over what has everywhere been known and everywhere is known as Unitarianism; the Western Conference by that action did put itself definitely and exactly upon the Free Religious basis. And, as was to be expected, the *Index* from the beginning has been the staunch and active ally of this movement to make the Western Conference a Free Religious body.

Of late, however, another champion has come to the front even more conspicuously than the *Index;* it is none other than the *Christian Register*. Indeed, so vigorous has the *Register's* championship of the Free Religious departure of the Western Conference become, that the *Index* feels that it may for the time being retire; and its editor accordingly, in the issue of June 17, prints in his columns the following note:

"Our neighbor, the *Christian Register*, has taken up the defense of the action of the

majority in the Western Conference at Cincinnati with so much ability and zeal that the *Index* may well be content to leave the battle in his hands."

We trust the *Christian Register* and *Unity* will not continue to represent us as using the words *atheistic* and *un-Christian* in connection with the Western Conference. We have strictly avoided using either of these words, because they both imply hostility or opposition. The words we have used always have been "*non*-Christian" and "*non*-theistic", signifying not hostility but *omission*. It is *this* that we complain of—that the Western Conference has *dropped* Christianity and theism as *recognized objects* of its existence—has by official action declared them to be *no longer essentials* of the Unitarianism for which it stands.

One of the most broad and liberal minded, as well as eminent Universalist ministers of the country, writes us: "When a nominally religious body declines to use the word 'God' because it is 'dogmatic', some of us feel like wondering when they will begin to call righteousness 'dogmatic', and truth, and love."

Prof. Swing said to a friend of ours the other day:

"In my judgment Unitarianism in this country stands now at its crisis. If it decides in favor of the Christian position, it has a greater career before it than it has dared dream: it bids fair to become the leading church of this country. If it abandons Christianity it will disintegrate, decline and eventually die."

Ninety dollars are still needed for Mr. Clute's "Summer Campaign," described last month. Who will give it?

---

## READING FOR THE YOUNG.

No single agency is probably more powerful for good or evil in the lives of our children and young people than the books they read. Ours is emphatically an age of books. They are everywhere, and of every possible variety and grade. They can be had by any one who will take the trouble to simply draw them from public-school and Sunday-school, and city and town circulating libraries. Or failing to find the desired volumes there, they are so cheap that the poorest boys and girls may find means to buy them for themselves. And what are the books our boys and girls are reading, from which they are not only forming their literary taste, but drawing their ideals of life?

It seems to the present writer plainly the duty of parents and teachers to *know* what the children and youth under their charge are reading, and to see to it that their reading shall be chosen as fully as practicable from the world's *great* books. The years of early life are too precious to be spent in reading anything but the best and from masters. We go so far as to say, let even the nursery rhymes and tales and fairy-tales be such as have endured the test of time and become classics, rather than stories of commonplace Freddies and Tommys, and silly rhymes and jingles which are an insult to the wide-eyed questioning young soul just "out of the everywhere into the here," and trying to get its bearings in this wonder world of life; just essaying to push out wing-buds of possible divine flights of reason and imagination, love and trust, aspiration and volition. Cinderella is as fresh and inspiring today as when told thousands of years ago to the fair-haired children on Persian hills, or to the dark browed little ones in the Nile valley. Some of Hans Christian Andersen's most beautiful fairy tales bear the marks of a like immortality. Kingsley too, and Hawthorne, in his Wonder Book, have written for the ages. Give the children these. And for a book of rhymes and jingles read them Longfellow's "Hiawatha," whose quaint conceits and musical Indian names will charm the youngest hearers, and will continue to furnish fresh charms as their years increase. An illustrated "Esop's Fables" will furnish endless amusement, and who can say how much of wise instruction, to the tiniest young people? And when that is outgrown it may wisely be replaced by Uncle Remus' folk lore stories of the colored people. "Robinson Crusoe" will of course be read and reread;" and "Swiss Family Robinson,"

though inferior to its prototype, will prove rich in suggestion to a wide-awake, active boy, and is vastly better worth his time to read than tales of "Ragged Dicks" and "Bad Boys."

Nature's demand for our boys and girls is inspiration, something to arouse the latent faculties—all of them—of the young soul. Imagination, sympathy, love, aspiration, resolve, conscience—what will best call these into healthful activity? That will be the healthful reading for children in the nursery, and for boys and girls on their journey from thence to manhood and womanhood. With such high ends as these to be attained by reading, we cannot afford to put into the hands of our young people the annals of little men and women, and thus cheat them out of the time in which to become acquainted with the lives of great men and women. The possible hero within them calls loudly for the actual hero without, to help them win their spurs of knighthood, and we give them at their call the commonplaces which are endlessly repeated in our popular story-books for children. Not thus did the Greeks train the men who drove back their Persian invaders, or the Hebrews the men who won freedom under the Maccabees, and conquered the world under the leadership of a Jesus. Rather did they tell over and over again to their children, until learned by heart, the stories of real heroes, and thus inspired them to heroism. This is what reading ought, in part at least, to do for our boys and girls to-day, namely, inspire them into becoming heroes—heroes of courage and strength, of gentleness and self-control, knights as brave as Sir Lancelot, as pure as Sir Galahad, sworn to the service of the truth in the interests of humanity, especially sworn to the service of the poor, the weak, the oppressed. What nobler work can offer itself to women than to set persistently about utilizing this power of great books as inspirers to greatness, by seeing to it that trivial, commonplace books are replaced as reading for the young by the great books, the heroism-inspiring books? E. R. S.

## THE LAKEWOOD (CHAUTAUQUA) SUMMER SCHOOL OF THE NEW THEOLOGY.

During the last week in July and the first in August there is to be held at Lakewood, on the shore of the beautiful Chautauqua lake, a "Summer School of the New Theology," that is, a gathering of a religious and literary character which will aim to do for Liberal Christians—Unitarians, Universalists, Liberal Orthodoxy persons of all names and affiliations—essentially what the various Chautauqua gatherings have for many years been doing for the more orthodox classes of the country. The projector and head of the School is the Rev. J. G. Townsend, D.D., pastor of the Independent Congregationalist Church in Jamestown, N. Y., a man who is doing a great work for Liberal Christianity in western New York and northwestern Pennsylvania.

As already intimated the school will last two weeks. There will be lectures each morning and afternoon illustrative of some phase of liberal religion, philanthropy, science, or life, with a sermon each evening. Excellent music, religious and other, will be provided. The lecturers and preachers are to be Unitarian, Universalist and Liberal Orthodox. Among those that have been engaged are, besides Dr. Townsend, Rev. Rush R. Shippen, Washington, D. C., Rev. Dr. A. P. Peabody, Cambridge, Mass.; Rev. Dr. Thomas Hill, Portland, Maine; Rev. Dr. Atwood, Canton Theological School; the Professors of the Meadville Theological School; Rev. Dr. Cone, President of Buchtel College; Rev. G. E. Gordon, President of the American Humane Association; Rev. Dr. Rexford, Detroit; Rev. Dr. J. T. Bixby.

Lakewood, where the gathering is to be held, is perhaps the most attractive spot on the lake—on the east shore some four miles from Jamestown. A large tent will be set up in a beautiful grove near the water, for the speaking. There are large hotels and numerous cottages near by, so that visitors can get excellent accommodations. Hotel rates, first-class, will be, as we understand, from $2.00

to $2.50 a day. But provisions will be made so that persons can get very comfortable rooms with good board on the grounds or in Jamestown for as low as $6.00 a week. Boats run to Jamestown every half hour or so—fifteen cents for the round trip. Dr. Townsend and a large committee of business men of Jamestown and other towns in the vicinity are hard at work making preparations for the school. We do not see why it should not be a very gratifying success. We hope that hundreds of the readers of the UNITARIAN will plan to attend. It will afford a delightful and profitable summer outing. Lectures on a great variety of subjects, from able men of East and West, music, social intercourse, rowing and steam boat riding on the lake, fishing, contact with outdoor nature in its most beautiful forms—what can be more attractive? Send to Rev. J. G. Townsend, D.D., Jamestown, N. Y., for circulars containing fuller information.

---

## THE REAL STORY OF OUR WESTERN DIFFICULTY.

More than a month has passed since the meeting of the Western Unitarian Conference,—time enough to dissipate any merely local or temporary irritation. Still, our conviction is unchanged that a serious wrong and mischief was wrought to our churches by the one-sided and sectional action then taken.

In order to understand the full significance of what was done, and to locate the real responsibility, it is necessary to recall something of the history of the conference.

Up to 1875 our Western Conference had been working simply under the original declaration of objects drawn up in 1852, viz.:

"1st. The promotion of the Christian spirit in the several churches which compose it, and the increase of vital practical religion.

"2nd. The diffusion of gospel truth and the accomplishment of such works of Christian benevolence as may be agreed upon.

"3d. The support of Domestic or Home Missionaries, the publication of tracts, the distribution of religious books, the promotion of theological education, and extending aid to such societies as may need it."

In 1875 a desire was felt by many to widen this basis. It was shortly after the "Year Book controversy", and the Western Unitarians felt that, whether by the fault of one side or the misunderstanding of the other, some men had felt themselves ruled out of our body from a scruple about taking the name "Christian", whom the West at least would gladly fellowship. The writer was present at that conference for the first time, and well remembers how this feeling came out. It resulted in the adoption of the resolution, which from that time became the "platform" of the conference. This was:—

"*Resolved*, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the kingdom of God."

There were some in the conference who did not like the old word "Christian" being left out. But it was pleaded that this resolution expressed the essence of Christianity, and they did not press their objection. They desired not to insist upon the expression which they themselves preferred, but to find one upon which all might be able to work together, and so this resolution passed *unanimously*.

Rev. W. C. Gannett, though not then in the west, was one of those to whom the Western Conference wished to indicate that its doors were freely open. It was in 1877 that he came west, to St. Paul, Minn. And it was perhaps a year later that one of his ministerial neighbors told me that Mr. Gannett was dissatisfied even with that extended platform, insisting that the use of the word "God" in its second clause, was really one of the very "dogmatic tests" disclaimed in the first. My impression is that my informant, who had been one of the most earnest movers for this resolution, thought the objection groundless, but I well remember his adding that Mr. Gannett having once taken up the idea would never rest till he got that word "God" out.

He never has rested, and at last he has succeeded.

*Unity* was started. Its motto was

"Freedom, fellowship and character in religion". By and by its friends began to press this as the proper watchword for all Western Unitarianism. In 1882, when the Western Conference was to be for the first time "incorporated" (at Cleveland) this pressure came to a head in a great effort made by the *Unity* men to have their phrase adopted as the official description in the articles of incorporation. This was resisted by many of us. The phrase, harmless enough in itself, had become identified with the extreme radical section among us. We pleaded that the old basis, of "working for the kingdom of God", not what we would have preferred, but agreed to as a common ground, ought to be sufficient, that it was not right for one party to try to substitute its own special formula. We pleaded in vain; and, after long discussion, as it became evident that there were no words descriptive of any religious object on which we could unite, it was agreed to give up the attempt; to let that religious object which nearly or quite all in one sense or another really affirmed, be taken for granted, and confine the terms of incorporation to the mere matter of fact phrase that the object was "the transaction of business" pertaining to the societies connected with the conference. I believe I was myself the mover of this proposal. I soon found that it was a mistake. It had been proposed as a sincere endeavor to stave off sectional action by falling back upon common neutral ground. But it failed almost from the beginning. It is important to remember this, because the *Christian Register* persists in representing this "business basis" as a sort of original solid ground which Mr. Sunderland is charged with disturbing. The fact is that that "business-basis" was only a temporary stage in the movement which Mr. Gannett and his friends had been persistently urging for years. Its failure appeared almost immediately. Instead of being recognized as a tacit maintenance of the old religious purpose of the conference, it was at once widely quoted as a tacit dropping of any religious purpose as essential. I had certainly expected—I think others had—that with this mere business expression in the legal article, the old invitation of 1875 (welcoming to fellowship all who desired "to work for the kingdom of God") would still be used in public announcements. But this was at once entirely dropped, on the ground, Mr. Jones tells me, that the incorporation made a clean sweep of all that had gone before. This may have been correct, but none the less it helped the general feeling that the conference had abdicated its distinctively religious character, and Mr. Gannett has himself publicly claimed that business-basis as one of his illustrations of the tendency of Western Unitarianism towards purely ethical principles.

When Mr. Sunderland became Western Secretary, a year's experience of the actual field convinced him that our work throughout the West was greatly suffering from this misapprehension of our position, and at the St. Louis conference last year he urged that the misapprehension urgently needed clearing away. This appeal was denounced in *Unity* as inconsistent with Unitarian freedom and development, and ever since that paper has insisted more and more distinctly that Unitarianism ought to base itself on ethical principles alone. Again, at the recent conference, Mr. Sunderland urged the same thing as before. He expressly disclaimed any desire to limit *fellowship*. Declare our *object*, he said, and let the fellowship "regulate itself on principles of rational and natural co-operation". Nor did he ask for any sudden action; but distinctly and repeatedly, in his report and otherwise, he warned against haste, and more than once expressed it as his judgment, not that the matter should be forced to a sudden vote or any vote at all at the present meetings, but only that steps should be taken preparing the way for its adequate settlement by and by—preferably by the appointing of a committee of careful and trusted men to consider the matter thoughtfully for a year in the interest of all concerned, and report the best plan then.

The *Unity* men, however, were not only set against any such course, but

resolved to push the matter at once to a decision. and another step in their own direction. They had a secure majority, for they were thoroughly in earnest and had brought up full delegations, while on the other side no effort whatever had been made, and forty out of the sixty-one churches of the West were not represented at all. Even after it had become evident that the matter must be decided then and there, Mr. Sunderland, Mr. Snyder and their friends did not ask for any favorite declaration of *their own.* They sought, as they had done in 1875 and again in 1882, for some ground that might be *common for all.* Personally, as in those previous years, their choice would have been some distinctively *Christian* statement; but they asked only for some *religious* statement, even of the most general kind. In vain. The majority voted down every attempt to declare *any* religious object or purpose at all for the Conference, and then carried a resolution, all the more offensive because modeled on that of 1875, only with the marked and significant omission of the word "God", reading thus:

"*Resolved*, That the Western Unitarian Conference conditions fellowship on no dogmatic tests, but welcomes all who wish to join it to establish truth, righteousness and love in the world."

I have given this narrative in order to link in these recent events with the original movement which explains them, and of which I had intimate knowledge during my seven years in Chicago. For that whole movement Mr. Gannett and his friends are responsible. It is they who insisted on unsettling the broad platform of 1875, *chosen by their own party*, and would not rest until it was re-enacted with the word "God" left out. It is they who have persisted at each step in trying to force their own sectional policy, and who have at last succeeded in a way which a large proportion of their fellow Unitarians feel to be so misrepresenting and injurious as to make co-operation no longer possible.

Some people say, "what does it practically matter after all? We all know that these men (Messrs. Gannett, Jones and others) are really working for religion, and what does it signify whether we definitely say so or consent to work as they prefer, under a few broad watchwords of "righteousness" and "truth".

Well, in the east it might not so much matter. There Unitarianism is known Our great leading names are household words, and perhaps more significant of what we want to do in planting Unitarian churches than any terms we might place on our banner. But in the new and scattered West it is very different. There, to thousands and tens of thousands Unitarianism comes as a new thing. They want to know what it means, what it stands for. "Righteousness, truth and love." Is that to be our missionary's answer? "Nonsense", the reply would be; "all churches stand for those; Ingersoll means those things; what do *you* Unitarians really mean?" Practically, the missionary has to explain that he means religion, and a church, and such ideas of broad Christianity as are constantly put forth in our various tracts. But what do these avail against the objection that our own Western Conference has distinctly disclaimed any specially religious object, and has expunged the very word "God" from its platform by deliberate and intentional action?

We speak what we do know. This very difficulty is being widely felt. Unitarianism is coming to be regarded in many parts of the west—and this not by orthodox people, but by liberal Christian people, who would naturally have many points of sympathy with us—as a destructive system of negations which is fond of flourishing big words, but really stands for nothing. The lead in *Christian* liberalism is already passing out of our hands in the west, except in a few of the great centers where our name has got rooted, as Dr. Eliot rooted it in St. Louis, and Robert Collyer in Chicago. There are plenty of people who are sick of orthodoxy, but they point to the more recent actions of our Western Conference and will have nothing to do with us. We know of minis-

ters who have longed to come out from orthodoxy for a freer home, but they want to know what they are joining, and pointing to this action of the Western Conference they say, "We can't join that!" We show them Gannett's books and Hosmer's poems,—full of the tenderest piety—and try to make them see that "the thought of God" is what they *mean*, but it is seldom of any use. These are individuals, and no individual word can weigh much against such action on the part of a large corporate body. The fact is, that for one person who knows what Messrs. Gannett and Hosmer and Jones really *say*, there are a thousand who read what the Western Conference, at their instance, has deliberately *unsaid*.

It is not the least part of the trouble that this Conference action misrepresents the real work of those who have urged it, quite as much as it misrepresents the work of the rest of us. They are, personally, among our earnestly religious men, and are working in that spirit all the time. Yet they have expunged religion from the published objects of the Conference. No personal admiration and respect, and no certainty that their own personal work is safe enough, can blind us to the fact that they are seriously injuring and pulling back the work of our churches at large.

What is to be done? Of course it would be possible to re-open the struggle next year, and we believe that the recent action would be easily reversed. But to what good? It would only be to have the wrangle perpetually renewed. The Western Conference as something to wrangle over is not worth keeping. It was settled once, by common consent, on a broad basis, omitting the word "Christian" so as to include all, and after a few years they would not rest in that because it contained the word "God". No settlement that could be made, but would be liable to be unsettled again on the first scruple of this sensitive word-scrutiny. No. These friends have captured the Western Conference for their own sectional work. Let them keep it and make the best of it, for that. Better for those who feel that they cannot accept that position to fall back on our national organization, the American Unitarian Association, and work on its broad and hitherto never questioned basis—"to diffuse the knowledge and promote the interests of pure Christianity." B. H.

---

### LIBERTY GONE WILD.

Our position as a church trying to maintain an open home of pure Christianity without any limitation of creed, has its inconveniences. We are liable to be stopped at any moment and forced aside from our steady religious work by the necessity of repudiating some of the extravagant things which are done or said in the name of our Liberty. It is thus with this controversy, in which, sorely against our liking, we are obliged to take part, with a section of our western friends who have insisted that Unitarian freedom requires that we shall make no declaration of our distinctively religious objects. We have from the beginning argued for the old free position of our churches. We have said, let them be unmistakably *religious* institutions, make their Christian basis clear, and then leave the doors open for all to enter freely who desire so to do. But this we have been told is not enough. Again and again *Unity*, mostly under the well-known initals W. C. G., has accused us of standing in the way of the true development of Unitarian liberty.

Well, where is it that our liberty is defective? At last it comes out clearly. We have said frankly that though we do not want to set up any creed, anywhere, yet that if a man loses all faith in God and worship, however Unitarians may still welcome him *in their congregations*, they certainly do not want him *in their ministry!*

It seems almost absurd to have to justify such a position. Indeed, there are many who will be slow to believe that it can be really objected to. And yet this is exactly the point which Rev. W. C. Gannett singles out in order to contrast our defective liberality with the real theory which he means and which he wants Unitarianism to mean.

These are his own words (*Unity*, May 29), speaking of Mr. Sunderland and those who have stood with him:

"When their liberality has gone its full length, it in some sort stretches way through the church until it buts against the pulpit; they say, with our churches once planted on some simple Christian basis, your non-theist, your atheist may be full church member with us, may be church officer, may be anything among us save a Unitarian minister."

And he goes on to ask if such an invitation is right for us to give or for them to accept.

Of course the issue is not put as we ourselves would put it, but it is sufficiently clear. This, then, is what they mean by wanting Unitarianism put on an "ethical" as distinguished from some "simple Christian" basis. Of course this is an extreme case, but it is a case *of their own selecting.* They do not indeed, expect such an one in our pulpits; they do not wish him there. They want Unitarianism to be thoroughly religious; they contend that it really is so. But this is what they want us to declare to the world; this is what they want our declaration to mean; and where our declarations do not mean this, they want them altered till they do.

As to the logic of the matter, little needs saying. Some of our churches do allow any one who wishes, without any declaration or covenant—and even though he might have no belief in God—to unite in their membership, and to be eligible to office in the general work. But to contend that "liberty" requires the *pulpit* to be equally open is simply nonsense. It is equivalent to maintaining that in a college any one who is admissible as a student is also fit to be recognized as a professor, or that any one who is allowed to enlist in an army is therefore eligible for command.

This, then, is the issue, as *Unity* puts it. Again, let us emphasize, it is not our introducing, it is not our urging. It is a new departure which has been pressed for some years back, among our western churches, by a few earnest, but we believe mistaken men. But, as it has been raised, it has to be settled. For ourselves, we are convinced that the great body of our churches and ministers not only do not mean any such thing as Mr. Gannett contends for, but do not wish the world to suppose that they do.

B. H.

---

## OUTSIDE COMMENTS ON THE WESTERN ACTION.

Speaking of the vote of the Western Conference to make its platform that of Free Religion, so as to be "broad" and "inclusive", the *Christian Leader* says:

"The rule, to which there is scarcely any exceptions, is that platforms made broad and indefinite, in order not to exclude anybody, exclude nearly everybody. Only the very small number of persons in any community whose opinions have no cohesive center will cross the street to get on such a platform."

The *Independent* says of the Cincinnati vote:

"There is certainly some excuse for the inference of one of the ministers, that the 'Conference put itself on a basis not only extra-Christian and extra-theistic, but extra-religious', notwithstanding the *Christian Register's* strong expression of dissent. * * A body that hesitates at 'pure Christianity', and regards the name of God as 'too dogmatic', may be ethical, but not much more."

Col. Bundy, the editor of the *Religio-Philosophical Journal*, of Chicago, comments on the action of the Conference as follows:

"It must be looked at as the ruling out of any statement of belief in Deity or in a future life by a body calling itself Christian, and doing this so broadly that Robert Ingersoll as well as Rowland Conner, the athiest, the materialist and the agnostic, can become Unitarian clergymen any time they please.

"It is a singular position for such a body of men to occupy, and it looks as though consistency requires them to say they are not Christians. There is a shadowy lack of definite aim, a want of something clear to stand for and uphold. Do they think it useless to affirm great spiritual realities, as underlying principles, needed to help to the highest 'freedom, fellowship and character?' Will not their dim and aimless statement weaken Unitarianism?

We quote briefly from Prof. Swing's sermon on "The Unitarian Controversy".

"Quite a number of the Unitarian clergy [in the West] deem it an intellectual servitude to be requried to believe in Christ at all, or in a future life, or in a God as a personal, conscious soul. In the opinion of these men Unitarianism may, if the individual wishes, be a Christianity, but it need not be anything more than an ethical organization similar to that founded

by Dr. Felix Adler. * * The early Unitarians wished to be nearer God and Jesus; this latest Unitarian thought wishes to draw nearer to simply the human part of the universe, and make optional a God, a Jesus, an immortality. The departure is so great that it is amazing any part of a Christian church could have traveled over this vast space in only a few years. * * Answer as we may the inquiry, 'What was Christ?' he is the most powerful leader of morals and religion we possess. With him as a central figure, religion has never been a cold philosophy, but a thrilling sentiment, an enthusiasm. To throw aside this long tried and most powerful impulse, so as to have a religion broad enough for the skeptic and the aimless, must be reckoned only an absurdity. It is as though our musicians should agree to throw away all art, all time, all harmony, so that everybody could sing."

---

## KINDLE THE SACRED FIRES.

We need primarily, for the furtherance of our Unitarian work, to revive the spiritual element: to fan to a flame our smouldering altar-fires. To convert men by argument is an experiment we have tried almost to the point of disaster. Something we need to do to reach interior sensibilities; something that shall color thought with praise; something that shall impart to our philosophies the winning grace and beauty of religion. And here we touch, be it observed, the impulse and condition of all religious movements. Always are they kindled from within. Truth, truth, we cry. But truth is cold and inert until touched by *passion*. The true searcher for truth shall he be only who meets it with spontaneous surrender.

Mere sentiment! says some one. But the world is moved by sentiment. Your home is founded upon sentiment. By that rather than by laws and constables is society secure. We have seen in our day a million men falling into rank, following their insulted flag upon lines of gleaming bayonets, and over batteries vomiting cyclones of murder, at the behest of a mere sentiment.

The reform we ask for needs primarily, as it seems to us, to take hold upon our preaching. Why should the sermon be cast at a level so much lower than our prayers? What do we preach for, but to appeal to the souls of men? Strange we do not learn that men are only uplifted as ideals are ravished; the noblest within them tempted upward by angels hovering over them. Where the charmer is, we are all susceptible to charms. When the oracles of the soul are spoken, soul responds. I do verily believe that could this ideal and this method be carried to our pulpits, these slumberous and decaying churches would start into life; that by it missionary victories should be won; rude caviling giving place to joyful receptivity, and irreverence charmed into praise. Speak intellect, and intellect may perchance give heed; speak *soul* and the stones shall hear you.

Such has been the method of all the kings of the pulpit from the days of Chrysostom to our own. The pulpit may serve as a platform for the dogmatist or him who deals merely in the outward relations of things, but it is a *throne* only for the *idealist*.

Ministers complain that their churches will not support them. Go, whiner, and consider whether thou dost support thy church; whether its courage and its faith are upheld by what thou miscallest thy ministries. Depend upon it, they will give thee bread when thou dispensest the bread of life. Ministers proclaim doctrines, but life is something other than these. They discourse in fervid periods of Darwin; but though an admirable philosopher, a poor Holy Ghost was he. A little *soul*, good brethren, is worth all your science. If monitors we will have, it is in the bards and prophets of the interior nature, that we shall find them. For this high service better Jeremy Taylor than Sir William Hamilton, better Wordsworth than Mill, better Emerson than Haeckel, better George Herbert than Herbert Spencer.

To bring together the spirit of truth and the spirit of devotion—is a daring dream, a good too fair to hope, never perhaps more than approximately to be realized. Even for that possible approximation let us toil and pray. The smallest of us in our fidelity can do something. Nay, who knows what achievements may crown at last the endeavors of one steadfast and consecrated soul?

A. W. JACKSON.

## NOT ALONE IN THE JOURNEY.

We are not alone in the journey of life—how soothing is that thought! At times we feel distinctly the touch of an invisible Hand—a soft, sweet touch, upon our aching hearts. In moments of utter bewilderment, when we do not know what to do, we are guided; we feel it; our eager, persistent questionings on some momentous affair on which decision is sorely needed by us, call forth responses —often when we least expect it—that at once make our path clear before us. What a power of consolation and support is there in the perception of this truth, that we are *not* alone; even though we do not see God, he leads us! What though we do not know God now, he knows us; we are most closely related to him; he is the silent witness of all our struggles and sorrows. He is our ever present Companion; when we are most lonely, he is by our side.

—*Indian Messenger.*

## THE PREACHER'S WIFE.

I wrote my message, for I felt it true;
I read it with a voice that trembled sadly;
They listened in cold silence, and withdrew;—
The blood around my heart was surging madly.

And then *she* came whose love has long been mine,
And brought the sweetest joy I could have tasted:—
"Despair not, though their hearts are not yet thine;
*Truth always wins*, and *nothing good is wasted.*"

F. W. Brown.

## ILLUSTRATIONS OF UNITARIANISM.

"This Conference conditions its fellowship on no dogmatic tests, but welcomes all those who desire to work with it in advancing the kingdom of God."

*Platform of Western Unitarian Conference during its Theistic period, and before its lapses at Cleveland and Cincinnati.*

"Re-affirming our allegiance to the Gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ."

*Constitution of the National Unitarian Conference.*

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

*Art. I. of the By-Laws of the Association.*

## NECESSITIES OF LIFE.

To know something of the source from whence we come, and find there not a fermenting chemistry, but a holy love; to draw near, until the eye of the living God gleams on the uplifted face, and the communion of spirit shows that he is there; to shrink from him in sin; to seek quiet with him in sorrow, and to trust him everywhere; to gain assurance of his will, to be reconciled to his affection, and hopeful of his heaven—these things are to some, indispenable necessities, without which they would esteem it better that they had never been born.

—*James Martineau.*

## IS HONESTY THE BEST POLICY? OR, WHAT RELIGION HAS TO DO WITH BUSINESS.

A SERMON BY REV. C. F. DOLE.

Whatsoever ye would that men should do unto you do ye even so to them.—Matthew, vii, 12.

We have sometimes likened the relation of man to the world in this way. Suppose thousands of individual workmen engaged in some great enterprise like the Suez canal; they have been brought together simply upon the promise of wages; not a man has an idea of the work, except to do the best for himself and get as much pay as possible out of it. But suppose, what is not unparalleled in human history, that the engineer of the canal goes to live with the workmen, and having some magnetic power over men, is able to possess them with his ideas and his enthusiasm, as an army has been controlled by the single will of a captain like Stonewall Jackson, for whom the soldiers would die. Suppose he makes the men sharers in the enterprise, and lets them into his plan, so that every man can have a glimpse of the outcome of his work; till at last the menrcome to regard the undertaking as their own, being a vast co-operation of which all are members. Do you not see that the individual selfishness has thus become

subordinated and made to lose itself? that the man with the engineer's plan in his mind, is working for a different end from the former motive of board and wages? that the kind of laborer whom we have imagined to have caught the contagion of the engineer's sympathy, could be counted on, like the veterans at Valley Forge, to prefer the common enterprise to his own wages, position, or even life? Do you not also see that such men would have become the highest order of workmen, devoted to the master and the common enterprise, friendly instead of quarrelsome, more contented and happy than simple wage-earners could be? The only difficulty with our illustration is that the object, viz., the engineer's plan of a canal, is only an outward and material thing. For while we are indeed at work in the material universe, moulding the world and working out new and increased comfort, abundance and enjoyment, we are doing more than this or this alone would not be much worth our doing. For what would it avail if men had more to eat and drink and less fear of hunger and disease, if they had not learnt to love and trust each other, or if the universe had no message of glad faith and hope, as from a real and present God?

What the world wants of men, then, is to cease being mere selfish wage-earners, and to believe in the builder's plan; as though we were indeed the builder's heirs and children. This translates precisely into our text, which, as Jesus said, takes all former laws into itself and explains them. *Whatsoever ye would that men should do to you do ye even so to them.* We call this the hand-copy for every man to carry, of the builder's plan. And what is the first and greatest thing that you would like to have done for you? It is that men would treat you as a brother, with love. For when men give each other friendliness, as they would like to have men give them, all kinds of evil disappear in the individual and in the great brotherhood, and health, peace, contentment ever deepening come in.

When we say that co-operation, brotherhood, love, is the law, we have said what ought to be, not in heaven for angels, but what ought to be for men. If we say, here is the law of what ought to be, we have as good as said, here is what we ought to try to make it to be. We propose to apply the law where it is commonly thought to be hardest to apply, to the conduct of business.

There are two quite different notions what honesty is. According to one very common notion, as men competed and struggled for subsistence, it became the common interest to make certain rules to restrain men's greed and avarice. Thus you must not use your superior strength to rob; you must do as your oath or your bond requires. Thus in various ways law and custom bind men to their agreements. If a merchant does as the laws require, if he does not violate the custom of what others do, he easily rates as an honest man. We do not deny that such honesty as this is very valuable. But this kind of honesty does not touch the leading principle of a man's life. It says nothing about treating men as brothers and carrying on your business as though you and others were joint members in a great co-operation. It lets you use your superior wit to get more than your share away from your neighbor or out of the common stock; it admits subtle methods which the laws are not nice enough for, to push your rivals, to evade creditors, to create burdensome monopolies. Is it not fair, the man says, as in war, to do as the rest do? Havn't my rivals and competitors ample warning? And if I am shrewder than they, so long as I keep the rules of the same, why should not I grow rich while they become bankrupt? It is hard to answer these questions till you have got a more profound conception of honesty.

A new view of honesty appears as soo-as you apply Jesus's leading idea as em bodied in our text. Jesus's idea is that we should treat men with love as our brothers, not theoretically, not in creeds or bills of rights, not on Sunday merely, not in the bosom of our family, but wherever we meet them. We ought, therefore, to treat men as our friends

and brothers; that is, as we wish to be treated, in buying and selling, in the office, at the market and on the exchange, as employers or employed. This is not more than honesty, as some might think, but it is honesty, and it is the only honesty; that is, it is the only conduct befitting a true, faithful, intelligent and whole-hearted man. To treat any man, on any occasion, for any pretext, as less than a brother, or in a manner other than friendly, is to desert one's post, to give the other less than he is entitled to, and to dishonor one's self. Especially is it dishonorable, that is, by the standard of a true man, *dishonest*, to attempt to get advantage at another's loss, or in any fashion to get a living out of the commonwealth which you do not try to render equivalent service for; as it would be mean and dishonorable for the workman who had taken shares in the great canal to push and vex his fellow workmen, to interfere with their work, to seek to get their places away from them, to waste in private schemes the time and strength due the joint enterprise; as it would still be mean and dishonorable though other workmen wasted their time; as it would be no excuse to offer the engineer that you only did as the rest did. Were you then to do as the rest did, or rather only to help make the organization of the work perfect?

Honesty in this fuller sense of doing the part of a true man towards the great brotherhood, gives a complete and yet most delicate test of business conduct. Honesty of Jesus's type does not let injustice take advantage of a technicality to slip through unrebuked; it does not permit any man, however well he keeps within the rules, to use his superior wit to sweep the board; it does not let a man or combination of men go to the legislature for merely selfish monopolies. You cannot imagine an honorable man beating his neighbor down in a bargain or scheming how to get the better of him.

Have not I the right, a man asks, to seek my own interest? It is as though a soldier were to ask, H ave not I the right to get the warmest place by the camp fire? Have not I the right to look after my share of the rations? You are not in the army, we answer, to be looking out for your share of the rations or the fire light; you had better do a soldier's duty and take the rations and the soldier's pay as they come. So with the rule of honor for a man, being, as we have shown, not an individual struggling for himself, but a member of a brotherhood, to take the subsistence and the rewards of his place as they come; not as the purpose of his life, but incidental to the purpose of his life.

So much for Jesus Christ's idea of honesty. It passes our comprehension how any can believe that Jesus was right, and take the name of Christians, while they practically deny the fundamental idea of Jesus, and allow a man to be selfish at heart and to seek his own gain through this mortal life, and even profess religion to get the other world too, all in the name of Jesus Christ! This is the real delusion which would be laughable if it were not so sad; as though it were Christian merely to hold fast certain metaphorical articles of a creed, hard at best to understand, even if true, and harder still to verify; while all the time the very essence of Jesus's teaching, simple, verifiable and practical was this—to turn about, to give up the selfish life and live the life of love. There is the kernel of the whole thing, reiterated in gospels and epistles, needing no miracle to prove it, but carried to the proof in every age of the world by the miracles of the holy lives of the men and women who have lived closest to God. Where is the man then who dares to say that you must believe the creeds to be saved, and that it is not necessary to live the life of love and friendliness; or that if you seek to live the life of friendliness, and yet do not believe his metaphysical creeds, you will be lost! We appeal to the holy scriptures of the world against such heresy; we appeal to the scripture of God written in the human heart. For there, written in every soul, if we would stop to read, are the golden letters of our text, and the eternal creed is there,—*Whoever will love his fellow man as a*

*brother is saved and the love of God encompasses him from harm.*

It is easy and beautiful to show what honesty is. The question recurs, will it succeed? Practically what will happen to a man who really tries to conduct his business in the spirit of friendliness towards every one? Will he make a living for his family? Will he be able to educate his children? How will he not fail, since confessedly, business is not yet altogether conducted on that principle? This is no new question. It was asked touching the lower standard of honesty which we described. It has been discussed whether the man who was just and kept his promises, and the rules of the game, as it were, could make as much money for himself as the comparatively unscrupulous man. There is a strong persuasion among the best class of men that it pays in selfish advantage to be honest; that a lad who was bent on making a future, ought to be truthful and just, in order to succeed, and if he was not just, that he would be likely to fail. The common impression, however, among great numbers of men is, if a man wants to succeed in business that he must do about as others do. That is, as a man once said discussing this very question, "Policy," said he, "is the best policy.". A man must accordingly fight with the weapons in vogue, but use them shrewdly; he must be honest with the honorable, and sharp with the crafty; he must be versatile; he must keep out of the teeth of the laws, but he must not be too scrupulous. Is not an idea something like this too common about honesty, even among very respectable men? And is there not some skepticism whether strict honesty really pays a man in selfish advantage to be measured in dollars?

We hardly care to discuss the question whether honesty pays a man in selfish advantage counted in dollars. We have a totally different idea of man's success. We do not call it success when you tell us that a man has contrived to amass a larger property than his neighbors. Tell us something else about him. Is he happy and contented? Does he know how to enjoy his money? What sort of a home has he? Are his children likely to prove an honor to him? Is he the kind of a man whom we shall be sorry to miss when his end comes? Tell us more about the man's success. Was life richer as the man matured? Did he live a broad, generous life, as though a great brotherhood were about him, as though the love of God was real? For this was the way he might have lived; it was the life of a true man; it is the kind of a life that men and women actually live. And the having five thousand, or fifty thousand, a year has the slightest possible connection with living a true man's life, unless it be that getting the great fortune stands in the way of the true life, as excessive corpulence may endanger health. It is easy to see that the struggle of selfishness to succeed, never makes a man happy; it is the old story of Tantalus—happiness is just beyond his grasp; and the larger the man's nature, the more thirsty and weary he becomes.

We translate the question "Is honesty the best policy?" with a larger meaning than is commonly taken; we will not maintain that honesty is always the best policy for making money; we believe it is the rule; it is mischievous for a man to neglect it, but we will not try to show that there may not be apparent exceptions when it seems to pay to be unscrupulous as far as petty, selfish advantage goes. We mean, is honesty the best policy for the man considered as a man; that is, as a being with a conscience to pain him, or to be at ease, with a fair fame to keep unspotted, with sympathies to be touched, with capacities for love and hope? Is honesty good policy for man in the whole compass of his nature? We put our question in its most difficult form; we mean honesty, not in the sense of doing as others do, or by custom and law and the rules of the game, but in the sense of Jesus, the honesty of a man who lives, deals, does business, serves and employs at all times as a true and friendly man. Is it good policy for the man to live as a

son of God ought to live at all times and places?

The question answers itself. Have any set of men who ever lived had such strength, serenity, joy in nature, in their homes and in love; joy even despite labors and cares, as the men who have lived in Jesus's spirit, to make this world a better world for the grand brotherhood? Did you ever try this yourself for a while and not find it sweet?

Let us see now very briefly what would happen "practically", as they say, to a man who has been honest after Jesus's fashion. Let us contemplate the terrible question, whether he and his family would not starve. Let us put the most unfavorable example. Let us set the man on a barren coast with a ship-wrecked crew, where men quarrel to get a morsel to eat. Let one man be supposed, out of them all, who behaves like a Christian, who uses his strength to save others, and lets his chance to grasp and snatch go, as a true man must. Suppose this single man scours the woods and finds food to bring to the rest; suppose he organizes a few willing helpers to increase the common supply, do you think this useful man, even among savages, will be left to starve? No! it is not in brute nature to destroy a provider and helper.

Suppose the one man, a workman in a city where mostly the rule of strife and competition holds, and he seeks to give you the most honest service, as though it were indeed his own. Is the most useful workman in the city likely to starve?

Is it only in trade then, that it is necessary to be selfish in order to keep from starving? Let us see. Let the honest man we have supposed, be a merchant of the type of Mr. Kidder, for example, who has the highest ideal of what a merchant should be, who treats every man of whom he buys or sells like a friend, and his clerks as younger brothers, to be helped and advanced; who aims to give you the most for your money compatible with the honest administration of his business,—do you think such a merchant as that is likely to starve? Will any one grudge him and his family a comfortable living? No; the man who will be left to starve is the man who is trying to do for himself what it is for no common advantage for him to succeed in doing.

Suppose the same in the manufactures. Here is a man who conceives of his great industry, his mill or his factory as a branch of the common wealth; it is not merely his own, a private mine to exploit and desert. His men are co-partners; whether or not he actually admits them to be sharers in the stock of his mill, he and the men somehow look on their work in the spirit of co-partnership. Do you think that the man who thus organizes his industry, with the end of securing a common advantage, will starve because he is not selfish? Do you think the fair earnings of his capital will make people envious? Especially when he uses his income to extend industry or to increase beneficence; yes, if even his luxuries, his carriages, greenhouses and paintings make the community richer by being in generous hands.

Who says that this is not true and will not work? Is it any one who has honestly tried to make it work? Who is it that has tried to live like a Christian inside his home, who has thereby become incredulous that it will work to treat men like brothers outside his home? No, wheresoever we try to behave like a Christian; wherever we utterly cast out hate, greed, envy and jealousy; wherever we renounce the selfish idea and live for a while to serve, to help, to carry love, as members of the brotherhood, this thoroughgoing honesty of the golden rule proves the best policy. It proves the best policy for us, not as money catchers, or place hunters, not to meet the demands of our pride, but as men, with a certain divine nature in us that cries out to be satisfied, as selfishness cannot satisfy.

Finally, there is something wanting yet to be said. We cannot yet demonstrate that honesty will always be the best policy. There is the law, we are certain of it; we believe that whatever ought to be, is good for us to try to mak-

to be; we have some experience, so far as we have tried, that this holds. We have seen men and women, with whom we were sure that it was a glorious success to follow the golden rule utterly. And yet who can tell us when the crises, the dark places, the temptations come, that the law will always profit us? It is faith that leads us to trust the eternal laws of building for the new thing as for the old. It is faith that trusts the higher law, when we cannot see how it will work its results. It would not have been the highest exercise of Columbus's spirit if he had foreknown from the start that he would discover America. It would not have been the highest courage in Washington, if victory had been miraculously promised beforehand. It would not have been so divine in Jesus if he had been told by an angel of the triumph of his cause. It is not honesty in the highest degree, when you prove to a man that it is selfishly worth his while to live the life of love. There is always an element of faith, such as the discoverer, the inventor, the reformer, the savior has, who does not know, and yet trusts the law of what ought to be, and believes and throws away his life in holy consecration to make what ought to be real. This is better than the faith of the creeds. This is the faith of reason. This is the faith which we ask of men, that seeing how Jesus's way is what ought to be, the true law of their lives, they trust themselves to it, and try it, and help make it come true, as again and again men and women whom we honor have done in the past; that we all thus join hands and live and act, and love one another, as the sons of God, never fearing that He will not take care of his children.

---

### SUMMER IN THE COUNTRY.

O dwellers in the stately towns,
  What come ye out to see?
This common earth, this common sky,
  This water flowing free?

From ce'led rooms, from silent books,
  From crowded car and town,
Dear Mother Earth, upon thy lap
  We lay our tired heads down.

Cool, summer wind, our heated brows;
  Blue river, through the green
Of clustering pines, refresh the eyes
  Which all too much have seen.

What cares the unconventioned wood
  For pass-words o the town?
The sound of fashion's shibboleth
  The laughing waters drown.

Here cant forgets his dreary tone,
  And care his face forlorn;
The liberal air and sunshine laugh
  The bigot's zeal to scorn.

From manhood's weary shoulder falls
  His load of selfish cares;
And woman takes her rights as flowers
  And brooks and birds take theirs.

The license of the happy woods,
  The brook's release, are ours;
The freedom of the unshamed wind
  Among the glad-eyed flowers.

We walk on holy ground; above
  A sky more holy smiles;
The chant of the beatitudes
  Swells down these leafy aisles.

—*From Whittier's "June on the Merrimac."*

---

### THE MOST BEAUTIFUL SIGHT.

I will tell you what is to me the most beautiful sight in the world, more beautiful than any scene in nature or any miracle of art. It is to see the pure soul of a young man consecrate itself to the ministry of religion, and to watch it as it sets forth on its high enterprise. It is to see such a young man take to himself the whole armor of God—the shield of faith, the sandals of the gospel of peace, the sword of the spirit of Christ—to watch him as he presses forward into his first perplexities, and hews his way through the underbrush of denial and the malarious swamps of agnosticism; to see him emerge on higher and securer ground and into clearer paths; and then to see him mount, like the leaders of Xenophon's ten thousand, until he comes out upon the commanding height of personal conviction, where, with the sunlight of God's presence shining unobstructed on his brow and the ocean of God's love stretching away on his horizon, he turns and cries to the weary, toiling world below, THALASSA, THALASSA! THE SEA, THE SEA!

FRANCIS G. PEABODY.

## ADAM'S EPITAPH.

Gabriel Alvarez composed what he thought to be an appropriate epitaph for "Adam," and published it in his work, "Historia Ecclesiæ Antediluvianæ," printed at Madrid in 1713. The following is a translation of it. It is interesting not only as a literary curiosity, but as illustrating the theological doctrines believed at the beginning of the Eighteenth century, and to a very considerable extent now.

"Here lies, reduced to a pinch of dust, he who, from a pinch of dust,
was formed to govern the earth,
ADAM,
The son of None, the father of All, the step-father of All,
and of himself.
Having never wailed as a child, he spent his life in weeping,
the result of penitence.
Powerful, Wise, Immortal, Just;
he sold for the price of disobedience,
Power, Wisdom, Justice, Immortality.
Having abused the privilege of Free-will,
which weapon he had received for the preservation of
Knowledge and Grace,
by one stroke he struck with death himself and all the Human Race.
The Omnipotent Judge
Who in His Justice took from him Righteousness, by His Mercy
restored it to him whole again:
by whose goodness it has fallen out, that we may call that crime happy,
which obtained such and so great
A REDEEMER.
Thenceforth Free-will, which he in happiness used to bring forth
Misery,
is used in Misery to bring forth
Happiness.
For if we, partakers of his pernicious inheritance,
partake also of his penitential example,
and lend our ears to salutary counsels, then we
(who could by our Free-will lose ourselves)
can be saved by
the Grace of the Redeemer, and the cooperation of our Free-will.
The First Adam Lived to die;
The Second Adam Died to Live.
Go, and imitate the penitence of the First Adam;
Go, and celebrate the Goodness of the Second Adam.

—*Andrew Smith, in "Notes and Queries."*

---

## MR. AND MRS. CENTRAL.

Who are they? Oh, they are the friends who entertained us when we went to the dedication of the new church at Coldwater Springs.

It happened thus: I had promised the Coldwater people to go and preach the opening sermon for them, and when the time came, thoughtful little Mary said, "Papa, why wont you take mother along? She's tired, and it will be a change for her, and will do her ever so much good!" An then they recalled the pleasant visit we had at M—— last year, and how the W—'s, to whom we had been allotted, had been so kind and been real friends ever since. Mother hesitated a little because there was no time to send word, but I told her that that did not matter, for on such occasions, churches were always hospitable and prepared for a few extra visitors.

And so we went,—a long afternoon's journey, and towards the end we both began to be verv tired. But we cheered ourselves by speculating on the home we were going to, and who the people would be, and whether there would be any children. And just as it was growing dusk we rolled into the depot.

A committee? were waiting to meet the train, and I introduced my wife with a half apologetic hope that my having brought her would not be too much for the friends with whom I was to stay. "Oh, no, indeed!" they said;

"plenty of room;" and with that, we, and the other ministers who had come to take part, were put into carriages and driven off—to the G—— C—— Hotel.

Well, it is a good hotel, that at Coldwater Springs, but still, on a winter's afternoon, when you have been thinking of a friendly fireside, and a pleasant greeting at a family supper-table, it seems a little dismal to be ushered into a hotel parlor, half lighted, with the conventional marble table in the middle of the floor and the usual half-dozen angular chairs. Even the exhilarating assurance of our escort that some one would be over to take us to the church in time for the service, and that the supper hour was six, failed to cheer us, and when we were left alone, what with my disappointment on my wife's account, and her trouble on my account—for she protested, as a good wife will under such circumstances, that to herself it was quite delightful and like having our honeymoon over again—it certainly did feel a little blue. There seemed a fatality about that visit, altogether. For, knowing nobody, and being no one's guests, though the congregation seemed extremely social among themselves, and all the air before and after the service was full of happy greetings, we seemed somehow out in the cold. A few friends were introduced, and chatted a minute or so, and spoke heartily of the service, but then went away, and when it began to grow late, so late that I felt I must take my wife back to the hotel, the friend who had brought us hurried up as we were putting on our wraps and asked if we could find our way, or should some one take us? and so we went out.

We had said, "Oh, certainly we could find our way"; but we had been too confident. There were "but two turns to take" were the farewell words, but we took the wrong ones, and by and by we stopped at a street corner—uncertain which way to go, not a soul to inquire of, every house and store dark—and had a hearty laugh at the absurdity of the situation. For there had been that church all crowded with people, every one of them full of the kindliest feeling, and willing to have done *anything* for us, had they known or thought of it; and here were we, standing in the deserted street, not knowing where in the world to go!

Of course our uncertainty did not last long. There were not a great many streets anyway, and so we walked about till we saw a light, and that proved to be the hotel, and I think the fun of that night-wandering had finally restored our spirits, and we slept the sleep of the just 'till the bell boy's morning knock and intimation that the omnibus for the early train would leave in forty minutes.

But how were we to face them at home? Such eager little inquisitive questioners, always wanting to know everything about any new friends we had made, and so anxious in their loving way for mamma to have had a pleasant visit. But we made it up what to do!

They were a little astonished to see us home so early, but we told them that the people we stayed with were expecting other guests, so we thought we had better leave.

"And who did you stay with?"

"Oh, with Mr. and Mrs. Central".

"What a funny name", said Tom, our little eight-year-old, "why, its like a story book name! And did they have a large house?"

"Oh, yes, a splendid house! Why, the hall was all marble, and beautiful glass doors all about, and numbers of servants, and they said we must ask for anything we wanted."

"And were there any children?"

"Why, yes, we saw quite a number of children."

"Well, tell us something about them", said Mary; "you talk so queerly, I believe there is something you don't want to tell! Did they ask you to drive, and take you to see the cemetery?"

"Not exactly; we left too early to see the cemetery, but we had a drive, oh, yes, we certainly had a drive, and in a fine large carriage, too".

And then Mary looked at us with her large eyes, and bobbing her head up and down with oracular emphasis, declared: "I—don't—believe—you—

have—been—staying—with—anybody—at—all—and—Mr.—and—Mrs.—Central—are nothing but a *horrid*—HOTEL!"

And ever since that day, whenever I go from home, they always ask if I am "going to stay with Mr. and Mrs. Central?"

---

### WEAVERS AT OUR LOOMS.

As when some workers, toiling at a loom,
Having but little portions of the roll
Of some huge fabric, cannot see the whole,
And note but atoms, wherein they entomb—
As objects fade in evening's first gray gloom—
The large design, from which each trifling dole
But goes to make the long much-wished-for goal:
So do we seek to penetrate the doom
That lies so heavily upon our life,
And strive to learn the whole that there must be;
For each day has its own completed piece.
The whole awaits us, where no anxious strife
Can mar completeness: here but God's eyes see
What death shall show us when our life shall cease.

—*Chamber's Journal.*

---

### HOW WE BUILT OUR COUNTRY CHURCH.

BY A COUNTRY PREACHER.

We have lately dedicated our church, and feel a little proud of its perfect adaptation to all our wants and needs. There is hardly anything that a well regulated country congregation could ask for that is not here provided. And all this at a very moderate expense—the maximum of convenience, utility and beauty, at the minimum of time and money.

We began our services a few years ago in a very pleasant hall, in that country village which is the center of our congregation. And we began with a very general satisfaction with our surroundings, a satisfaction increased by comparison with the existing church buildings around us. They were all after the same model—great white structures with staring unshaded windows, unsheltered from heat and storm, "naked and ashamed," bare floors, or else dirty ragged carpet in the aisles; hard, uncomfortable seats, straight to the back and narrow to the body, nicely cutting into the shoulder blades, generally painted a dull greyish white, and put into mourning with dark trimming; cracked and broken plaster, momentarily threatening to fall and put out some of the most brilliant lights of the church; cobwebs, gaily festooned in remote corners, and in all a general effect repelling to comfort and ease. We fancied, without thought, that all churches must be like these, and that of necessity a place of public worship must be stiff, angular and forbidding. Most of our people had not yet thought their way to anything better and brighter and cozier. In comparison with what we had known, the public hall seemed a more inviting place. It was cheerful, clean, warm and light. Its cozy chairs were restful, and its walls clothed with warm tints, easy to the eye. So here we began, and for a time everything was harmonious. We won a steady congregation; had awakened a real religious interest. But something was lacking to our perfect working. That something was a church home. Around "Free Hall" could not gather the sacred associations of church life. That was clear. And it was also clear that if our movement was to be a permanent success, it must be lodged in its own house. A church is like a family. It may board for a time, live in rented houses, but if it is to rise to anything large and noble, it must rest "under the shade of its own vine and fig tree." Many a liberal movement begins in fairest promise; it has members, wealth, enthusiasm, but it will not locate and be at home. And as a natural and, indeed, almost inevitable result, the zeal is dissipated, the audience scatters, and the cause is abandoned. How many such unfortunate results to hopeful endeavors have our western pastors noted, and, indeed, experienced! Building may be delayed, but it must be considered near at hand—an object soon to be accomplished, or the new society suffers.

So after full and free consultation, participated in by all the congregation, it was decided to build. And, building, we wished to put into our religious home a thought and idea that should be typical of our faith. Looking into it, we had at once discovered the falsity

of the idea that religious things must be hard, disagreeable, and repulsive. Our church home should be attractive and charming; it should be beautiful like the home of childhood, pleasant to the eye, and pleasing in every way. What interests and uses did we wish it to serve?

First of all we wished to provide a "place beautiful" for the stated Sunday service, sufficiently commodious, but not too large.

Then, because our people are social, and love each other's company, and will come together once a month to increase good feeling, we must have a cheerful parlor. This also accommodates the children of the Sunday school, by a seating of light settees, which can be put out of the way after being used. And because we have a parlor, we must have a kitchen with modern appliances. We like an occasional public supper. The Anglo-Saxon still loves to eat in company, and, according to the poem, "love and plum puddings" go together.

Nor must the pastor's study be forgotten. The parsonage is to be close at hand, and the pastor must have his workshop secure from all alarm and interruption. In silent meditation come the noble inspirations that in the prayer and sermons set fire to many hearts.

Our people are not rich, but they are generous; yet do not desire to throw away money. Hence the serious problem of securing the desired conveniences at the least outlay. One thing we were all agreed upon—that there should be no unnecessary expense in outward show. We needed no bell; our people had watches and clocks; so there was to be no steeple—no bell, no steeple. Our church should present a simple, unpretentious exterior, without regard to traditional notions of church architecture. It was to be beautiful because of its perfect adaptation to our needs, and not by any conformity to the rules of a remote past. This, then, became our plan: A central audience room, seating perhaps one-half more than our usual hearing. Opening out from it to the right and the left were our parlors, with folding doors in such a way that all the space could be occupied with an unusually full audience, making in all seating capacity about two and a half times the ordinary demand. At the left, the sunny side, we put in the Sunday-school, with its library. Here we located the pastor's study. Over the right hand parlor we had a chamber fitted up with kitchen furniture and a dumb waiter.

Thus we studied out our plan; not hastily, but with much care and deliberation; and then we took it to a capable architect (for we wanted the best talent put into our building, and did not for a moment think of trusting the judgment of an ordinary builder to put it up by haphazard and guess work), and told him to avoid all unnecessary expense, but to give us a neat, tasty and attractive place of meeting, according to modern ideas. This he did; gave us a full set of drawings, elevations, outlines, specifications, everything necessary to the builder's complete work. For this work and the superintending of the building we paid fifty dollars, and thought it money well expended. It was easy to recognize the immense value of such professional training in securing us an honest, square building.

Upon these plans we advertised for proposals; and having accepted one from a responsible and honest builder, we were prepared to go before the full congregation and ask their assistance. The appeal for funds with which to build was based not upon any sentiments of generosity and readiness to give, but upon broad principles of duty and justice. The people were reminded that in building a new church consecrated to the liberal faith, in opening their hearts and hands, they were simply returning what they had received from the world, and they were urged to mark their appreciation of duty to one another, to the world and the heavenly Father. No church debt was to be incurred; no long succession of fairs and festivals, grab-bags and church lotteries must be permitted to mar the good name of the church. The response was immediate and generous. The amount

asked for was at once subscribed, and the building of the church secured.

It was long a question whether we should have stained-glass or plain, clear windows. The painted paper used as a substitute we voted an abomination. Finally we decided that the most home-like and tasty windows would be plain glass, inside blinds, lambrequins and creamy-lace curtains. The walls were to be hard-finished and tinted in neutral colors easy to the eye and pleasing to the artistic sense. The woodwork of the church was finished in the natural wood; and the rich and polished surface of the hardwood trimming was more beautiful than any paint could possibly be. Instead of pews we used easy arm chairs, giving plenty of room to each; and allowing but few more chairs than the congregation, we always had a full house (our chairs were kept in the parlors—more than what we reasonably expected to use at any one time). A great gain to fit our seating to the variation of the attendance! A very great gain to have the church always full! The furnishing of the church was in warm colors; a Lowell carpet in small pattern, two shades of red; pulpit furniture to match; bright colors everywhere; choice pictures on the walls; a curtain back of the minister, with bright overhangings and a dark background, against which the preacher was clearly defined; a thoroughly homelike, glad and cheerful place. And all this for less than $3,000. It could have been built after the old style for less than $2,000. But our people said they wanted to have a home of which they would not feel ashamed; one that harmonized with their own homes, and which in after years would not be a silent reproach to their parsimony and niggardly meanness; and so the church was built, paid for and dedicated free of debt; a "thing of beauty and a joy forever." There was not a dollar foolishly expended, not a particle of empty ornamentation; everything had an idea, and moved to a purpose.

—*The Universalist.*

---

When Dean Stanley came to America, he said, whatever else he missed, he wished to visit the grave of Dr. Channing.

## THE CITY OF THE LIVING.

In a long vanished age whose varied story
No record has to-day—
So long ago expired its grief and glory—
There flourished, far away,

In a broad realm whose beauty passed all measure,
A city fair and wide,
Wherein the dwellers lived in peace and pleasure,
And never any died.

Disease and pain and death, those stern marauders
Which mar our world's fair face,
Never encroached upon the pleasant borders
Of that fair dwelling place.

No fear of parting and no dread of dying
Could ever enter there;
No mourning for the lost, no anguished crying,
Made any face less fair.

Without the city's walls Death reigned as ever,
And graves rose side by side;
Within the dwellers laughed at his endeavor,
And never any died.

Oh! happiest of all Earth's favored places!
O bliss! to dwell therein!
To live in the sweet light of loving faces
And fear no grave between!

To feel no death-damp, gathering cold and colder,
Disputing life's warm truth—
To live on, never lowlier or older,
Radiant in deathless youth!

And hurrying from the world's remotest quarters,
A tide of pilgrims flowed
Across broad plains and over mighty waters
To find that blest abode,

Where never death should come between and sever
Them from their loved apart—
Where they might work, and win, and live forever
Still holding heart to heart.

And so they lived, in happiness and pleasure,
And grew in power and pride,
And did great deeds, and laid up stores of treasure,
And never any died.

And many years rolled on and saw them striving
With unabated breath;
And other years still found and left them living,
And gave no hope of death.

Yet listen, hapless soul, whom angels pity,
Craving a boon like this—
Mark how the dwellers in that wondrous city
Grew weary of their bliss.

One and another who had been concealing
The pain of life's long thrall,

Forsook their pleasant places and came stealing
Outside the city wall.

Craving, with wish that brooked no more denying,
So long had it been crossed,
The blessed possibility of dying—
The treasure they had lost.

Daily the current of rest-seeking mortals
Swelled to a broader tide,
Till none were left within the city's portals,
And graves grew green outside.

Would it be worth the having or the giving—
The boon of endless breath?
Ah, for the weariness that comes of living
There is no cure but death!—

Ours were indeed a fate deserving pity,
Were that sweet rest denied;
And few, methinks, would care to find the city
Where never any died.

*Selected.*

[Can any reader supply the author's name?—Eds. U.]

## TOO SUBTLE FOR PEN OR PRINT

Much of life cannot be said or sung or written. Though of the making of books there is no end, yet there is but little of a child's sparkling eyes, sporting hands, throbbing bosom—sparkling, sporting, throbbing within the arms of a fatherly, motherly Providence that can be made into a book. There is little of a good man's rest in the embrace of integrity, of truth and of God that can be sent to the press. Canst thou draw out of a little girl's mind with hook or pen the grief that is there because of her doll all broken and spoiled? The small leviathian of pain must swim there alone, unseen, in his native sea. Thou canst not draw out with a *line*. Sorrow is very deep. It does not rise to the level of writing-tablets. No one knows his own distress but himself and the searching, all-knowing Spirit. Can mother, or motherly aunt apprehend a dispatch in the mail-bag? or her little man's satisfaction at putting on his first manly suit,—with a pocket in it? Many a joy flies high upward towards its source and is too buoyant to come down and inscribe itself. The risen consciousness, risen from beneath the incubus of heedlessness and sin; time not used, and the great gift thrown away; then the bud and growth of a tender repentance and the turning to one's self and the God of the penitent,—these will not embark on printer's ink and there ride before our eyes.

W. M. Bicknell.

## TO MY FRIEND.

How many things, do you think, must go,
Toward making a friendship good and true?
First, character, taking years to grow;
Trust, be the friendship old or new;
With sympathy, born of mind and heart:
My friend,—I find these all in you.

Juniata Stafford.

## AN HONORARY MEMBER.

Edward Everett Hale, of Boston, has been elected an honorary member of the Vassar Class of '86, and has accepted the election. He is the first honorary member of any class at Vassar, and as such identifies himself with the graduates of 1886, and promises to be with them at their reunions and to be one with them on all occasions where his other duties in Boston will permit. The accession of Mr. Hale to Vassar's already long list of friends is calculated to promote her influence throughout the New England States, in some parts of which there seems to have existed a feeling of jealousy toward her.—*Independent.*

## COMMENCEMENT AND SEMI-CENTENNIAL AT MEADVILLE.

The first half of June was a time of crowded interest to the Unitarians of Meadville. First came the Commencement of the Theological School, with its preceding two weeks of lectures, by Rev. W. P. Tilden, of Boston, and the junior editor of the Unitarian, both series attended by many persons outside of the school, and then the semi-centennial celebration of the dedication of the Meadville church,—all this besides the examinations in the school, a delightful reception for the students at Professor Barber's, the entertainment of a considerable number of visitors, etc.

Mr. Tilden delivered eight lectures, packed with ripest wisdom, fine humor and the deepest religiousness, on the practical work of the preacher and pastor. Mr. Sunderland gave five on some of the great charity, crime and labor problems of Social Science.

Three days were devoted to examinations of the various classes of the school on the studies of the year, Rev. Rush R. Shippen, of Washington, Mr. Tilden, Mr. Cutter, of Buffalo, and Mr. Sunderland acting as Examining Committee. The examiners were all much pleased with the evidences shown of the careful, thorough and stimulating work done in the school.

On Sunday, June 13, Mr. Sunderland preached at the church in the morning and Mr. Tilden gave the sermon to the graduating class in the evening.

On Wednesday evening, the 16th, occurred the semi-centennial Celebration. At 5 o'clock a large company gathered in the chapel for a social hour and supper. At seven all repaired

to the church where Rev. R. R. Shippen gave an extended and exceedingly interesting historical address, recounting the history of Meadville, the church and the theological school up to the present time. This was followed by other addresses of nearly or quite equal interest from Mr. Alfred Huidekoper, President Livermore, Rev. G. W. Cutter, of Buffalo, Mr. Joseph Shippen, of Chicago, and Mr. Tilden, and the reading of a considerable number of letters from former pastors of the church, professors in the Theological School, and others, by Professor Barber. The hymns and anthems sung were those which had been used fifty years before at the dedication of the church.

Altogether the Celebration was a most enjoyable and memorable one. We shall be sorry if the papers and addresses are not published in pamphlet form, to send to friends at a distance, and for permanent preservation.

On Thursday morning came the graduation exercises of the school. Five young men read papers and received their diplomas, viz.: J. B. Frost, L. M. Mason, Frank L. Phalen, Nicolai Schultz, and W. F. Moore. Two original hymns were sung on the occasion, written by Mr. Phalen and Mr. Tilden. The exercises closed with an address from Rev. Brooke Herford, of Boston.

Of the five young men going out from the school, two, Mr. Phalen and Mr. Mason, have already received calls from churches, and accepted the same, the former to Wilton, N. H., and the latter to Union City, Pa., to settle with a society which he himself, with a little aid from his fellow students, has built up during the past year. On Thursday evening President Livermore, Professor Barber, Rev. R. R. Shippen and Mr. Cutter went over to Union City (thirty miles away), and fittingly closed the Commencement day by ordaining Mr. Mason.

We are glad to learn that the prospect now is for a considerable increase in the number of students at Meadville next year.

## SOME QUESTIONS ANSWERED.

A correspondent desires us to answer in the *Unitarian* the following questions:

1. Are the common church ordinances of baptism and the Lord's supper observed by any Unitarian Societies? And to what extent?

2. Do Unitarian churches generally hold weekly prayer meetings?

3. Is the "Church of the Messiah", in St. Louis, a Unitarian Society? If so, what is the explanation of the statements in the June number of *The Unitarian*, that they admitted fifteen members "to the communion of church membership, on profession of Christian faith", and the confirmation class", and "six children were baptized".

To these questions we gladly reply.

1. There is no uniformity among Unitarian churches as to the observance of the Lord's Supper and Baptism, but both are observed by many of our societies. The meaning we attach to them, however, is in important respects different from that given them in other churches, just as our thought of religion in many other matters is different from theirs. To us the baptism of a child is not anything which confers any supernatural sanctity or favor of God upon the child; it is simply an act of public *dedication* or *consecration* of the child to religion,—that is, to truth and goodness; it is a way of saying by the parents through the minister, "God has given us this child, a very precious gift; we earnestly desire that his life shall be true and worthy—in harmony with the things that the church stands for. So, here we bring him to say this—to say it in this most sacred place, and before God and the church, and to invoke aid, human and Divine, in the discharge of the great responsibility that comes to us with this child." This is essentially what baptism means to us as Unitarians. And with this meaning it seems to us rational and helpful.

The Lord's supper to us is a *commemorative* service, not at all a sign or symbol of a vicarious atonement, or blood-purchased redemption. We commemorate our own birthdays; we commemorate great events in history; we commemorate great and noble men. Why then should we not commemorate the sublime life and the martyr death of Jesus, the world's greatest religious teacher, the founder of our Christianity? This we do, in this supper or communion service. Jesus himself said, "This do in *remembrance* of me." Thus, in the spirit of his words, we observe the service as one of remembrance, of honor, of love, of reflection upon his character and teachings, of communion with that Divine Spirit which so pre-eminently guided and inspired his life, and which waits ever to guide and inspire ours. This is the natural meaning of the Lord's supper, and we believe it is also the original, historic meaning of it. Given this meaning, we think the observance of the supper at once becomes something rational, beautiful, valuable.

Answers to the two remaining questions we must defer to our next number for want of space.

## LITERATURE.

THE STORY OF CHALDEA.—("The Story of the Nations" Series). By Z. A. Ragozin. G. P. PUTNAM'S SONS, New York. S. A. MAXWELL & Co., Chicago. Pp. 380. Price, $1.50.

This book forms a good introduction to the study of ancient history, for it is in Chaldea rather than anywhere else that we find the true cradle of the ancient world. As a mere story this volume is not so interesting as that on Greece (of the same series), which we noticed last month; this partly because we know so much less about the Chaldeans than about the Greeks, and partly because the Greeks were so exceptionally gifted and interesting a people. However, the present possesses features of interest that the other did not. It contains more that is new; it introduces us to a civilization farther removed from our own, and into

the midst of men and women whose lives, if somewhat level and monotonous, like the great plains which they inhabited, were yet human, earnest, pathetic, in their own way interesting. The first 115 pages of the volume are devoted to an introduction which gives the best brief account we have seen of the wonderful archeological discoveries of Botta, Layard and others, which have restored to the world in so unexpected a manner this well-nigh forgotten people and civilization. The remaining 265 pages give us the history of Chaldea so far as it is known, together with much that is legendary, mythical and suppositious. The work shows evidence of care in its preparation; it contains some 80 instructive illustrations, and two good maps; its style of composition is clear and fresh; to all interested in the marvellous and many-voiced story of the world's past it can hardly fail to prove an instructive and delightful book.

THE STORY OF THE JEWS. — ("The Story of the Nations" Series). By Prof. James K. Hosmer, of Washington University, St. Louis. G. P. Putnam's Sons, New York. A. C. McClurg & Co., Chicago. Pp. 380. With maps and illustrations. Price $1.50.

Here we have a story indeed! Or is it a drama? or an epic with Israel, God's chosen, as the hero? Clearly, the world has produced no other so remarkable a race as the Jews—considering, we mean, the length of time that race has been in existence, its varied history, its tenacity of individuality, and its great influence on the world's progress and destiny.

The story, as the author tells it, begins with "The Morning Time in Palestine", four thousand or more years ago, when the Semite shepherds kept their flocks on the not yet "sacred" hills of Judea and Galilee, and sketches rapidly and graphically the rise of the Jewish nation proper, and the leading events of its history in Old Testament times, the captivity to Babylon, the heroic career of the Maccabees, the life and work of Jesus, the destruction of Jerusalem by Titus, the dispersion of the "remnant" over the earth, the origin of the Talmud, the persecutions endured in many lands; "The Holocausts in Spain;" "The Bloody Hand in Germany;" "The Frown and the Curse in England;" "The Breaking of the Chain;" "The Money Kings;" "Sir Moses Montefiore;" "Hebrew Statesmen;" Hebrew musicians and writers; "Our Hebrew Contemporaries."

A chance here, surely, for a story, long, varied, rich in incident, rich in lessons, tragic, inspiring, pathetic, all combined! And under Professor Hosmer's skillful hand the book is just that, ALL that.

THE OLDEN TIME SERIES—NEW ENGLAND SUNDAY. By Henry M. Brooks. Ticknor & Co., Boston. S. A. Maxwell & Co., Chicago. 16mo. Price 50 cents.

This is the third of "The Olden Time Series", gleanings from old newspapers of Boston and Salem, Mass., prepared by Henry M. Brooks. It contains many curious reminiscences of the olden times, giving interesting instances of the rigid New England observance of the sabbath, when not to be a church goer was to put one's self in a class with thieves and robbers.

These selections on the Sunday question will be interesting to all, especially to those who are curious to know what views were held and enforced in New England on this subject in the olden time, as well as to those who mourn over the falling off of attendance at public worship at the present day.

*The Christian Reformer* (The English "Unitarian Review") for June comes to us with the following table of contents: "Evolution and the Existence of Satan", by Rev. C. C. Coe; "The Founders of Non-Conformity in Leeds", by Prof. J. Estlin Carpenter; "Elementary Education: its Defects and their Remedies", by J. Mark Wilks; "Human Automatism and Free Will", by Dr. W. B. Carpenter; Notes and Notices of Books, and Ecclesiastical Notes.

In the death of Edwin P. Whipple, of Boston, we lose a distinguished writer—perhaps, taken on the whole, the fairest, broadest, best literary critic the country has yet produced.

*The Christian at Work* says: "The people of the United States use 150,000,000 steel pens annually. A large number of them are employed in writing novels by Hugh Conway."

No periodical that comes to our table do we read with greater interest or profit than E. E. Hale's monthly magazine of practical philanthropy, *Lend a Hand*. It is emphatically a record of Christianity put into practice.

Perhaps the article of most general interest in the July *Atlantic Monthly* is Oliver Wendell Holmes' "New Portfolio," with which the number opens. It is the first of a series written, or to be written, to contrast the Europe of today, which Dr. Holmes is visiting, with that which he saw for the first time fifty years ago.

In the July number of *The Forum* Bishop Spalding discusses the question, "Are we in danger of revolution?" Professor Adams, "Shall we muzzle the Anarchists?" and President Seelye, "Should the State teach religion?"

At last the Sunday-school singing book which Rev. C. W. Wendte has for some time had in preparation, is announced as ready. It is called "The Carol," and contains over two hundred hymns, carols, chorals, anthems, etc. The publishers are the John Church Company, Cincinnati and New York. Price 35 cents, or $3 a hundred.

The portrait which Mr. Froude has given us of Carlyle is to be greatly modified, and for the better, if we are to judge from an article by Charles Eliot Norton in the July number of the *New Princeton Review*.

One of the interesting things brought out in the historical address of Rev. Rush R.

Shippen at the late semi-centennial in Meadville, was the fact that Professor Huidekoper has sent out in all, through the aid of the Brooks fund, more than 60,000 volumes of Unitarian literature, mainly to orthodox clergymen.

A new edition, thoroughly revised, of *A Dictionary of Boston*, by Edwin M. Bacon, with an introduction by George E. Ellis, D. D., has been issued by Messrs. Houghton, Mifflin & Co. This book contains in compact form information upon every essential point regarding Boston's present condition, its literary, historical, religious, charitable, and social institutions and organizations; its system of public schools and other educational establishments; its commercial, financial and manufacturing corporations; its newspapers, magazines, and publishing interests; its steam and horse railroads; its harbor, and, in fact, every feature that imparts an individuality to the city and stimulates its industries. It is copiously illustrated.

---

## NEWS FROM THE FIELD.

The address of Rev. C. W. Wendte, secretary of the American Unitarian Association for the Pacific coast, will hereafter be San Francisco.

Let our readers not forget the Unitarian grove meeting at Weirs, N. H., beginning July 25, and continuing nine days. We are sorry that this meeting and that of the Lakewood (Chautauqua) Summer School of the New Theology (mentioned on another page) come at the same time.

The senior editor of the UNITARIAN sails for England July 1, to be gone five weeks.

**Boston.**—Dr. James Freeman Clarke and family have just gone for the summer to their cottage at Magnolia.

—Rev. S. W. Bush and wife will pass the summer at Needham.

—Rev. Brooke Herford has purchased a summer home at Wayland, and removed his family there.

—The new Unitarian building, 25 Beacon street, is at last finished and occupied. Appropriate opening services were held in the Channing Hall on Thursday evening, June 24. The address of the American Unitarian Association and the Unitarian Sunday School Society will hereafter be at the new place.

—In the death (June 6) of Rev. Samuel K. Lothrop, D. D., of this city, we lose a man who for two generations has been one of the best known and most honored leaders of Unitarianism in this country. He was born in Utica, N. Y., on October 13, 1804. At the age of twenty-one he was graduated from Harvard College, and four years later he was ordained to the Christian ministry at Dover, N. H. In June, 1834, he became the pastor of the old Brattle Square Church in Boston, and remained in charge of the society as its pastor until its dissolution in 1876. During his pastorate the old historic meeting-house of the society was demolished, and the new edifice, now the property of the First Baptist Church, was erected. This was completed and dedicated in 1873. In the year 1852 Dr. Lothrop received the degree of doctor of divinity from Harvard College. During his long pastorate he greatly endeared himself to his people, and to many who did not sit under his ministry. For several years he was president of the American Unitarian Association.

**Chicago.**—The senior editor of the UNITARIAN made a flying visit here June 14 and 15, to assist at the funeral of a former parishioner.

—On June 20 Dr. E. E. Hale preached in Chicago—in the morning for Prof. Swing in Central Music Hall, and in the evening for Mr. Jones in the hall where the All Souls Society worships. On Monday he went with a few others to Pullman, to make a study of that model industrial community.

—On the last two Sundays of June the pulpit of the Church of the Messiah was occupied by Rev. J. T. Bixby of Ann Arbor, Mich., and Mr. Sunderland.

—Prof. Swing has been preaching on "The Unitarian Controversy in the West", and expressing profound solicitude that Unitarianism should adopt and maintain an unequivocal Christian position.

—Rev. J. R. Effinger, the new secretary of the Western Conference, and Rev. Mary H. Graves, the new secretary of the Women's Conference, have both entered upon their duties and may be found at the Unitarian rooms, 175 Dearborn street.

—Dr. Thomas Society (the People's Church) has presented him with a purse of $1,000, to pay his expenses to Europe for a summer's rest.

**Algona, Iowa.**—The minister here, Rev. Ida C. Hultin, preached on Sunday, June 20, for the Unitarian society in Des Moines. The work in Algona has prospered well during the past year, a large study class, under the leader of the minister, being one of its interesting features.

**Dakota City, Neb.**—This little city is a flourishing county seat a few miles from Sioux City, across "The Big Muddy", in Nebraska. Some friends there made arrangements for Rev. Mary A. Safford, of Sioux City, to preach on Sunday, June 13. The Lutheran church was kindly granted for the service. The church is pleasantly situated in a grove of trees. The day was perfect. The prairie around the church gave forth delightful incense from the many wild roses that starred the grass. The congregation was large, made up of representatives of all denominations. The service and the sermon took all into the glad heights of true religion, so that all felt that they had been "up into the mount".

**Humboldt, Iowa.**—The Unitarian society and the Congregational society held a

joint memorial service in honor of the dead "boys in blue", in the Unitarian church, on Sunday, May 30. A large congregation was present, 435 being seated and all standing room occupied. Rev. Marion Murdock, pastor of the Unitarian society, and Rev. E. Carr, pastor of the Congregational society, made addresses.

**Jamestown, N.Y.**—Dr. Townsend, pastor of the Independent Congregationalist Church, still draws great audiences to the Opera House to hear him both morning and evening. The Jamestown *Sunday Sun* publishes one of his sermons each week. Recently the proprietors of the *Sun* have published a volume of his sermons, entitled "The New Theology", which is having a large sale through that section of the country.

**Louisville, Ky.**—The evening of June 19, the Ladies' Aid Society of the Unitarian Church had a very unique and interesting garden party, called a "cobweb" party, at the residence and grounds of Mr. J. L. Danforth.

**Madison, Wis.**—The interesting exercises of the Wisconsin Conference, held in the new Unitarian church at Madison, closed with a sermon in Norwegian by Rev. Kristofer Janson, of Minneapolis. Besides a few Americans there was a large attendance of Scandivavians, among them about twenty students of the state university, in Prof. Olson's department of Norse. The audience was greatly interested in Mr. Janson's discourse. At the close many lingered to shake hands and express words of assent and congratulation, and arrangements were immediately made for him to address the students at the university the next morning on the life and works of Bjornson.

**Manly, Iowa.**—Excellent meetings here in the school-house on morning and evening of May 30. Preaching by Rev. O. Clute. Some fast friends drove from Mason City and Rock Falls, ten miles away. The Manly people are much in earnest.

**Michigan City, Ind.**—Rev. A. G. Jennings lately addressed the convicts in the Northern Indiana state prison here. Since that he has been appointed a member of a committee to assist prisoners after they leave the institution.

**New York.**—A new church, called the Unity Congregational Society of the City of New York, was organized in March last, in the northern part of the city, at 128th street. It was formed to take the place of the old Fourth Unitarian Society. The property of the old society, consisting of a pipe organ, a piano and church furniture, will be transferred to the new body, which has leased the old chapel for temporary use. This movement is not simply a reorganization of the old church, but essentially a new movement, under new management and with a large number of new people supporting it. It was organized under the supervision of a committee consisting of Rev. Theodore C. Williams, Rev. Grindall Reynolds, R. L. Richardson and John Harsen Rhoades, appointed by a conference of Unitarians from the New York and Brooklyn churches. The prospect of success is very hopeful. A unanimous call has been extended to Rev. H. Price Collier, of Hingham, Mass., but it is not yet known whether he will accept.

**Northampton, Mass.**—On June 13, Rev. E. E. Hale, D. D., preached to a large audience in the Unitarian church. (It was in this church that he preached the first sermon of his ministry, and at that time supplied the pulpit for a few months.) In the afternoon he preached in the orthodox church at Westhampton, to the society of which his grandfather, Rev. Enoch Hale, was the first pastor. The pastor, Rev. Mr. Todd, assisted in the service.

**Northwood, Iowa.**—On Monday evening, May 31, the minister at large for the State preached here in the court-house.

**Oil City, Pa.**—Students from the Meadville Theological School have gathered together a little company of liberal people here to whom they have been preaching most of the time for a year past. Prof. Barber preached here June 13.

**Philadelphia.**—The First Unitarian Church has just closed its doors for nearly three months. After July 4th, the Germantown church will close until September 5th. Many think these long suspensions of service are to be regretted, and for more reasons than one; though in some cases they seem necessary.

—A much needed vacation trip abroad has been tendered Rev. Charles G. Ames.

—Rev. Joseph May spends his summer at his cottage at York Harbor, where it is hoped the soft breezes will bring to him the health and strength that of late have failed him.

—The Ladies' Auxiliary held its last meeting of the summer on June 3d, with the Wilmington Branch.

—Arrangements have been made with the J. B. Lippincott Co. to keep on sale a full line of Unitarian literature, which it is believed will be a great help to our cause in Philadelphia and vicinity.

**Rock Falls, Iowa.**—Some families of English Unitarians moved to this beautiful farming section in Cerro Gordo county many years ago. In their new home they knew of Unitarian organizations only by reports from afar. Some of them heard of a Unitarian meeting to be held in Manly, and drove across the prairies to attend it. They invited the preacher, Rev. O. Clute, to visit them, and he went on Thursday evening, June 3. Though the Unitarian friends had worked loyally for many years for the only church in town, that church was refused them even for one evening. But they obtained an unused room, improvised seats, drilled a choir, invited everybody and

had a most enthusiastic meeting. They expect more meetings soon.

**Sioux City, Iowa.**—On June 10 the Unity club closed a successful year's work, under the presidency of Mr. A. L. Hudson, with a supper in the church parlors, to which all members of the club were invited. The viands were most tempting, and the speeches after supper were as full of wit and wisdom as though they had been made at the annual festival in Boston. Those who had not joined the club are in the dumps because they lost so many good things, and there is prospect of a large increase of membership at the opening in the fall.

—Under the presidency of Wm. Stevens a Band of Mercy of more than 100 members was recently organized here. Its object is to protect children and animals from cruelty, and to train up the young to thoughts and habits of mercy.

—On Sunday evening, June 20, Miss Margaret Vaupel, of Humboldt, Iowa, preached in the Unitarian church in the German language to a large congregation of Germans and others. Miss Vaupel is an easy, fluent speaker, has perfect command of the German tongue, and gave much pleasure to her hearers. The next evening Mrs. A. R. Groniger had a reception of German friends in honor of Miss Vaupel.

**Spring Dale Iowa.**—By invitation of some earnest friends here Rev. Mr. Clute visited this place on Monday, June 7. It is a quiet village, of one long street, surrounded by beautiful fields. Preaching was in the evening, from the piazza of Mr. Edward Bye. Planks on boxes made good seats for a part and the rest found standing room. Some old campaign torches shone for the preaching as well as once for the processions. Friendly lanterns cast a rather dim gleam on the preacher's bible. Carriages and wagons filled with attentive listeners lined the street. The meeting seemed to give much pleasure to many and the preacher had hearty invitations to "come again soon".

**St. Louis, Mo.**—The many friends of Dr. Eliot, in all parts of the country, will regret to learn that the condition of his health has caused him to tender his resignation as Chancellor of the Washington University. The Board of Directors, however, has declined to accept it, at least for the present, hoping that a summer of rest will restore him to health and strength. He has already gone East, to spend two weeks with friends on Staten Island, N. Y., and then the rest of the warm season at Bethlehem, N. H.

—The pulpit of the Church of the Messiah was occupied on June 20, by Rev. Joseph H. Foy, liberal Episcopalian—Mr. Snyder being away to find a place of summer abode for himself and family.

**Warren, Ill.**—The little nucleus of Unitarians here have resolved to have services at least once a month for the next six months, and have engaged the services of Mr. Effinger, the new secretary of the Western Conference.

**West Liberty, Iowa.**—Meetings were held in this new field May 23 and June 6 by Mr. Clute. Our word reaches here an influential part of the community.

**Wilmington, Del.**—Rev. M. J. Savage lectured here recently on "Laughter in Earnest."

---

## WHAT SHALL I DO TO BE SAVED?

A certain lawyer, (thus the records say),
Tempting the Lord, whom so he would betray,
Stood up and said, "Master, what shall I do
Eternal life to inherit?" Jesus knew
The subtle purpose, yet his answer came
Earnest and calm, without reproach or blame.

This question, ever new and ever old,
Humanity repeats, and still we hold
To Jesus's answer—"Who would ever live,
Must love his neighbor, and to God must give
The strength of his affection, heart and mind
And soul, that so eternal life he find."

"Love God!" the unexhausted source is He
Of life and love. There flows from Him to thee
An influence that all thy soul shall fill
With power to read aright and work His will.
Thus only shall thy freedom be secure,
And thine eternal heritage endure.

Love God! The tiny babe who scarcely knows
Its mother, nestles close in sweet repose
Upon her breast. We cannot comprehend
Him whom we call Creator, Father, Friend!
Yet rest content, believing, since we must,
In love divine, which we instinctive trust.

"Love thou thy neighbor as thyself!" "Who then",
One asks, "is he?" While in the homes of men
Sit pain and want, and vice that wears the mask
Of innocence, canst thou this question ask?
Of every race and clime, of every creed,
Thy neighbor's claims must thou not fail to heed.

When he of old who by the road-side lay
Saw two pass by and turn another way,
What thought he of their boasted godliness?
The third who stooped to aid him in distress
Samaritan might be—a hated name!
Yet disregarded not a stranger's claim.

Ye who would seek eternal life to win,
To make life worth the living, now begin;
With all your heart and soul and strength and mind,
Love God and man, until at length ye find
The mighty law of love can ne'er deceive—
As freely as ye give shall ye receive!

CHARLOTTE C. ELIOT.

## CALENDAR FOR JULY.

### A Thought Gem for Every Day.

(Selected from Robert Browning by Mrs. E. E. Marean.)

1. Th. God's in his heaven,
All's right with the world.

2. F. O world, as God has made it, all is beauty,
And knowing this is love and love is duty.

3. S. This world's no blot for us
Nor blank,—it means intensely and means good.

4. ☧. I reach into the dark,
Feel what I cannot see, and still faith stands.

5. M. Man's work is to labor and leaven,
As best he may, earth here with heaven.

6. T. I count life just a stuff
To try the soul's strength on, educe the man.
Who keeps one end in view makes all things serve.

7. W. Life is probation and this earth no goal
But starting-point of man.

8. Th. My business is not to remake myself,
But make the absolute best of what God made.

9. F. Were knowledge all your faculty, then God
Must be ignored; Love gains him at first leap.

10. S. Knowledge and power have rights,
But ignorance and weakness have rights too.

18. ☧. I trust in God; the Right shall be the Right,
And other than the Wrong, while He endures.

12. M. With truth and purity go other gifts,
All gifts come clustering to that.

13. T. Is it for nothing we grow old and weak,
We, whom God loves? When pain ends, gain ends too.

14. W. Weakness never needs be falseness; truth is truth in each degree,
Thunder-pealed by God to nature, whispered by my soul to me.

15. Th. Imperfection means perfection hid,
Reserved in part, to grace the aftertime.

16. F. God's gift was that man should conceive of truth,
And yearn to gain it, catching at mistake
As midway help ere he reach fact indeed.

17. S. A man's reach should exceed his grasp,
Or what's a heaven for?

11. ☧. Why ever make man's good distinct from God's,
Or finding they are one, why dare mistrust?

19. M. I see my way as birds their trackless way—
God guides me and the bird.

20. T. The aim, if reached or not, makes great the life.

21. W. It was a thief said the last kind word to Christ;
Christ took the kindness and forgave the theft.

22. Th. What I aspired to be,
And was not, comforts me.

23. F. The moral sense grows but by exercise.

24. S. This is death and the sole death,
When a man's loss comes to him from his gain.

25. ☧. All that is at all,
Lasts ever past recall;
Earth changes, but thy soul and God stand sure.

26. M. The gain of earth must be heaven's gain too.

27. T. Endeavor to be good, and better still,
And best: success is naught, endeavor's all.

28. W. When the eve has its last streak,
The night has its first star.

29. Th. He who stoops lowest may find most.

30. F. Truth is in thing, not word,
Meaning, not manner.

31. S. What began best, can't end worst,
Nor what God blessed once prove accrust.

## JOTTINGS.

There are 6,377,000 Jews in the world, 300,000 of whom are in America.

There are thirty Egyptian obelisks at the present time scattered over Europe.

It is not the things we do *for* our children that make them love us most, but the things we do *with* them.

Dr. Newman Hall has nineteen Sunday schools in connection with his church in London, in which there are 5,600 pupils.

Prof. George Gross, M. D., of Washington, offers to give land and funds to found a medical college for women in Washington.

The National Council of the Congregational churches of the United States will hold its sixth triennial session in Chicago on October 13.

"That things are not so ill with you and me as might have been is half owing to the number who have lived faithfully a hidden life, and rest in unvisited tombs."—*George Eliot.*

The Church of England Temperance Society reports 735,000 members. The Total Abstinence Section of the Society gained 77,000 members the past year. It has 90,000 members in Ireland.

Life is a mission. Every other definition of it is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this—that every existence is an aim.—*Mazzini.*

A Chinese mob at Kwai Penk has assaulted a missionary family, put them to flight and destroyed their property, which only proves that we live in glass houses. The mob at Kwai Penk was a better mob than the mob at Rock Springs; for they took no life.

The New York City branch of the White Cross Army now numbers seven hundred, and during the year just closed they distributed 15,000 copies of a circular explaining their objects, and 10,000 pledges. The year's expenses were less than one hundred dollars.

The Chicago Sunday *Times* lately devoted one entire page to an enumeration of the various philanthropic associations, literary clubs, etc., carried on by the women of Chicago, and a brief description of the work done by these societies. It is a noble summary.

Vanity Fair has published a clever cartoon of Dr. Holmes, by Ward, with a good-naturedly satirical and brief biography, concluding that on the whole "as a society lion he is a great success; though a Bostonian he is not a prig; though a brilliant talker he can listen, and though seventy-seven, he is still a very young man."

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. AUGUST, 1886. No. 8.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES, . . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . . Chicago.

*All communications to be addressed to*
REV. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

## EDITORIAL NOTES.

The leading word of science is "proof!", "proof!", and a great word truly it is,—so great that it is not strange if some in a scientific age like ours should for a time suppose it to be the greatest of all words. But slowly it is dawning on the profounder minds of the age, even among scientists, that there is another word greater—another word which touches deeper depths, and rises to higher heights, and grasps mightier realities than this. It is none other than religion's old word "faith" —a word which shallow minds have sometimes sneered at. How quickly "proof" reaches its limit in whatever direction we go and must call for help upon its stronger brother "faith", is perhaps nowhere better shown than in a powerful passage in Tennyson's "Tiresias," the poem which furnishes a title to the poet laureate's recently published volume. With profound penetration Tennyson writes:

Thou canst not prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one:
Thou canst not prove thou art immortal, no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself;
For nothing worthy proving can be proven,
Nor yet disproven: wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
Faith reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No",
She seems the Best that glimmers through the Worst,
She feels the Sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wail'd "Mirage!"

The similarity between the ceremonials of Roman Catholic worship and those of Buddhism is remarked upon by a correspondent of the St. Louis *Globe-Democrat,* writing from Otsu, Japan, as follows:

"At the Nishi Hongwanji, or East Temple of this city, one sees the full splendors of a Buddhist place of worship. At Monday mass the great temple is filled with worshippers. Companies of priests in gauze and brocade garments chant the service, burn incense, light tapers, read from the sacred writings, and open the golden doors of the shrine containing the ancient image of Buddha. The faithful clasp their hands, bow to the earth, and use the rosary in prayer, and the whole splendid service is so much like that of the Church of Rome that it bewilders one to find the difference and realize that it is the gilded altar of the Nishi Hongwanji before him and not that of St. Mark's."

Boston has been trying some successful experiments with vacation schools, and a movement is now on foot to start something of the kind in New York, schools in which the younger children shall have kindergarten instruction, and, those older, short courses in natural history, sewing, domestic and other industrial work. If thus some hundreds (why should it not be thousands?) of children of the poorer classes can be gathered from the hot streets and scarcely less hot tenement houses, into the cool, airy, school rooms, for some

practical summer work as interesting as play, will it not be a beautiful and a noble beneficence?

Richard Grant White had an undisguised contempt for the theory that the real author of the plays called Shakespeare's was Sir Francis Bacon. In the essay on that theme contained in his last published volume Mr. White treats the subject without gloves. Some of the contrasts he draws in summing up the discussion are particularly keen and strong, and ought to go far toward setting the matter at rest in the minds of readers. Here are a few:

"Bacon, a logician; Shakespeare, one who set logic at naught."

"Shakespeare, the most heedless, the most inconsistent, the most inexact of all writers who have risen to fame; Bacon, the most cautious and painstaking, the most consistent and exact of writers."

"Bacon, without humor; Shakespeare's smiling lips, the mouthpiece of humor for all human kind."

"Bacon, shrinking from a generalization even in morals; Shakespeare, ever moralizing and dealing even with individual men and particular things in their general relations."

Bacon, a highly trained mind; Shakespeare, wholly untrained."

"Bacon, utterly without the poetic faculty, even in a secondary degree; Shakespeare, rising with unconscious effort to the highest heaven of poetry ever reached by the human mind."

"To suppose that one of these men did his own work and also the work of the other, is to assume two miracles for the sake of proving one absurdity."

One of the German poets—Herder, if we remember correctly—speaks of himself as when a boy at school boring holes with a gimlet through the wooden walls which confined him, and finding intense delight in the glimpses which he thus obtained of the free fields, woods and skies outside. This reminds us of what is going on in the religious sects around us. How many in all denominations are boring gimlet holes through the walls of their theological prisons, and looking out with ardent longing upon the freedom which God has given us as Unitarians to enjoy.

The Unitarian Church Building Loan Fund is nearly all out and at work, only about $2,500 remaining now in the treasury. The coming year should see large contributions made by our churches to this, one of the most useful of all our missionary agencies. It is encouraging to know that the interest on the fund, as it now stands, will bring in about $4,000 each year, to be re-invested for church building purposes perpetually.

The following is the brief, simple, excellent covenant adopted a few weeks ago by Unity Church, Chicago:

"In the love of truth and in the spirit of Jesus we join with one another for the worship of God and the service of man; and we profess it our purpose and desire to abide in the Unitarian faith, and to worship in Unity Church."

A fund is being raised by the friends of Theodore Parker in this country, England and on the Continent of Europe to put in proper condition his burial place in Florence, Italy, and erect a fitting monument. Among the subscribers to the fund already, on the other side of the sea, are Dr. Martineau, Prof. F. W. Newman, Frances Power Cobbe, Ernest Renan and Prof. Revielle. Undoubtedly a large number of the admirers of the great preacher in this country will be glad to assist. Contributions may be sent to the editors of *The Index*, 44 Boylston street, Boston, Mass.

We are sorry that the inception of this good enterprise should have been left to those friends of Mr. Parker who only slightly, if at all, identify themselves with the Unitarian body. But, if we have been neglectful to undertake a needed work, we are glad and gratified that others have taken the initiative. We believe that this fund will be contributed to by men and women of every religious name and of none.

Of all the friends of Theodore Parker it is natural that none should be more interested in the movement to secure a fitting memorial for him than Frances Power Cobbe, who was one of the most ardent of his friends and admirers while he was living, who was present when he was buried in that

foreign grave, and who has edited the most complete and best edition of his works that has yet been given to the world. In writing to send her contribution to the proposed fund she speaks thus of the burial place and of what she thinks the memorial should be:

"I visited the spot again—you know I was present at the funeral—about five years ago, and then paid the *custode* to renew the violets and otherwise set it in order. But the cypresses—ugly ones they were—had grown so as to shadow it sadly, and it is, as you say, far too humble and neglected. I hope the fund raised will suffice to produce a worthy monument. Something, I think, in the way of a canopy or a bust, or a white marble headstone with a medallion, and his head in intaglio-rilevato would perhaps be best. Some one really qualified ought to be asked to compose a suitable epitaph, or to select a passage from his own writings to serve as such."

Our *Unity* friends seem sorely exercised by the intimation of a number of our Western churches that they can no longer contribute to the work of the Western Conference. They try to prejudice the case by raising the cry of "secession!" But really the boot is on the other leg. We have not seceded. Our old historic churches in St. Louis, Cincinnati, Meadville and Chicago stand exactly where they did. They stand on their old religious basis, for their old avowed Christian work. They have only 'seceded' as the baggage wagon secedes when the mule of too advanced views takes the bit between his teeth, insists on running the concern at his own pace, and finally succeeds in getting away with *the shafts and the sign-board.* When the majority at Cincinnati voted down every clearly religious statement of the Conference object—whether in the form of its standing for "pure Christianity," or of "a religion of love to God and love to man"—and deliberately forced through a statement of merely ethical objects, — well, that movement might be "progress," but anyhow it is *their* movement, and simply the rest of us cannot follow them. They have gone clear away out of sight. The wagon has done nothing unusual. It is on the road where it was left. For a while perhaps it does not make even its former steady progress. But it is rather rough to say that it has seceded!

In plainer words, the simple fact is, as we pointed out last month, the Western brethren who refuse to go with the Western Conference in its abandonment of Christianity, simply do what the Union men of the South did when they refused to go with the several Southern states in their abandonment of the Union. Those in the West who find themselves driven to withdraw from active work with the Conference, deeply, profoundly regret any separations between themselves and any of their brethren; but surely the responsibility of such separations can rest only on those who insist on making a radical departure from what has heretofore been known as Unitarianism, and not upon those who persist still on standing on Unitarian ground and working for Unitarian objects, and who refuse to join the departure.

It is only natural that the brethren who take the Unity side of the Western controversy, should speak, as they do, of the pamphlet which has treated the Western situation with most fullness, *The Issue in the West*, as "misleading." We have been waiting very patiently, now these many weeks, for some one to point out *how* or in *what respect* the pamphlet is misleading. No one, however, seems to do it. The only one who appears to have seriously tried is Mr. Gannett; but from various sources comes the verdict that the strongest possible confirmation of the positions taken, is the admissions which Mr. Gannett himself makes in his attempt to refute them. Indeed some friends have gone so far as seriously to urge the wisdom of printing a new edition of the pamphlet, including with it Mr. Gannett's reply, as a corroboration of the pamphlet's truth. No, if the events that have transpired, and the utterances that have been made since *The Issue in the West* was published, have proved anything, they have proved that it is *not* "misleading"; that it does *not* "misrepresent" the situation; but that it is as fair, careful and accurate in all its statements and positions as it is courteous and kindly in its spirit.

The Board of Directors of the American Unitarian Association at its last meeting passed a strong resolution reaffirming the distinctly Christian character and purpose of the Association and its work, as follows:

*Resolved*, that we, the directors of the American Unitarian Association, reassert our firm adherence to the objects for which the association was founded, namely, "to diffuse the knowledge and promote the interests of pure Christianity," and would regard it as a subversion of the purpose for which its funds have been contributed, as well as of the principles cherished by its officers, to give assistance to any church or organization which does not rest emphatically on the Christian basis.

We are glad the Association has taken this action; we think it will tend to give confidence to the great body of our people both East and West, and make them feel that whatever may be the course of this or that local organization, our National Administrative and Missionary body stands firmly for what Unitarianism has always been, namely, a broad, rational, undogmatic, but positive and real Christianity. So, too, this action will do something, we are sure, toward correcting the seriously hurtful impression regarding Unitarianism, which the Cincinnati action of the Western Conference has given to the public at large.

As to the wisdom of the A. U. A. Board in postponing the election of an Agent or Secretary to have charge of its western work, there is more room for question. Of course the Board wished to be deliberate. This was wise. But it should not be forgotten that the western interests of the A. U. A. are very large. Nearly half the missionary money of the denomination is expended in the West. The West is far away from the A. U. A. headquarters in Boston. For these and other reasons we believe there is now no step so important for the Association to take, when it has had time to do it with deliberation, as to find a careful, judicious, experienced, able man, thoroughly in sympathy with the objects for which it has its existence, and make him its Secretary for the West (just as it has made Mr. Wendte its Secretary for the Pacific coast), and give him general charge (in subordination of course to the Board and the General Secretary in Boston) of its Western work. Thus the work could be unified, guarded, held in hand, as otherwise it can never be. Exactly this course was once adopted by the A. U. A. and carried out for half a dozen years, and with the result of establishing more churches in the West than in any corresponding period either before or since. If this plan had been continued we do not believe the present difficulties in the West would ever have arisen. And in our judgment the shortest, if not the only way out of the embarrassing situation which the A. U. A. finds itself in to-day, in its Western work (an embarrassment which is liable to grow deeper unless something is done) is, to return to this plan, and as soon as practicable. For the Association to put into the West such a carefully selected, trusted and competent Western Secretary (he should be called *that*, and not Western *Agent*) to represent it in the West, and to have oversight of its important, complicated and growing Western interests, seems to us the most careful, wise and self-respecting, not to say energetic and business-like course the A. U. A. can pursue, and the one that, better than any other, will command the confidence of both West and East. J. T. S.

We would like to inquire the meaning of the statement in *Unity* of June 24, that the action of the A. U. A. at its late board meeting "will in the main be acceptable to the officers and friends of the Western Conference." Does this statement refer to the resolution passed by the board, which we have quoted above? Hardly; for it will not be forgotten that a much milder statement of the Christian position has been voted down by the Western Conference; and the idea embodied in the resolution that the A. U. A. money ought to be used for the establishment and support of only Christian churches, is one which the leaders of the Western Conference have

in the strongest manner opposed as unjust, illiberal, narrow. We trust that the Western Conference is not now trying to secure the backing of an organization whose platform it has repudiated. And it may not be amiss for us to call attention again to the fact, so that none can misunderstand, that the division in our Western ranks is because the Western Conference repudiates the platform on which the A. U. A. stands, and that the division may all be healed and all our forces may be brought into harmony and co-operation again, if the conference will place itself squarely and honestly upon that platform.

Among the most serious things arising out of this western question is the tone taken by the *Christian Register*. The Editor of the *Register* has at times of late years disclaimed that his paper is the organ of Unitarianism, but few have realized till now how emphatically true this is. It is not so much that it has taken a position on the question which the vast majority of Unitarians throughout the country would utterly repudiate, as that it entirely fails to appreciate and fairly represent the feeling on the other side. Here is a matter which has alienated a large number of the oldest and staunchest workers of the Western Conference, not soreheads or hide-bound conservatives, but ministers like Rev. John Snyder, of St. Louis, and broadminded laymen like Judge McCrary, and Mr. Joseph Shippen; these men have felt the action taken at Cincinnati not merely impolitic but so compromising to our whole Unitarian cause as to compel them to the extreme step of withdrawing from the work of the Conference, and the *Register* affects to treat the matter as a mere passing humor of local prejudice or misunderstanding to be settled by a few admonitory pats on the shoulders. We put it to our contemporary that this kind of treatment is entirely unworthy. These men in the West are contending for the ground on which our steadiest workers and leaders everywhere unquestionably stand. They have never been extremists; they have never pressed any sectional policy of their own; and they understand the present issue perfectly well. It would be worth the *Register's* while to try to understand it also.

---

## THE NEW WESTERN UNITARIAN ASSOCIATION.

Mention was made in our last issue that, as a result of consultations held in Meadville and Chicago, steps had been taken to establish a new Unitarian organization for the West, and we publish on another page the proceedings. The meeting in Chicago was composed of persons deeply interested in and closely identified with Unitarianism in the West, and upon consideration of the present state of affairs they unanimously concurred that duty called for some action. In considering the practical questions, what to do, and how to do it, it was deemed expedient to have the movement purely an individual one, and to avoid as far as practicable antagonism with existing organizations; and it was deemed inexpedient to create a new society parallel with or analogous to the Western Conference, or to wait until the American Unitarian Association took action relative to its work and interests in the West. But the declared and practical purposes, aims and methods of the American Unitarian Association are so well known, and command such general approval both in the East and West, that the conclusion arrived at was to co-operate with that association in furthering its purposes and promoting contributions to its treasury. Time is required for development of plans and methods for active work and usefulness. The new Association will seek to promote in the West, in such ways as shall hereafter be decided upon, that "pure Christianity" that finds expression in love to God and service to man.

---

## CHURCH LOYALTY.

### A TALK TO OUR YOUNG PEOPLE.

I.

I do not think that our younger men and women quite realize all that the church might be to them, and that they

might be to the church. Many feel as if they were mere hangers-on, without any part, without any responsibility. Now this idea wants clearing away. You want to feel that this is *your* church, just as much as it is that of your parents or elders.

If the pews stand in their names and not in yours, that is only a matter of business convenience. It does not touch the deeper fact of the matter. What a church stands for is human lives—human lives drawing together, to reach up together toward the eternal things.

In the Lord's sight each church is made up of all whose religious life centres in it. In the Lord's sight your younger life is just as much a part of it as our older life. And we want to have you take hold with us on that basis.

But *church*-loyalty? The phrase sounds narrow to some. And there *may be* a church-loyalty that is very narrow. If a church is narrow and antagonistic, if it hedges itself round with exclusiveness, if it sets itself up as the only church which has a right to the Christian name, or by which men can be saved; if it tries to close the minds of its people against the good thoughts and the good men of other systems, why, then, loyalty to that church *must* mean narrowness,—and yet even so, if a man is to belong to such a church it is better for him that he shall be loyal to it than that he shall be careless and half-hearted. But a church may be the very opposite of all that; and then there may be the heartiest loyalty to it, without a particle of narrowness. I may love my home and think it the best home in all the street and do everything I can to have it beautiful and happy, without a particle of ill-feeling towards the other homes about. A soldier may be proud of his regiment, and think it the best regiment in all the army, and do his best to make it efficient, and yet have the most cordial feeling towards all the other regiments in the service. And that is exactly the kind of loyalty which this Unitarian church of ours has always tried for, and asks today. We have never set ourselves up as the only Christian Church. When others denied us the Christian name, we have never denied it to them; and still we do think that we have come a little nearer than the rest of the Christian world at once to real Christian liberty, and to simple Christian truth. That is why we would persuade others to join us and crave to have our young life hold loyally with us: first, because of our open *religious liberty*, and secondly because of the broad, simple *religious faith* to which that liberty has brought us.

Why, if it was only for our freedom, —that would be worth any loyalty that we can give. Do you note that in this little Unitarian body of ours we have been trying the first experiment Christendom has ever seen of a church standing frankly for freedom,—associating for the worship of God and the following of Christ without setting up any creed, opening its innermost fellowship to all who wish to enter, not trying to prevent those who may come afterwards from changing their belief as should seem truest, not trying to exclude or to smother differences of thought, but accepting them and trying how much of religious union might still be possible. Yes, if it was only for this beautiful spirit of thoughtful freedom, which, all through, our church has stood for and tried for, I cannot help feeling proud of it and loyal towards it. But there is more. That *freedom* has led to *truth*. Through that open way of free and earnest thought in which our fathers led us, I believe that we have come to singularly clear and simple thoughts on the great truths of religion. Even so, we do not shape them into any creed. We do not insist on one another holding them just thus and so. We have no authoritative statement of them. And so there are always considerable varieties of opinion among us. Really, there is just as great diversity of opinion among the members of every other church—only, in the other churches they try to play that they all believe alike, while we frankly admit our differences and accept them as the inevitable thing among people who *really*

think. And still, with all these varieties of opinion, our great thoughts stand out strong and clear, about all the central realities—God and Man, and Christ and Salvation and the Eternal Life. But I will speak of these next time. B. H.

## IDEAL HOMES.

What is the ideal home? While viewed in its outward relations it is a place of warm and generous hospitalities, viewed from within, it is a place sacred to privacy. It is a castle where, when we desire, we may be shut from the world, and within whose sacred enclosure we may draw our longest breath, speak our frankest word, and be our freest, truest self with no fear of being misunderstood. The ideal home is a place sacred to sincerity, where the hollowness and the make-believes which so eat out the heart of society cannot enter. It is a place consecrated to unselfishness, and that beautiful self-forgetfulness for others' sakes, which we rejoice to see everywhere, but which most of all we expect where deepest, tenderest love is.

How are ideal homes made? Let us be sure there does not necessarily enter into the making of them either wealth or luxury. Indeed one may seriously doubt whether wealth and luxury do not unmake more homes than they make. Today many of the most beautiful homes that this earth of ours knows have rag carpets on their floors, or perhaps no carpets at all; on the table no silver, and outside no carriage.

How are ideal homes made? They can only be made by the co-operation of all who have to do with them. The home will fall below its best if the husband and father, as well as the wife and mother, does not stand at the center of it, each drawing continually and joyfully from brain and heart, love and life to feed its holy fires. Father, mother, brother, sister, down to the least little tot of all, who can only smile or prattle a loving word, must each bring of his or her treasures gifts to its altar.

How are ideal homes made? Let us understand if they come at all they *are made*. They do not spring up by chance. They are created, and created by effort, by thoughtfulness, by care, by patience, by hope, by consecration to duty, and above all by love—love manifested itself in the beautiful spirit of not seeking to be ministered unto, but to minister and to give one's life for others. J. T. S.

## TENNYSON, RUSKIN, BROWNING.*

Probably no three names have been more prominently before the literary world during the past forty years than the three which stand at the head of this article.

Tennyson is the most widely read and most popular of the three. This is due partly, doubtless, to a flowing rhythm and transparency of style which make his verses easy to read, but partly also, perhaps chiefly, to the fact that he has given the fullest and most characteristic expression to the poetic spirit of the age. This spirit is marked especially by a love of beauty "for its own sake, as something to be cultivated for its promise of good to the human spirit;" by a love of art as an embodiment of beauty; by an intense interest in man as man, and a growing love of whatever pertains to humanity; by love of nature as the environment of, and means of development of man's æsthetic nature; and by great realism in all artistic portrayals of nature and life,—picture and poem alike being valued according to its truthfulness to nature in the representation of scenes and events. Tennyson is *par excellence* an artist who paints pictures with words. The sentiment of beauty dominates all his other tendencies, and leads him to seek everywhere for what is lovely and beautiful and then to portray these in a richness of coloring and delicacy of outline unsurpassed in English poetry. His knowledge of nature is varied and accurate, but his chief poetic inspiration is found not in nature but in human nature. Man and his soul experiences of daily hopes, sorrows, achievements and needs furnish most of

* POETS AND PROBLEMS. TENNYSON, RUSKIN, BROWNING. By George Willis Cooke. Boston: Ticknor & Company, pp. 388, price $1.50; S. A. Maxwell & Co., 135 and 136 Wabash Ave., Chicago.

his themes. The one increasing purpose he sees in history is the result of the united effort of God and man, and his faith sees with unwavering vision, "good," if far off, "at last to all". He thus becomes a teacher of faith in a doubting and questioning age.

Ruskin, too, is a product of the poetic spirit of the age in which he lives, in that a love of beauty for its own sake, and of art as the hand maiden of beauty have dominated and given direction to his life work. He, too, is a student of nature and a lover of man, true to the former while striving to serve the latter on the higher planes of his being. It is not the purpose of art, as Ruskin understands it, to copy nature, but to read its meaning as the dwelling place of Deity, and art is to be constantly estimated in its relations to human culture in the directions of use, morals and religion. Ruskin has done much to awaken a new and higher interest in art, but in doing this he has been a critic of life itself, of its purpose and fulfillment; he has ever kept art subordinate to the moral and social aims of life. And he is a critic of religion as well as of literature and art. No other religious teacher of this century has taught more that is wholesomely inspiring and intrinsically religious.

Browning, the third of our trio of authors, is not in any sense, and can never be, a poet of the people; his style is too involved. He is obscure and hard to understand, delights in parentheses and learned allusions, literary, historical and other, so that he has been called a writer of Greek in shorthand. He loves to portray characters odd, grotesque, morbid and quaint, and to make pyschological studies quite out of the reach of ordinary experience. His purpose seems to be to analyze the strange and peculiar types of life, which illustrate the more obscure and startling phases of man's nature. As a poet Browning is not mainly artistic, but philosophic, moral and religious. It is man as a spiritual being who is always the motive and inspiration of his art, and it has been his aim to show that it is possible to make man's relations to God the one controlling thought and purpose of life. He assumes that God exists, and that he is a supremely transcendent Personality, and his faith in this God is earnest, strong and deep. And yet as a teacher of morals and religion, great as he unquestionably is, his power must always be limited, because of his partiality for characters who are peculiar, who do not belong to a class, and who exhibit the strange and grotesque phases of human development.

What has been said above is only the briefest gleaning from a volume of criticism by Rev. George Willis Cooke, the third which the author has given to the public,—the first of the three being upon Emerson, the second upon George Eliot, this upon Tennyson, Ruskin and Browning. The author, however, disclaims the name and office of critic, if these are taken to mean, as they too generally have been taken to mean, "fault-finding and picking flaws" in the works of the masters of literature. "I have written of these authors," he says, "for no other reason than that I have greatly enjoyed reading their books. I have found them true companions and guides, and the best of friends, * * and I have sought to indicate their relations to the problems of the time. The literature of any period is but a reflection of its life, and when we would fully understand any age we must turn to the men who have uttered its highest aspirations and given direction to its sentiments." It is in the spirit of such a broad, constructive, inspiring criticism of sympathy and insight that the volume before us is written. It is divided into four sections, the first 34 pages following the introduction being devoted to the consideration of "The Poet as a Teacher," while the remaining 335 pages are divided pretty equally between the three special authors selected to illustrate this theme.

If any man questions Ruskin's place under the theme "The Poet as a Teacher", our author replies, "The poet is not primarily a maker of rhymes, but the interpreter of life. Whoever gives

to life a grand and true and harmonic interpretation, whatever the form of expression he adopts, is a poet." . . "An infallible test of the great poet is that he inspires us with a sense of the riches and grandeur of life. It is beauty, feeling and imagination alone which make poetry. There is more true poetry in one of the prose chapters of Ruskin than in many a volume of neatly turned verse."

And yet it is rather as an art critic than as a prose poet that Ruskin finds a place in the volume. We are glad, however, that he is there, and only regret that an entire volume were not given to him instead of this fragment. Indeed, this is our most serious criticism upon the book that it has attempted to cover too much ground in too small space. Three volumes instead of one should have been given to three so great authors by a critic who comes to the work bringing not only a thorough acquaintance and sympathetic appreciation of these three writers, but bringing also a wide acquaintance with contemporary literature, which enables him to throw valuable side lights upon his special themes. We can but hope that at no distant day the one volume will be expanded into three. Still in its present form the book gives so much and so valuable information and insight as to leave the reader not satisfied, but eager to know more at first hand, and furnishes him a key to a wise reading for himself of three great poetic teachers. It ought to have a wide reading, and especially ought it to find a place in circulating and students' libraries.

E. R. S.

## THE SUNFLOWER.

Aloft the yellow summer sun
  Glows in the summer sky,
To show me how to shape my blooms,
  How paint them gloriously.

O, daring thought! my yellow blooms
  Shall flame as doth the sun,
Their glowing disks shall meet his face,
  From morn till day is done.

My roots, sent down to secret depths,
  Seek there, with subtle powers,
For mystic earths with which to mould
  My crown of yellow flowers.

All summer long my spreading leaves
  Distil from summer rains
The surging tide of lucent sap
  That pulses in my veins.

My swelling buds with dainty skill
  Catch from the summer air
Its burden, brought from tropic lands,
  Of yellow tints most fair.

With earths, with sap, with yellow-tints,
  By root and leaf distilled,
I shape like suns, I paint like suns
  Till all the fields are filled.

Beside the country roads they gleam,
  And in the swamp's wild ways,
The glancing brooks, the distant woods,
  They fringe with yellow haze.

And evermore the flaming sun
  Glows in the summer sky,
And evermore my flaming flowers
  Face him with steady eye.

JULY, 1886. O. CLUTE.

## WHERE TO FIND GOD.

The history of religion is the history of man's search after God. Men cannot get along without some conscious hold of God. Our common human nature, our whole mental and moral being will have to be completely reorganized before the atheistic conclusion, "There is no God to find", can meet with anything like a general acceptance. But, "Where to find him"? That is the question. We are told to go to nature to hear his voice in rolling air and running brook, to see his face in star-lit sky and flower-decked earth. But this is only a part of nature. We only find in nature what our taste and feelings fit us to find. The geologist finds one thing, the botanist another, and the artist another. All the God we can find in nature is the God of inexorable law, of invincible might, a God of strength and beauty, if you will, like the Apollo of the Greeks, but a God inexorable to man's sin and deaf to his prayers. We are told to go to the Bible, to humbly study the sacred records, that therein we shalt find the being and power of God. But the Bible is simply the story of the struggles and processes the human soul has gone through in the attempt to find God. It only shows us how other people sought and found the Eternal Father. We are told to go to Christ would we find God. And now

we are nearer to the truth, and touch the place where God enshrines himself. Yet Jesus says, I am simply "The Door", "The Way", not the glory the door opens upon, not the end to which the way leads. In the soul's unfathomed deeps alone is God to be found in any real and experimental way. If we find him not there, we shall not find him anywhere. If we find him there, we shall find him everywhere. The same Spirit breathing in us we shall see working in nature, speaking in psalmist or seer, living in "The Son of Man". The pure and open heart is still the dwelling-place of God. It is there that we must find him, or find him not at all. The heart that longs for purity, the soul that longs for peace, is yielding to the pressure of the divine hand. Men talk of groping after God, but the truth is that we are seeking God because God is seeking us. When we see the ocean rise and fling a great tidal wave far in upon the shore, we know there is somewhere a great attractive power exerting an influence and causing the sea to overflow its natural boundary lines. We could not long for God if God were not longing for us, any more than the earth could feel an attraction for the sun if the sun were not attracting it. Our yearnings, and prayers, and endeavors, are but the ascending buckets which God himself lets down into the well of our being; they are the answering movements of our spirits caused by his spirit touching ours.

HILARY BYGRAVE.

## FICHTE'S ETHICAL CULTURE EXPERIENCE.

Only two generations ago the great philosopher Fichte passed through much the same transition in his thought which the Ethical movement in this country is now exhibiting, and I have always found the history of his mind among the most instructive incidents which any student can examine. In his first phase of development the moral order of the world was to him enough to believe in. Kant's Imperative controlled his thought. Ethical passion filled his writing. "This moral order," he cried, "is God and we need no other." But soon his teaching assumes a wholly different tone. Ethical culture, instead of satisfying the life of the soul, now demonstrates to him that the life of the soul is undeveloped. Truly to live, one's life must be merged in the Universal life which is the great reality. So long as one would be anything of himself, his true life has not begun. Thus, in his first phase, the one abiding reality was the moral personality of the individual; in his second phase the one abiding reality was that central life of which the individual was but the reflection. This transition in Fichte's thought has usually been described as a revolution. It has been supposed that there lay an unbridged chasm between his earlier and his later works; and that he frankly accepted this self-contradiction. It was not until one of our own Unitarian scholars examined the work of Fichte that the unity throughout the whole was observed. Fichte himself announced in his later writings that this unity existed in his mind. It was not self-contradiction, it was only enlargement of view, which led him from the Ethical to the Religious position. The one when completely analyzed was seen to rest upon the other. The only sufficient foundation for moral culture was in confidence toward the universe. The only adequate impulse for self-development was the spirit of self-surrender. He who would save his life must lose it, and he who was ready to lose it, the same would find it. I find in this incident of history, as in the Ethical movement which it prefigures, solemn lessons both for the moralists and for the churches. On the one hand, let not those in whom moral purposes are thus compelling imagine that they have a conflict with the methods of religion. The only way in which such a conflict can be prolonged must be through lack of philosophy and ignorance of history. Given a pure impulse to self-sacrifice for the good of men and with it any degree of power in philosophical analysis and sooner or later the ethical intention will discover that its motive power and permanent inspira-

tion is nothing less than the thirst for a manifestation of the living God. And, on the other hand, let not the churches suppose that, in lessening their emphasis on worship, in absorbing themselves in what men call practical usefulness, and shaping themselves into ethical culture clubs, they are likely to satisfy more completely the life of the time. The dynamic of church work remains what it has always been—the sense of the *divine reality*. It would be a sad day for any religious body if, in its desire to be as ethical as the Ethicists, it should depreciate the moral lift of *religious inspiration*.

FRANCES G. PEABODY.

## THE EDUCATION ESSENTIAL TO OUR NATIONAL LIFE.

The Educational Question is beyond all comparison the dominant question before the American people.

By the Educational Question I mean that training of children and youth toward the higher type of manhood and womanhood which shall make every generation better, in some way, than the past, and lift American citizenship into a clearer, purer, nobler comprehension of the nation's life. By the Educational Question I do not mean any educational hobby put forth as the panacea for national ills, or any school-master's dream of a speedy millennium as the outcome of any kind of school. I mean a great deal more than the outcome of any or all the methods of schooling now at work in this country. No intelligent educator pretends that the school, alone or chiefly, can save the child or the state. The education that really educates is that three-fold training of the human forces which *makes character*, thus illustrating the holiness of beauty and the beauty of holiness, *disciplines the mind*, thus giving mental power, and *cultivates executive ability*, thus sending the youth forth to become an effective *worker* in life. And the Educational Question includes all the wise and good and powerful influences that can be brought to bear upon childhood and youth through all agencies, private and public. In this training the family, society, business, the church, the state, and, beyond all these, the mysterious providence of God, have each their part.

The education needed in the home must be one looking toward greater appreciation of the essential things in family life, and the use of money to build up the upper story of the household where are gathered the higher elements of success. The education needed in industry must look not only toward the production of greater skill in the workman, but, more important still, it must aim at the development in him of that truth and honesty which are the deepest essential of every occupation and trade. The education needed in religion must seek to promote the growth of love, which is the fulfilling of the law, human and divine, and morality which is that law incarnated in human life. The education that will educate must be the training of the young towards the truth and beauty and love which are the abiding powers of this world and the prophesy of all better worlds to come.

When, therefore, I say that the Educational Question overtops all others, I mean that the sovereign need of the Republic is a mighty revival in behalf of the younger third of the people, God's reserve, which will determine the issue in every corner of the field in the years to come. I mean such a habit of good training, such a push the right way, such an awakening of the divinest possibilities that are in them, as for the next century will send forth, year by year, fresh armies of American citizens, each somewhat better furnished for the great tasks which such a citizenship as ours imposes. Even then I do not think any of us will see the day when the Republic will be free from the dangers that now threaten its peace. But the only way toward peace is that way; and the sooner the people hear the call the better it will be for the land we love.

A. D. MAYO.

I think for a woman to fail to make and keep a happy home is to be a "failure" in a truer sense than to have failed to catch a husband.

—*Frances Power Cob be.*

## THE CHURCH AND YOUNG MEN.

A SERMON, BY REV. GEORGE L. CHANEY.

"I have written unto you, young men, because you are strong".—I John II. 14.

When the law-giver of Israel was commissioned of God to organize religion for his people, and to build and furnish that tabernacle which was the forerunner of the Christian church, he was warned to make all its vessels after the pattern which was shown him on the mount.

Now the church is to our lives what that mount was to Moses. It is the place where we have revealed to us the best patterns. If we are tempted, as every man is tempted to accept some lower aim than the pursuit of virtue, the church stands between us and that poor choice and sets up the higher standard. It does men this service, almost irrespective of its own defects. For, whatever these defects may be, there is no honest evasion of its ideal. That is always noble and worthy. In its presence men aspire worthily and resolve nobly. They feel a goodness beyond them summoning them to be good. Their consciences awake, roused by the light of a righteousness which is no more than their reasonable service. Fair and calm imaginations take the place of evil imaginings; whatever is crooked in their business calculations, is made straight in the counsels of the sanctuary; and those waste places, human hearts disappointed, discouraged, bereaved, are made smooth with strong consolation and spiritual compensation. I do not go beyond the experience of most of my hearers of any reasonable age, in making this claim for the church. It is the mount of vision, where, despite the alternating light and darkness, something holy is revealed, something divine is attested, and the character, if not always the precise pattern of that life which becomes a man and pleases God, is progressively unfolded.

Therefore, when I am asked what the church can do for a young man, I feel moved to say first of all, that it can give him manly ideals and help him to realize them in every-day life. There is much in that life—how much! which is calculated to tone down rather than uplift the young man's ambition and purpose. He starts out upon the race of free self-governed activity, with eager confidence and endless expectation. All things are possible to his unprophetic soul. No height of office, no plenitude of wealth, no professional success seems unattainable. What man has done, man may do, and is not he a man? But the very largeness of his confidence makes room for inevitable disappointments, and the conditions of final success in every undertaking include repeated failures by the way. At each stage of this variable race the church stands by the young man's side with consolation, encouragement and incentive. It restores hope, comforts grief and inspires to new endeavor.

In that portion of our country where I am trying to commend the church which comes rather to minister than to be ministered to, we are sometimes visited, and many people say they are edified, by an eccentric evangelist known as Rev. Sam Jones. I once heard him depict the church or the gospel, as a repair-shop set up all along the journey of life and always ready to make good the inevitable breaks by the way. In plain, homely speech and with downright simplicity and earnestness, he described the enthusiastic way in which he himself had started upon the religious progress, not on foot as in Bunyan's immortal allegory, but in a spring wagon. The lively start, the good beginning, the safe run for a brief half hour and then—"snap!" goes the shaft and the modern pilgrim comes to his first wreck and despair. But while he is lamenting and before he can wholly despair, he hears a voice calling him, and looking up, he sees a man standing by a convenient carriage shop and forthwith his shaft is repaired and he goes on his way rejoicing. But not for long. Next his wheel gives out, and then the harness breaks. One accident follows another, and at each fresh disaster the voyager on life's uncertain road finds his deliverer near him in a restoring church. That repair-shop, like the rock that followed the Israelites in their memorable wanderings, was ever at

hand to set the broken down traveler up again and speed him on his way.

If the allegory was a little too encouraging or consolatory to back-sliding Christians, especially as the revivalist confirmed and commended it in the confession of his own abundant falls and repeated deliverances, the homely story had its truth and still clings to the memory. It tells what that *house of hope*, the Christian church, has done and is ever doing for men who had made ship-wreck of their faith in God, humanity, themselves, truth, the value of the life that now is, or the reality of the life to come.

Yes,—but the young man of today may frankly say or more likely quietly think, "all these things are very little in my thought. To tell the truth, they do not very much interest me. My calling takes me another way. The election I want to make sure is to quite another position than that proposed to me by the church. I want money, place, influence, domesticity, here and now, and you point me in the church to invisible riches hereafter." True, and here I find anew the providential mis sion of the church. It is the world's great alterative. It gives to the common and necessary business of life that balancing opposite, without which even so respectable and needful an occupation as bread-winning becomes stale and unprofitable. Nobody lives long and thoughtfully in this world, I am sure, who does not discover at last that life is a system of balanced weights. Not steady equilibrium but alternating opposites seems to be the way of fate with us. And so it happens that all our *worldliness* needs the lift of the church's *other worldliness* to give it spring and elation. The man who does not discover this fact, may follow after his idols but they will give him small comfort and no redemption. He may give his lower and selfish nature all the freedom of the irresponsible creatures, he may, if he will repeat all the traits of the brute excepting his sinlessness. Is this his wish? Does he think this his manly calling? Then truly the church can do nothing for him.

But if he has a mind to entertain any question beyond the profit and loss of his trade, or a heart to feel his fellow creatures' sufferings and needs, or a soul capable of wonder and trust, or any of those capacities,—locate them where you will,—which make the manliness of men, then a life of unbalanced worldliness cannot satisfy him. He needs, and will confess his need, the sharp antagonism of the higher to the lower self, which religion calls forth; the strong contrasts and open contradictions between righteousness and sin; the startling antithesis in which Jesus especially sets the kingdom of this world and the kingdom of heaven; the merciful, merciless stroke of the bow upon the strings which make the music of creation. The Christian church commends itself to men as the inspirer and guardian of their better ideals of character and service, and as the counterpoise to that compulsory worldliness to which even moderate ambition and the high average of want induced by modern civilization lead. And surely if any men need these safe-guards, it is the young men of our day and our country.

"I have written unto you, young men, because you are strong". The apostle who wrote that knew the largeness of his calling. The church wants and needs the strength of young men to carry out its great designs. I do not mean in the professional ministry, important as that may be; I mean in the varied enterprises which the Christian church undertakes for education, reformation and manly nurture. I sometimes wonder what the youth of today will find to take the place of those grievous but ennobling incentives which were offered their fathers and older friends by the moral revolution which delivered this country from human slavery. None of the modern reforms have so clear a wrong to be redressed—none appeal with such certainty of right to the free instincts and native sense of justice of American youth. If anything today can repeat the provocative to manhood in young men, which was made by the late war, it seems to me it must come from the Christian enter-

prise, courage and prudence which are sowing the fields once ploughed by shot and shell, with the seeds of useful knowledge, civil order and moral passion. And these enterprises are the especial pursuits of the church. In them she finds a vocation more congenial than war could offer. All over the country, formerly the scene of strenuous conflict, may now be seen the "fruits of the Spirit" in institutions of learning and piety, conceived, established and maintained by church-bred love and generosity. If you ask me again what the church can do for young men, I answer, it can repeat in their ears the summons to self-sacrifice and devotedness which animated their fathers, only with sweeter authority and diviner persuasiveness. For in such labors the innermost quality of Christianity is brought out.

But this is only one of the numberless ways in which a living church stands ready to inspire, instruct and aid the higher powers and purposes of young men. The history of advancing civilization all the world over, shows the missionary of the church side by side with the pioneer of commerce and often in advance of him. It was Livingstone, not Stanley, who first penetrated the heart of the dark continent. If Vancouver first visited the island which bears his name, it was the Jesuit priest who first discovered and revealed the coming humanity of its people. Not Drake with his visiting fleet, but the Christian teacher with his abiding church, found California; and the isles of the sea waited for the coming of New England missionaries long after the navigator Cook had perished there, the victim of a paganism which commerce had no heart to pity and no means to convert.

Because the Church is the mount of vision where young men receive their best ideals and noblest patterns; because it offers a counterbalancing weight to the worldiness which, while we are in the world, we must encounter; because its emotional morality offers a divine alterative to the lust of riches and the greed of rank; because the Christian Church is the heir and present possessor of that spirit of self-sacrifice and that habit of self-renunciation which have made the good of former generations and now summons this generation to new labors, sacrifices and conquests in the slower but more abiding work of moral renovation; because the Church is the natural and real orderer of this long campaign of peace; and because you are strong, I call upon you, young men, to enlist under her banner and give your noblest strength to her service.

---

## HYMN.

*Sung at the Consecration of the New Unitarian Building, Boston, June 28, 1886.*

Dear Father, bless this sacred hour,
And sanctify our chosen place;
Oh send thy Spirit forth in power,
In light and liberty and grace,—

The light that shines on every man,
In this fair outer world of sight,
Revealing Nature's secret plan
In opening visions new and bright;—

The liberty that is but law
More sweetly binding on the soul,
The soft persuasion which doth draw
The swinging planets as they roll;—

The grace that dwells within the heart
To conquer all unlovely things,
And blossoms out in every part,
Until the spirit soars and sings.

Father, we often lose our way,
And walk in clouds of sin and doubt;
But thy beloved Son will stay,
And lead our trembling footsteps out,

Along a pleasant smiling land,
With peaceful waters running still,
Let us not lose our Shepherd's hand,
But learn of him to do thy will.

MRS. CHARLES LOWE.

---

## THE BASIS OF RELIGIOUS FELLOWSHIP.

*To the Editor of the Unitarian:*

My Dear Sir:—I sent the enclosed letter to *Unity* directly after the publication of Bro. Learned's sermon, and to my astonishment they refused to publish it. I think I speak within bounds when I say that there is scarcely a reputable secular journal in the country that would have made such a refusal. If Bro. Learned's sermon contained any misapprehensions or uncon-

scious misrepresentations, I was the man of all others to whom they would immediately work the most injury. I am glad to say that I have Bro. Learned's personal assurance that he was not an editorial party to this bit of "ethical" injustice. *Unity* seems to be "open at the top," but it is very closely shut at the *bottom*. It is a journalistic Noah's ark, having but one window, into which the dove of peace is never permitted to carry replies to the "prophetic" messages he bears to a waiting world.

I am, Sir, very truly,
JOHN SNYDER.

*St. Louis, July 21, 1886.*

MR. SNYDER'S LETTER TO UNITY.

My Dear *Unity:*

I wish to solemnly protest against the main declarations of my Brother Learned's sermon, published in *Unity*, June 19. I have known John Learned for nearly 14 years, and I know he *could* not intentionally deceive anybody, but this sermon is calculated to seriously mislead people who were not present at the Western Conference in Cincinnati. It is calculated to do serious injustice to the minority in that Conference, and to place me personally in a wrong attitude before the Unitarians of St. Louis.

I assert emphatically that the controversy at Cincinnati was *not* over a question of religious fellowship; that it was *not* narrowed to the alternative of Judge McCrary's resolution or that offered by Mr. Gannett. Judge McCrary's resolution was possibly (not certainly) the preference of the minority party, because it is the basis of the American Unitarian Association, but the declaration was emphasized again and again, that a resolution which pledged the Conference to the simple religion of "love to God and love to man", would be acceptable to the minority. But Mr. Gannett said in his speech sustaining his resolution, what he has repeated in *Unity*, that the God-idea, the theistic conception, the religious color, (I give his thought only) must be bleached from the Constitution of the Conference, as far as that idea or conception should be made the basis of fellowship. Four years ago, as Mr. Learned says, the Conference at Cleveland was put upon a "business constitution". The idea of keeping it upon that basis, which furnished another alternative to Mr. Gannett's motion, never seemed to occur to the triumphant majority. Therefore, it is not fair to say that the Conference was narrowed to one of the two resolutions just quoted, or to convey even the indistinct implication that the minority forced the issue to that of a Christian or non-Christian platform. But in any event, nobody suggested making either the Theistic or Christian platform a "basis of fellowship," in any such sense as my Brother's sermon implies. Nobody proposed the manufacture of "barb-wire fence" except one of the majority. The basis proposed by the minority was *not* in any sense "a decree of excommunication;" the basis offered need *not* have "cost us the fellowship of several noble men". We proposed as a working basis the words found in the organic law of the American Unitarian Association. In the hands of that Association have these words proven to be a "decree of excommunication"? What Unitarian church in the borders of the Western Conference has been excluded from its benefactions? What "noble men", engaged in the work of teaching religion in the West, have been shut out of its fellowship? The Association spends some sixteen thousand or seventeen thousand dollars a year among the Western churches, largely benefiting those smaller societies whose representatives declared at Cincinnati by their vote of "more than three to one," that the basis of the national organization was a "decree of excommunication". The minority at Cincinnati recognized the right of every man to a seat in the Conference whose spiritual affinities determined his place among us. We simply declared that the Conference is one of the executive instruments of a religious denomination, a body of churches, and tht in stating the re asons for its existence the ethical resolution of Mr. Gannett was not sufficiently descriptive or inclusive. We *do* stand for "righteousness, truth and love," but we stand

for immeasurably more than these, else the place we propose to occupy is already filled by Ethical Culture Societies, and the Western Conference is a "fifth wheel". We represent *churches*, in the Webster Unabridged definition of that word, and our work as a Western Conference, is to establish and help *churches*. We simply asked the Conference to say so in a business-like fashion. This is the issue which no man shall obscure without protest, or deny without contradiction.

Again, let it be distinctly remembered, that no man of that minority ever proposed to invade the simple Congregational autonomy of any individual church inside Unitarianism. In *all* our churches there are men and women who do not call themselves Christians, or even Theists, and it is not pertinent to this controversy to ask what disposition shall be made of such people. Nobody proposes to withdraw from them the most cordial hospitality. They are honestly welcome in every Unitarian church. They subscribe to no creed and assent to no theology. I believe there are plenty of such people in my own church. I wish there were more. But, in its constitutional character, the Church of the Messiah is a Christian Unitarian Society, and it would show exceedingly bad taste on the part of those people just mentioned, if they insisted upon incorporating their doubts, their disbeliefs, their agnosticism, their atheism, into the fundamental law of a church which accords them the fullest liberty of membership. The difference between an atheist in the pew and an atheist in the pulpit, or in control of the affairs and business of a great religious organization, surely ought to be clear to the slenderest intelligence.

Let me say one word further, and then I will trouble you no more. I had hoped that from this controversy all personal bitterness and flavor of contempt might be eliminated. I am sorry to see that my Brother Blake does not agree with me. What we have done we have done in conscience, and have tried to do with dignity. Even if Brother Blake adopts the method which orthodoxy has sometimes used and sneers at his fellow workers, through the medium of a scripture text, we have no answer to make in kind. If, however, my Brother has taken seriously to the New Testament, the ninth verse of the General Epistle of Jude would not be amiss at this point. His reference to "gold dust" was unworthy the man and unworthy the cause he represents. We might, in reply, ask whose "gold dust" helped build and is helping to build the churches in the West, in whose very pulpits Christianity is being discredited? Whose "gold dust" built up and sustained the denominational press? Brother Blake may answer these questions for himself.

In the name of common courtesy and common ethics, if not of common brotherhood, let us differ with the dignity becoming gentlemen.

Very truly your friend,

JOHN SNYDER.

ST. LOUIS, June 26, 1886.

---

## THE "OSTRACISM" OF THEODORE PARKER, AND ITS APPLICATION TO THE WESTERN CONTROVERSY.

A LETTER FROM JAMES FREEMAN CLARKE, D.D.

We have been granted permission to print the following correspondence, which will interest our readers and shed light upon some important points about which many are thinking.

CHICAGO, 59 Portland Block,
July 13, 1886.

Dear Mr. Clarke,—

In the public and private discussion of the "Issue in the West" and the action of the Cincinnati Conference as to whether that action was *evo*lutionary or *revo*lutionary, constant reference is made to your fellowship with Theodore Parker, and it is asserted that the ostracism of Parker then is precisely analogous to the position of those who desire Unitarianism to stand for *theism* as well as ethics. Can you refer me to the fullest statement of that Parker controversy, *pro* and *con*? Perhaps you could help us to clear thinking by pointing out wherein the analogy is true and wherein it fails.

Yours very truly,

JOSEPH SHIPPEN.

MAGNOLIA, Mass., July 13, 1886.

Dear Mr. Shippen,—

When I exchanged pulpits with Theodore Parker our church was founded on an expressed basis of "*Faith in Jesus as the Christ, the son of God*", a basis we have ever since retained. The *purpose* of the church is expressed thus: "We desire to unite for the study and practice of Christianity." Because we were thus distinctively and professedly a Christian body, my expression of fellowship with Theodore Parker had a real value,—for it said that we considered him a Christian brother, notwithstanding our intellectual differences. If we had discarded this Christian basis of our church in order to have fellowship with him, it would have had much less value. It is the union of *different* notes which makes the true harmony. In the last interview which I had with Parker he said, "You and I, James, differ more in our theology than any two Unitarians in Boston, and we sympathize more in spirit and purpose than any two." Because neither of us concealed or hesitated to state his convictions, our fellowship in work and purpose was worth something. Now, when a Christian church gives up the name of Christ and Christianity in order to have fellowship with Free Religionists, its fellowship is of less value. When it gives up its professed Theism in order to have fellowship with societies of Ethical Culture, that fellowship has less meaning.

I exchanged pulpits with O. B. Frothingham afterward—he knowing that I was a professed Christian, and I knowing that he did not choose, if I remember correctly, to call himself one—and that meant that my Christianity was broad enough to include him, and his Free Religion broad enough to include me. I asked Bradlaugh, the atheist, to address my Sunday-school, and he did so, and made a very good moral address. That was better for both of us than if I had said, "We have no Christian platform in our church, so I can ask you to speak." My *Christian* platform was broad enough to hold both.

I think that my dear friends Gannett and Jones, whom I love in the truth, are mistaken in not distinguishing between a Creed and a Platform. A Creed declares what is to be believed; a Platform, what is to be done. A church, or an association of churches, may not need a Creed,—but it does need a Platform. If I ask people to unite for work, I must tell them what kind of work. If it is a temperance society I must tell them that they are to work for temperance; if an Ethical Society, that ought to be stated, and if it is a church, we should be willing to state that our platform is to work in the love of God as well as in the love of man. Otherwise we deceive those whom we ask to join us, and seek to smuggle them into a church under the pretense that it is only a society for "Freedom, Fellowship and Character."

It is one thing *not* to hoist a flag, and another to haul it down. To give up a Theistic and Christian basis is to haul down our flag. If the flag misrepresents us, if we do not care for religion and Christianity, then, of course, haul it down. But if we believe in God and Christ and yet give up the platform which contains that faith, in order to be in fellowship with outsiders, we are like the man who should pull down his house in order to be in fellowship with those who are out of doors. Better invite them to come in, that they may enjoy its comfort.

Very sincerely yours,
JAMES FREEMAN CLARKE.

---

## LONGFELLOW'S RELIGION.

Samuel Longfellow writes of his brother, Henry W.: "It was in the doctrine and the spirit of the early Unitarians that Henry W. Longfellow was nurtured at church and at home. And there is no reason to suppose that he ever found these insufficient, or that he ever essentially departed from them. Of his genuine religious feeling his writings give ample testimony. His nature was at heart devout; his ideas of life, of death, and of what lies beyond, were essentially cheerful, hopeful, optimistic. He did not care to talk much on theological points, but he believed in the supremacy of good in the world and in the universe."

## ILLUSTRATIONS OF UNITARIANISM.

Rev. James Freeman Clarke, in a sermon on *The Theology of the Future*, says he believes its five central, fundamental doctrines will be,

1. The Fatherhood of God;
2. The Brotherhood of Man;
3. The Leadership of Jesus Christ;
4. Salvation by Character;
5. The Continuity of Human Development in all worlds, or the Progress of Mankind onward and upward forever.

### MY CREED.

[Though the following poem was written by one who we suppose does not claim to be a Unitarian, yet the thought expressed we are sure will generally be accepted by Unitarians as excellently illustrative of the broad, practical, undogmatic Christian faith for which our movement has ever stood.]

As other men have creeds, so I have mine:
I keep the holy faith in God, in man,
And in the angels ministrant between.

I hold to one true church of all true souls,
Whose churchly seal is neither bread nor wine,
Nor laying on of hands, nor holy oil,
But only the anointing of God's grace.

I hate all kings, and caste, and pride of birth;
For all the sons of men are sons of God.
Nor limps a beggar but is nobly born;
Nor wears a slave a yoke, nor czar a crown
That makes him less or more than just a man.

I love my country and her righteous cause,
So dare I not keep silent of her sin,—
And a ter Freedom may her bells ring Peace.

I love one woman with a holy fire,
Whom I revere as priestess of my house;
I stand with wondering awe before my babes
Till they rebuke me to a nobler life.

I keep a faithful friendship with my friend,
Whom loyally I serve before myself;
I lock my lips too close to speak a lie,
I wash my hands too white to touch a bribe;
I owe no man a debt I cannot pay,—
Except the love that men should always owe.

Withal, each day before the blessed heaven,
open wide the chambers of my soul,
And pray the Holy Ghost to enter in.

Thus reads the fair confession of my faith,
So crossed by contradictions of my life
That now may God forgive the written lie.

Yet still by help of Him who helpeth men,
face two worlds, and fear not life nor death.
O Father, lead me by thy hand! Amen.

THEODORE TILTON.

## PROGRESSIVE ORTHODOXY.

Progressive orthodoxy is essentially a compromise, and bears all the marks of compromise. It is a scheme proceeding from no such awakening of religious life as brought forth Methodism on the one hand, nor from any such boldness of reason as generated Unitarianism. Its notion that reason can be satisfied at this age of the world by homœopathic doses of concession is amusing, but its eagerness for the name of Orthodoxy is distressing. It is an attempt by expert theologians to find a *modus vivendi* with humanity and with knowledge. But neither will accept the compromise.—N. P. GILMAN in May *Unitarian Review*.

## MAKE A PRESENT OF A GOOD BOOK.

Let me say one word about buying books for the bookless. Let some poor widow or struggling mother have a copy of "Quiet Hours" or "Sunshine in the Soul"—two little books which will comfort the saddest heart. Let some poor boy have the dictionary he so much needs, or the book of travels he covets. Give some poor minister to whom books are a vital necessity, but who cannot afford to buy them, a generous bundle of new books or a complete set of some standard author. Buy him a complete encyclopedia, if you have money to spare, or give him a subscription to two or three leading magazines. Give the young man in your office a Shakspeare, and some unknown nephew or cousin in the rural districts a complete Macaulay. Let the washerwoman's little girl have a Chatterbox, and that bright little darky boy who blacks your boots a "Robinson Crusoe." The poverty of the poor is not confined to their physical wants, and there is a chance that a good book may awaken something in them which may redeem them from their poverty. Remember how o d Scrooge felt when he thought his time for giving was gone forever, and improve yours before it is too late.

—*Hattie Tyng Griswold.*

The literary remains of Leopold von Ranke are said to be very important. Dr. Wiedemann, who has been Ranke's intimate friend and fellow-worker for about twenty years, will prepare them for publication.

"FAINT, YET PURSUING".

Not as a little child,
All pure and undefiled,
Father, I come;
But as a wanderer lost,
Shipwrecked and tempest tossed,
Longing for home!

Not as an out-cast hurled
Off by the scoffing world,
Friendless, alone;
But, setting thee above
All earthly praise and love,
Seek I thy throne.

Oh! If the way be long,
Make thou my spirit strong!
Arm thou my heart;
Arm it with wisdom high!
Faith and humility
Father impart!

Oh! Hear the sinner's plaint,
Rising so weak and faint
Up thro' the night!
Look from thy heavenly throne
On all who weep alone,
Pining for light!

*

## HOW I BECAME A UNITARIAN MINISTER.

In the year 1861 (when twenty years of age) I entered Bangor Theological Seminary to prepare for the ministry, and went through my course of study with scarcely a doubt.

During this time I taught a class in Sunday school, but beyond one or two attempts, not over successful, I did not get courage to address any public assemblies during my seminary course. I shrank from even a prayer-meeting talk, or from taking any part in our class or society debates. The latter, I think, I did not even once attempt.

On leaving Bangor in 1864, I declined to settle in New England, wishing to have a taste of another kind of work. I therefore took a commission from the American Home Missionary Society, and went, by way of Panama, to California. I preached for a year and a half in a school house in San Mateo, and then accepted a call to a church in Grass Valley, Nevada county. This was a town of 6,000 inhabitants, and then the centre of the great quartz mining interests of the state. I here joined with Mr. Earle, the evangelist, in revival work, and did all I could to "save souls." I had as yet come to doubt none of the old beliefs. My nearest approach to rationalism was an attempt to explain the Flood as local instead of universal. I recall that my oldest deacon was pleased and mentally relieved by my theory. I still held so strongly to the Trinity that I almost wished myself back in New England, where the Unitarian heresy needed opposing.

Family reasons brought me to Massachusetts in October, 1867. I accepted a call to Framingham, where I remained two years. Here I often conversed with a retired Unitarian clergyman; but this only made me more earnest in seeking weapons with which to combat his views. Here, for the first time in my life. I read a sermon against everlasting punishment. It was written by the late Dr. H. W. Bellows, of New York. I wished, oh so much, that I might believe it. But I shrank, even from the wish, with the fear that it might prove a temptation of the devil. I feared I might not only endanger my own soul, but be the means of leading others astray.

I became restless at Framingham. It was an old, rich, beautiful town. But everything seemed finished; and, being young, I longed for more active work. At this time I received calls from Hannibal, Mo., and from Indianapolis, Ind. Without ever having visited either city, for certain family reasons I need not explain, I decided to go to Hannibal. Here I lived for three years and a half. Here I was born into what seems to me the larger life of my present faith.

I threw myself with all earnestness into my Hannibal work. A wide-spread revival followed, during the progress of which for weeks together, I preached every night except Saturday, besides twice on Sunday. I also found time for daily inquiry meetings, and for personal conversation with those I wished to influence. The church grew, and my work prospered. But after a while I found I was being regarded as unsound on many vital points. Complaints began to be made, not so much on account of what I preached, as because there were certain things I did not preach. I

had become an earnest student of science; and whispers began to reach me that I was coming to be looked on with suspicion, from the fact of having so large a number of scientific books in my library. About this time I was appointed to read an essay before our association of churches and ministers, on the subject of Darwinism. And as Baalam, when called by the Moabitish king, to curse the children of Israel, disappointed his employer by pronouncing a blessing instead, so I disappointed and scandalized the church authorities by declaring my conviction that this new, ridiculed, and hated doctrine was the very truth of God. I had not indeed, as yet, outgrown the reconciliation folly, so I tried hard to think that Genesis and the "Origin of Species" might lie side by side and in peace together on a minister's study table. But I was not long in seeing that the fall and the ascent of man could hardly both be true.

I tried, indeed, to believe that a miraculous Christ and a supernatural redemption might still be retained, though I had surrendered all faith in the sup posed fact which constituted the only reason for their existence. But I soon became convinced that when evolution came in at the door, the whole orthodox "plan of salvation" must go out at the window. I learned the fundamental and universal truth that every theological system springs out of and takes shape in accord with some cosmology or scheme of things. If, therefore, the new revelations of science were true, I felt sure that evangelical Christianity could not be true. For science was telling us of a new universe, in which the fundamental conceptions of the nature of God, the nature of man, and their mutual relations were being radically reconstructed. If, instead of a perfect creation, followed by a catastrophe, which called for a scheme of redemption by way of recovery, there had been a gradual and orderly evolution from the first under the guidance of an all-wise Power, then there was neither necessity nor place for any of the cardina l pointsof the old faith. But which of these irreconcilable systems of thought was true? Under the spur of this question I began an eager, prolonged, and earnest search. My situation was a most painful one. Blessed are the sitters in pews who can keep silent until they can determine what they ought to say! Painful indeed, and dangerous is the position of the occupant of a pulpit, who, while unsettled as to all the great questions of the universe, is nevertheless compelled to face an expectant audience every Sunday, and speak to them on matters of life and death! One thing, at least, my conscience is clear of. During this trying, this horrible time, when I felt I was fighting for my very soul, and not for that only, but for the souls of those I could not help but influence, I never preached one word I did not believe, but I was conscious all the while that I was expected to preach doctrines concerning which I was silent. And one other thing troubled me greatly. I knew I was not understood, and that my very standing in an orthodox pulpit carried the implication to all who saw or heard me, that I held to fundamental beliefs about which I was doubtful, or which I had given up altogether. And I used now and again to say to my wife—who sympathetically followed me in all my struggles, though her father was an orthodox clergyman—that I felt that my whole attitude was false, and that if I maintained it long I should become indifferent to the truth, and so lose the edge of conscience and blur the dividing lines of all vital distinctions. Many were the hours in which I felt I would gladly lie down and fall into an unwaking sleep, if so I might escape the stress and bitterness of this mental and spiritual conflict.

All my life-long friendships were in the old churches. If I had any ambition, all my hopes of promotion were there. I knew I was causing anxiety and heartache to those I loved. It was not quite pleasant to have all one's friends think one was turning traitor to both God and man. So, after such a struggle, it was hard indeed, to find that those you had loved were ready to misinterpret all your motives and per-

haps charge the change to a wish for notoriety. But many griefs must be quietly swallowed by one who undertakes faithfully to follow his convictions in a world where loyalty to party is frequently put above loyalty to truth. I did indeed have one comfort. My only living brother—two had died—was with me in all my doubt and search. Meantime, I was reconsidering all the great problems of faith. I tried earnestly to master the questions pertaining to the theological system in which I had been trained. I also made a wide and careful study of the methods and achievements of modern science so far as they bore on the matters at issue. I became convinced that, as an honest man, I must leave the old world in which I had lived and labored, the world associated with all my childhood memories, the faith in which my brothers had died, the faith my parents and all my friends still cherished. I must go out—but whither? As Abraham heard the call and went out, "not knowing whither he went," so I heard a call as imperative, and, I believed, as divine. I knew little of Unitarianism, so far as concerned its practical workings. I knew not whether I could be, or wished to be, a Unitarian; I only knew I was not orthodox.

When, however, I resigned my pulpit, the whole church, even those who had been my doctrinal antagonists, begged me to remain, heresy and all.

But I had become convinced that honesty demanded a different course. I have never learned how ministers manage to march under a flag which all the while they are trying to discredit in the eyes of the world. It has always seemed to me like wearing the uniform of one army, and, safe in such disguise, fighting for the success of its opponents. I bring no "railing accusation" against any; I only say I could never carry on that kind of warfare. I have not yet learned for what a man preaches at all, unless he frankly and earnestly proclaims just that which he really believes. In this connection one or two things are worth mentioning as bearing on the conditions of thought both in the pulpits and pews of some of the orthodox churches. Though I did not conceal the fact that I had given up my belief in all the cardinal points of the orthodox faith, I received calls from the leading orthodox churches of two other cities: and the leading man in one of them told me particularly that he wished me to come because he knew I was not orthodox. And just after I had left the old church, at least three orthodox doctors of divinity told me they wished I had remained and helped fight out the battle from the inside.

While uncertain which way I was to turn for home or field of labor, I preached two Sundays as vacation supply in the First Congregational Church in Chicago. Having heard rumors of my heresy, a committee of the Third Unitarian Church in that city came to hear me preach. On Monday morning they met me at my hotel, and extended to me a call to become their minister. I told them frankly I did not know whether or not I was a Unitarian, but that if they would offer me a free platform, on which I could preach just what I believed to be the truth, I would accept. To this they cordially acceded; and for the first time in my life, I stood in a Unitarian pulpit, and that pulpit my own.

Since coming to Boston, one curious thing has occurred that shows how mighty a theological difference can exist between things that to the unregenerate mind look very much alike. My first book, published while still at Hannibal, was received with universal favor by the orthodox press of the country. Immediately after beginning my work with the Church of the Unity, a third edition of it was issued, without the change of a letter. The same papers which had approved of it before, suddenly discovered that it was a masked battery, hiding all sorts of hitherto unsuspected foes.

I have many times in recent years been commiserated on my supposed loss of all the certainties, the inspirations and other comforts of the religious life. But I never so thoroughly

believed in God, and never had a God so worthy of belief, of trust, and of worship, as today. I never so thoroughly believed in revelation, and never before had so grand a revelation to believe in as that which nature and human history unfold. I never so thoroughly believed in humanity, and never cherished so grand a faith in its future, both here and hereafter. I could as soon believe in worshiping the gods of Olympus as go back to what now seems to me the childish, baby-house universe in which I was nurtured. It would be to me like exchanging the bright sunshine, the free air, the blue-topped mountains, the wind-swept forests, and the wave-crested sea for the stifling air and the unsubstantial shadows of an underground cavern. I thank God for the ways by which he has led me, and believe that along this path must travel the feet of an emancipated, rejoicing and hoping humanity.

—*M. J. Savage, in the Forum.*

## THE APPEAL TO THE BOOK.

We were much pleased with the short article of O. C. in a recent number of this magazine, having the above heading. The practice therein described of expounding as well as reading the scriptures, as a part of public worship, can hardly be commended too highly. The people *do* like it. This we learned at an early period in our ministry, and practiced accordingly. And by making it the introductory service, we were pretty sure of a prompt and early attendance. The advantages are many and great, and are mutual to pastor and people; as the former will see the need of studying his lesson, and the latter will get much information which they might not otherwise obtain, at least in so satisfactory a manner.

We recall an incident that occurred, at an early day, in our native town in New England. The minister was in the habit of going into different parts of the parish and holding meetings in school houses. On one of these occasions it was doubtful if any one could be found to do the singing; and this was announced to the congregation. But one of the deacons arose and said: 'Of course, we must have singing. Why, my brethren, singing is all the best on't".

We cannot quite agree with the deacon. We think (and are of the impression that more in our congregations than we generally suppose, would agree with us) that the *exposition*, be the sermon ever so good, is all the best on't; always presuming that such exposition is rational and consistent, in other words, such as a Unitarian or Universalist minister would be likely to give.

W. E. Manley.

## QUESTIONS ANSWERED.

We deferred from last month replies to the following questions:

1. Do Unitarian churches generally hold weekly prayer meetings?

*Answer.* No, the prayer meeting as known to the Evangelical churches is not very common among us, as it is also seldom found among Episcopalians. Religious habits and practices differ among different denominations. A considerable number of our churches hold social religious meetings, either on Sunday night or some week evening; but they generally take a form somewhat removed from that of the prayer meeting—usually more conversational, or combined with features of distinct instruction. The Bible Class, the Religious Study Class, the Religious Conversation Class, or the Conversational Lecture, indicates the form that the mid-week social religious meeting is most apt to take among us. And yet some of the best devotional meetings—prayer meetings—that we have ever known have been among Unitarians. The noon meeting held every day for many weeks in Kings Chapel, Boston, last spring, and the devotional meetings at some of our conferences, are illustrations of this. Our Unitarian conception of prayer is somewhat different from that which generally obtains among Evangelical Christians,—it is less a begging, and more a thanksgiving and a communion. Prayer, as we understand it, is perfectly rational, natural, helpful, beautiful, and something which may well have provision made for it not only on Sunday but on week day, and find a place in church, in the home circle and in every individual life.

2. Is the Church of the Messiah, in St. Louis, a Unitarian Society? If so, what is the explanation of the statements in the June *Unitarian* that fifteen members were admitted "to the communion of church membership, on profession of Christian faith", that there was a "confirmation class" in the church, and that "six children were baptized".

*Answer.* The church named is not only a

Unitarian Society, but is one of the oldest and strongest in the West.

The practice among Unitarians as to the baptism of children, and what they mean by it, was explained last month.

It is the practice of many of our churches to receive persons into church membership (or into the communion of church membership, if one chooses to use that expression) once or more times a year—very commonly on Easter Sunday. Different individual churches among us have different methods of receiving members; but it pretty generally includes at least an assent, by those who come in, to a simple covenant expressing their purpose to endeavor to live a Christian life, the extending of the hand of welcome to them by the minister in behalf of the church, and the enrolling of their names in the list of church members.

"Confirmation classes" are somewhat unusual in Unitarian churches, and yet there are a few societies among us that have their confirmation classes each year as regularly as any other of their church activities. Within two or three years past unusual attention has been called to the subject, and a considerable number of churches which had not done so before have formed such classes. The thought that lies at the bottom of them is simple and rational. It is this: It seems fitting that our children as they approach manhood and womanhood, and become able to think and judge, and act for themselves, should take upon themselves religious obligations, should come into the church and assume their share of its responsibilities and privileges. But of course this ought not to be done lightly or ignorantly. Hence the very natural thought of a class gathered together, of those who are candidates for membership in the church, to meet the minister once a week or oftener, for a time before the day of joining, to study the nature and meaning of the church and religion, and to get a clear understanding of what the religious life and church membership imply. Such a class is called, by no means always and yet very commonly, a "Confirmation Class".

## ORGANIZATION OF A NEW WESTERN UNITARIAN ASSOCIATION.

SECRETARY'S RECORD.

AT A MEETING to consider and promote the interests of Unitarianism in the west, held in Chicago, June 21, 1886, the following ministers and laymen were present:

| | | |
|---|---|---|
| G. A. Follansbee | Chicago, | Ill. |
| Rev. E. I. Galvin | " | " |
| P. P. Heywood | " | " |
| Rev. T. G. Milsted | " | " |
| C. H. S. Mixer | " | " |
| Joseph Shippen | " | " |
| Rev. J. T. Sunderland | " | " |
| H. T. Thompson | " | " |
| Rev. John Snyder | St. Louis, | Mo. |
| Rev. A. G. Jennings | La Porte, | Ind. |
| Rev. J. T. Bixby | Ann Arbor, | Mich. |
| Rev. Albert Walkley | Manistee, | " |

Joseph Shippen was elected chairman, and Rev. Albert Walkley, secretary.

Letters were read from Hon. G. W. McCrary, of Kansas City, Mo., and Rev. Oscar Clute, of Iowa City, Iowa.

After full conference, and discussion of the subject, it was by an unanimous vote

RESOLVED, that we forthwith proceed to organize an association for the purpose of co-operating with the American Unitarian Association in its western work.

In accordance therewith, the meeting took further action as follows:

WHEREAS, in our judgment the interest of Unitarianism in the west demands the formation of an organization for the purpose of a more definite co-operation with the American Unitarian Association in its western work,

THEREFORE, we do hereby unite, and form such auxiliary organization under the following articles:

ARTICLE I. The name of this organization shall be the "Western Unitarian Association."

ART. II. The object of this association shall be to co-operate with the American Unitarian Association in furthering its declared purpose, namely: "To diffuse the knowledge and promote the interests of pure Christianity;" and all persons willing to work for this end are invited to join us.

ART. III. Membership in this Association shall be acquired by the payment of one dollar into the treasury, and the approval of the board of directors; and each such member shall pay yearly one dollar as dues. Life membership shall be acquired by the payment of twenty-five dollars into the treasury

ART. IV. The officers of this Association shall be a President, a Vice President, a General Secretary, and a Recording Secretary who shall also be Treasurer, and twenty-seven other persons who with them shall constitute a Board of Directors. These officers shall be chosen by ballot at the annual meeting. The President and Vice President and Secretaries shall be chosen annually; the other Directors shall be chosen for three years, and one-third shall be chosen each year. The Board shall have power to fill vacancies.

ART. V. This Association shall not be or

become a disburser of funds for missionary purposes; but shall encourage contributions for such purposes directly to the American Unitarian Association.

ART. VI. This Association shall hold an annual meeting at such time and place as its Board of Directors may arrange. The Directors shall meet at least twice a year, seven constituting a quorum. They shall have charge of the general business interests of the Association, and shall have power to call special meetings, whenever by them deemed expedient.

ART. VII. Any amendment of these articles, proposed at one annual meeting may be adopted at the next, by a two-thirds vote of those present.

The Western Unitarian Association thereafter took action as follows:

VOTED, that the following persons (together with others to be chosen to fill vacancies) shall be the Officers and Directors of this Association until its regular meeting and election in the year 1887:

OFFICERS:

Hon. George W. McCrary, Kansas City, Mo. ..... *President.*
Joseph Shippen, Chicago, Ill. ..... *Vice-President.*
..... *General Secretary.*
Mrs. Jonathan Slade, Chicago, Ill., *Recording Sec'y & Treas.*

DIRECTORS:

Rev. H. H. Barber ..... Meadville, Pa.
Rev. J. T. Bixby ..... Ann Arbor, Mich.
Rev. Oscar Clute ..... Iowa City, Iowa.
J. L. Danforth ..... Louisville, Ky.
Rev. J. L. Douthit ..... Shelbyville, Ill.
G. A. Follansbee ..... Chicago, "
Rev. E. I. Galvin ..... " "
Miss Ellen M. Gould ..... Davenport, Iowa.
P. P. Heywood ..... Chicago, Ill.
Rev. Kristopher Janson, Minneapolis, Minn.
Rev. A. G. Jennings ..... La Porte, Ind.
George E. Leighton ..... St. Louis, Mo.
J. E. McKeighan ..... " "
Rev. T. G. Milsted ..... Chicago, Ill.
C. H. S. Mixer ..... " "
Rev. John Snyder ..... St. Louis, Mo.
Rev. J. T. Sunderland ..... Chicago, Ill.
H. T. Thomson ..... " "
A. M. Thomson ..... " "
Mrs. Lucian Tilton ..... " "
Rev. John Tunis ..... Quincy, "
Rev. Albert Walkley ..... Manistee, "

VOTED, that the recording secretary communicate to the American Unitarian Association the fact of our organization, by transmitting to it a copy of the minutes of the meeting, and the articles of association, and request such interchange of views and suggestions as to methods of co-operation as may tend to promote the interests of Unitarianism in the west.

VOTED, that a circular be issued, addressed to the Unitarians of the west, inviting membership in and co-operation with this organization.

Chicago, Ill., July 9, 1886.

A true copy of the recorded minutes.

MRS. JONATHAN SLADE,
Recording Secretary.

---

## THE KEOKUK CHURCH TAKES ITS STAND.

At a meeting of the First Unitarian Society of Keokuk, Iowa, held at the church, this date, the following proceedings, among others, were had: J. H. Anderson being chairman and Charles P. Birge secretary.

J. M. Shaffer offered the following preamble and resolutions, which were adopted:

WHEREAS, Issues were raised and voted upon at the late Conference of the Western Unitarian Churches, which give rise to much discussion as to whether the said Unitarian body in the West shall be *Christian*, believing in God, in immortality and the teaching of Jesus, or merely an association of churches, each one professing, and standing for whatsoever it chooses, not recognizing belief in God, immortality, and Jesus as our great Teacher, as essential; and whereas, it seems desirable that this society should give expression upon the subject, therefore

*Resolved*, That the First Unitarian Society of Keokuk, Iowa, adheres with firm faith and loving confidence to its declaration made May 7th, 1869, in words as follows:

'No creed or articles of faith shall be adopted by this church as a test of membership; but all are expected to recognize as fundamental truths that God is our loving Father, man our brother, and Jesus Christ our Great Teacher.'

*Resolved*, That we re-affirm and adhere to the following declaration:

That the object of this church organization is the worship of Almighty God, the cultivation of personal goodness, the diffusion of a fraternal feeling among its members, and that we will encourage and uphold the ministrations of religion, and endeavor to follow the teachings of Jesus Christ, and aid and assist each other spiritually and temporally.

*Resolved*, That a copy of these proceedings be furnished to *Unity*, and the UNITARIAN, Chicago, the *Christian Register*, Boston, and the Secretaries respectively of the American

Unitarian Association and of the Western Unitarian Association.

J. H. ANDERSON, Chairman.
CHARLES P. BIRGE, Sec'y.
KEOKUK, June 20, 1886.

## LITERARY NOTES.

It is reported that Mr. Beecher will deliver 55 lectures in England.

There are 700 religious and denominational newspapers published in the United States.

Sixty-two sermons of Rev. Heber Newton have up to this time been published in *The Day Star* of New York.

The volume of the Famous Women Series dealing with Susanna Wesley will be published in a few days by Roberts Bros.

Prof. Shackford has resigned his chair in Cornell University, and returns to the vicinity of Boston to devote himself to literary work.

A new organization, termed the Teachers' National Reading Circle, has been formed for the purpose of helping teachers in self-culture.

A new portrait of Nathaniel Hawthorne is the frontispiece to the July *Harper's*. It is a likeness taken in his prime, and is considered by many the best of his few portraits.

Rev. Oscar C. McCulloch, pastor of Plymouth church, Indianapolis, has compiled a small hymn, tune and service book, which is published by George H. Ellis, Boston.

We are sorry to learn that the *Jewish Reformer*, the paper started a few months ago by Rabbi Kohler and others to be the organ of advanced Judaism, has been discontinued.

Two strong, courageous essays are published in the Philanthropist Series: *The White Cross*, by the Rt. Rev. Henry C. Potter, D.D., and *The Sacredness of Motherhood*, by Mrs. Elizabeth Powell Bond.

"The Present Aspect of the Labor Problem" is the title of a small volume, just published, containing four sermons of Rev. Heber Newton. It can be obtained by addressing *The Day Star*, 335 Fourth Ave., New York. Price, 20 cents.

Lee & Shepard have in press an elaborate treatise on "The Family" from the historical and sociological points of view, by the Rev. Charles F. Thwing. The work draws largely from standard European sources, and deals with modern phases of the subject in a positive way.

Dr. Alfred R. Wallace, the eminent naturalist, who shares with Darwin the discovery of the principle of natural selection as a factor in evolution, is to visit this country in the autumn. He will deliver eight lectures before the Lowell Institute, and will also make a lecture tour of the country.

Thinking of the "Autocrat of the Breakfast-Table", says an English paper, reminds one of those exquisite lines of his which are so applicable to himself:

> Call him not old whose visionary brain
> Holds o'er the past its undivided reign;
> For him in vain the envious seasons roll
> Who bears eternal Summer in his soul.

What Joaquin Miller has to say as to the writing of poetry appears in the July *Lippincott*. "This year", he says, "God willing, I shall stop writing and in a small way take up the law again. For a man who writes constantly cannot think much. And a man who does not think much ought not to have much to say."

We asked the name of the author of the poem, "The City of the Living", which we printed in our last issue. One correspondent answers: "Elizabeth Akers Allen." Another: "The poem may be found in the poems of Elizabeth Akers (Florence Percy), Boston, Ticknor & Field, 1876, page 81. Blue and gold edition." For these and other replies, thanks!

Björnstjerne Björnson, the Norwegian poet, who has been living in Paris for the last three years, has returned to his home in the Norwegian mountains. He intends to devote himself wholly to literary work, and to avoid taking any active part in the public and political affairs of the country, to which he gave so much of his time during the late constitutional conflict.

BURGLARS IN PARADISE. By Elizabeth Stuart Phelps. The Riverside paper series. Houghton, Mifflin & Co., publishers. This book of over 200 pages is in part a sequel to "An Old Maid's Paradise", yet is a complete story in itself. It is as fresh and breezy as the sea winds, and brimful of humor, underlying which is a good deal of sound philosophy. It is just the book to carry with one to the farm house or sea shore. One takes an equal interest in mistress, maid and dog.

M. A. W.

The *Century* Co. of New York has for several years been engaged in preparing a dictionary of the English language, of which Professor William D. Whitney, of Yale College, is editor-in-chief,—the purpose being to make a more comprehensive work than has yet appeared in popular form: to include, in addition to a very full collection of individual words in all departments of the language, all technical phrases, not self-explaining, in law, the mechanical arts, the sciences, etc.

*The Atlantic Monthly* for August, besides its continued stories by Bishop, James and Craddock, four short poems and some good book reviews, contains articles as follows: "The Indian Question in Arizona", by Robert K. Evans; "On the Benefits of Superstition", by Agnes Repplier; "Six Visions of St. Augustine", by Octave Thanet; "The Two Browns", (a story) by Sarah Orne Jewett; "Domestic Economy in the Confederacy", by David Dodge; "Individual Continuity", by Andrew Hedbrooke.

Mr. Gilman, in the *Unitarian Review*, says of Count Goblet d'Alviella's work on the *Contemporary Evolution of Religious Thought in England, America and India*, "A second examination of this comprehensive sketch of the later manifestations of advanced religious thought only increases the admiration which the first perusal of it afforded. We heartily recommend it to our readers as a most candid and sympathetic work, written with great charm of exposition and a religious tone of the first order."

*The Andover Review* for July contains the following named articles:

"Is Christian Union to be Organized?" by C. A. L. Richards, D.D., and Samuel L. Caldwell, D.D.

"Natural Law in the Spiritual World", by Rev. Edward A. Lawrence.

"A Political Positivist" (Machiavelli), by Noble C. Butler.

"Some Thoughts About Capital and Labor", by Hon. H. B. Metcalf.

Also, under the heading "Sociological Notes", a very suggestive account, by Rev. S. W. Dike, of investigations which have been made into the religious condition of some of the country districts of Vermont.

Rev. Henry Ierson, well known to American Unitarians, in his speech at the Annual Unitarian Soiree in London, paid a high compliment to our friend Rev. J. T. Bixby. In referring to his book on the "Similarities of Physical and Religious Knowledge", he "asked the meeting to bear specially in mind Mr. Bixby's book, saying that they had not the slightest idea of the extreme value of that book at this particular moment in the history of European and especially English thought. They would find very little dogma in the book, and the only complaint which could be brought against the author was that he had not set himself to advance the distinctive principles which were called by the Unitarian name; but the book went below those principles and went down to the very foundations of religion itself. He hoped they would take care to carry the book home with them."

## "AS A FATHER PITIETH HIS CHILDREN."

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet, grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismissed
With hard words, and unkiss'd;
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet,
And I, with moan
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins ranged there with careful art,
To comfort his sad heart.
So, when that night I pray'd
To God, I wept, and said,
Ah, when at last we lie with trancéd breath
Not vexing Thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from clay,
Thou'lt leave Thy wrath and say,
"I will be sorry for their childishness."

—*Coventry Patmore.*

## NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these news columns.*

*Ministers, Sunday-school superintendents and teachers, and church workers, everywhere, please send us word—brief, concise—of the important things you do.*

*Don't wait for an accumulation of items; but as soon as one of interest occurs, send it immediately on a postal card.*—EDS. UN.]

Rev. Ida C. Hultin, of Algona, Iowa, is enjoying a vacation visit among old friends in Sherwood and Athens, Michigan.

Rev. John Snyder, of the Church of the Messiah, of St. Louis, is spending the summer with his family at Geneva Lake, Wis.

Dr. Robert S. Kirkpatrick, a graduate of the medical school of the Iowa State University, hopes to enter the Meadville Theological School in September.

Mr. L. D. Cochrane, who has for two years past been preaching at Sherwood and Athens, Mich., purposes entering the Meadville Theological school this fall.

Rev. Arthur M. Judy, of Davenport, Iowa, went the first of July to the old home at Troy, Ohio, whence he expected to go to some place of quiet rest for the summer.

Rev. Mary A. Safford, of Sioux City, Iowa, and Rev. Marion Murdock, of Humboldt, Iowa, are spending a part of their vacation at the quiet home of the latter, in Humboldt.

Rev. Arthur Beavis and wife, of Iowa City, Iowa, have gone to their old home in Peoria, Ill., to spend the greater part of the vacation. They will make various short trips from there.

Rev. B. F. McDaniel, of Salem, Mass., is visiting California and Oregon. In the midst of his recreation he will turn aside to do a little missionary work in Santa Barbara and San Diego.

Rev. S. S. Hunting, of Des Moines, Iowa, is spending the summer on his Minnesota farm,

near Wells. He attended the annual meeting of the "Association of Charities and Corrections" at St. Paul.

Rev. H. H. Barber has been re-elected a professor at the Meadville Theological school for the term of five years. He has been in his present place now two years, and has been doing a quiet, but very strong, influential and excellent work.

Mr. Francis Channing, who has just been elected to parliament in East Northamptonshire, England, is a Boston boy, being the son of the late Rev. William H. Channing, of Brook Farm memory, and a brother-in-law of Edwin Arnold, the poet-editor.

The Unitarian grove meeting at Weirs, N. H., closes Sunday, August 1, with a sermon at 10.30 A. M., by Rev. Fielder Israel, of Salem, Mass., and 2.30 P. M., by Rev. John Cuckson, Springfield, Mass., and a conference and praise meeting at 7.30 P. M., conducted by Rev. J. L. Seward, of Lowell, Mass.

The Universalists of the eastern states are to hold Grove meetings at Wiers, N. H., August 3 to 8, at Queen City Park, Burlington, Vt., August 10 to 15, and at Good Luck, N. J, August 21 to 25. Interesting programmes of sermons, lectures, addresses, music, readings and excursions are offered at all.

It is with sorrow that we record the death of Rev. C. H. A. Dall, for thirty years past, or more (if we mistake not) our Unitarian missionary in Calcutta, India. We hope in our next number to give an account of the work which he has done, and the outlook for Unitarianism in that interesting land.

The Board of Directors of the American Unitarian Association, at its last meeting, passed unanimously the following resolution:

"*Resolved*, That the Directors of the American Unitarian Association would convey to Rev J. T. Sunderland their thanks for the energy, faithfulness and interest with which he performed his duties as Western Agent."

Rev. C. W. Wendte is making a missionary tour through Oregon and Washington territory. He has visited Salem, Portland, Vancouver and Walla Walla, and will go to Spokane Falls, Tacoma, Olympia and Seattle. At Vancouver he preached on "What Do Unitarians Believe?" in the Presbyterian church, and was introduced by the minister, who afterwards, while carefully stating his dissent from many of the views presented, yet moved a vote of thanks to the preacher because of the charitable and courteous manner in which he had treated the questions involved.

**Chicago.**—On a recent Sunday Unity Church adopted a simple covenant. Fifty persons joined the church.

—On July 4th Rev. A. D. Mayo preached at Unity. At the Third Church on the same day, a service of patriotism was held, with short addresses by several speakers.

—Rev. Theodore W. Haven. the son of Bishop Haven, who has become Unitarian in his views and has preached a number of times in our pulpits, preached the last Sunday before vacation, for Dr. Thomas, of this city. He will spend his summer in the East.

—The address of Rev. David Utter, while he is abroad, will be the American Exchange, 449 Strand, London.

—Rev. J. V. Blake and family are spending a few vacation weeks at Twin Lakes, Wis.

—Rev. J. L. Jones spends most of his summer in Chicago looking after his new church which is fast approaching completion. He and Mr. Gannett will run up into Wisconsin for a week in August.

—Rev. T. G. Milsted has preached through the month of July to good congregations. But his church will be closed through August, and he will be off on a trip to Denver, Salt Lake City, San Francisco, Portland, Oregon, Vancouver's Sound, and by the Northern Pacific Railway and St. Paul home for work again September 1.

—Rev. Charles A. Allen and wife have been spending a week with friends here on their way from New Orleans to New England. They speak encouragingly of their work in New Orleans.

**Boston.** — The South Congregational Church has called and will soon ordain a colleague with Edward Everett Hale. The new man is a graduate of the last class of the Cambridge Divinity School, and curiously enough bears the honored name Edward Hale, though we understand he is not, as one would imagine, a relative. We can hardly help thinking of Dr. Hale's story, "My Double"; but we will not think in this connection of the last part of the title of the story, "How He Undid Me".

—There are two regular union services every Sunday maintained by our churches in Boston proper, throughout the summer, besides which, several of the more suburban churches remain open. The union services of King's Chapel, First, Second, Arlington Street, and Hollis Churches are in the Second Church (Rev. E. A. Horton's); while the Church of the Disciples, South Congregational, Unity Church and the New South Church worship in the last named of these. Further, union services are held every Sunday morning (through July and August) in the Channing Hall of the new Unitarian building. So that Boston is well provided for during the summer.

**Ann Arbor, Mich.**—Six persons joined the church on the last Sunday before Mr. Bixby closed his work. The service was a very rational, earnest and beautiful one. Dr. Bixby has won the love and esteem of all who have come in contact with him; he is not only a very scholarly and instructive preacher, but a most excellent pastor.

**Beatrice, Neb.** — The Young Society here, which is prospering so well under the leadership of Rev. Geo. H. Hastings, has decided to build, without delay, upon the new lot which they bought in the early spring.

**Bedford, Mass.**—After several years' omission, caused by lack of a settled minister, the church in this place has recently restored the communion service as a recognized and stated rite of the church. The first observance after the interregnum is described as a very tender and helpful service in which nearly all the congregation, old and young, took part.

**Boulder, Colo.**—Rev. C. G. Howland, of Lawrence, Kansas, is spending his vacation preaching here. The Unitarian Church has extended a call to Mr. Johannot of the Cambridge Divinity School to become its pastor.

**Canova, Dak.**—Mrs. H. L. Clark is doing missionary work here, in the neighborhood of her summer home; reading a sermon each week to a company who gather to listen, and superintending a Union Sunday-school.

**Chicopee, Mass.**—The Unitarian Society, which has been without a pastor for several months, since Mr. Heizer resigned, has called Mr. Haywood of South Boston, formerly of Holyoke.

**Clinton, Mass.**—Mr. James C. Duncan, who graduated last year from Meadville, and has since taken a year's study at Harvard, has been ordained and installed as minister of the Unitarian Church here. Mr. Duncan is a devoted and able man, and we expect good things from him.

**Denver, Col.**—On July 5th, Rev. T. J. Van Ness, pastor of the Unitarian Church here, was married, and started with his wife for a summer in Europe.

**Greeley, Colo.**—The Unitarian Society is pushing forward vigorously to get a home of their own. We learn that the erection of the new church has begun.

**Greenfield, Mass.**—The closing exercises of the Prospect Hill School were excellent, the address by Dr. E. E. Hale being especially inspiring. This Unitarian School for young ladies, under the management of Prof. Parsons, is steadily growing in favor. It deserves, however, to be much more widely known, and more largely patronized than it is.

**Hartford, Conn.**—The pastor, Mr. Kimball, has a vacation of two months; but the church will be kept open every Sunday for a combined service of Sunday-school and congregation. At the close of the last service held by the pastor before the vacation, an informal meeting of the society was called, and very warm expressions made as to the regard in which the pastor is held, and the appreciation felt of the value of his labors. At the closing meeting of the Evolution Class, which Mr. Kimball has been teaching through the year, a handsome autograph album was presented him containing the names of the members of the class, and between each leaf a "greenback;" the whole being a token of the regard of the givers, and their sense of the value of the class.

**Helena, Wis.**—The pretty and home-like little Unitarian Chapel, which the friends here have been very earnestly working for a year or more past to get built, is done, and will be dedicated Sunday, August 8, Rev. J. Ll. Jones, of Chicago, having charge of the services. This neighborhood is the home of Mr. Jones' brothers and other relatives, and it is mainly through their efforts, and the efforts of Mr. Jones himself, that both the chapel and the Unitarian Society connected with it have come into being.

**Hobart, Ind.**—The Unitarian Church at this place is in a very unique sense "The People's Church," having been carried on during almost its entire history of some twenty years, by lay leaders, aided by the occasional services of a minister from abroad. Hobart is a very small Western town, with three or four other churches, yet the Unitarian audiences are the largest in the town and the Sunday-school as large as all the other schools combined, so we are told. This summer the church is being thoroughly repaired and the freshly papered walls hung with portraits of great religious teachers. Rev. Mr. Jennings has preached here once a month for the past two years and has won a warm place in all hearts by his strong and earnest Christian teachings.

**Indiana.**—The Unitarian Church at La Porte will be closed until the first Sunday in September. Mr. Jennings will give his vacation to missionary work in the State.

**Keene, N. H.**—The Unitarian Society has sent Rev. Kristofer Janson $51 for his Church, and has raised money to provide two weeks' board for twenty-one children, in connection with the "Country Week." On Flower Sunday the minister, Rev. G. W. Gallagher, baptized sixteen children. The church services will be kept up through the summer, and Mr. Gallagher will take his vacation in the autumn.

**Lake Mills, Iowa.**—From Thursday evening, July 8th, to Sunday evening, July 11th, Rev. S. S. Hunting, Rev. O. Clute, and Mr. O. D. Eno, held meetings in the "Christian" church of this town.

**Minneapolis, Minn.**—The Minneapolis papers say that the new church which Mr. Simmon's Society is building is to be ready for occupancy in the early autumn.

—Rev. Kristofer Janson acknowledges $1880, received up to July, to be applied in rebuilding his new Scandinavian Church blown down last spring. Five thousand dollars was the estimated sum needed to repair damages and complete the building. Let others send in their contributions.

—The Universalists, who have already three churches in the city, are now moving to establish a missionary work among the Scandinavians. Mr. Dellgren, a young man who has just graduated with honor from Lombard University, Galesburg, Ill., has come to take charge of the new movement.

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. SEPTEMBER, 1886. No. 9.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES, . . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . . Chicago.

*All communications to be addressed to*
REV. J. T. SUNDERLAND.
115 Monroe Street,
Chicago, Ill.

## EDITORIAL NOTES.

The new Western Unitarian Association has established its head-quarters in Room 29, Montauk block, 115 Monroe street, Chicago. Hereafter the office of the UNITARIAN will be there. Correspondents will please take notice.

The next biennial meeting of the National Conference of Unitarian and other Christian churches, will be held at Saratoga, N. Y., September 21—24. To any who have ever attended these great national gatherings of our body (and what Unitarian has not?) we need say nothing of their attractiveness. From twelve to eighteen hundred leading Unitarians from all over the country brought together for four days! Congregations at the meetings that fill the largest church in Saratoga, full, galleries and all, day and evening! The best sermons, papers and addresses that the denomination can afford!

There are reduced rates offered, we understand, on some of the more important railways, and reduced prices at the United States and some other hotels. For information on these matters and others, address the Secretary of the Conference, Rev. Russell N. Bellows, Walpole, N. H.

We wish particularly to remind our readers that these National Conferences are designed to be *representative* of *all* our churches, East and West, North and South. Every church in our body is asked to send to Saratoga its minister and two other duly accredited delegates. If any society has not received blank credentials, let it send for them forthwith to Secretary Bellows. If any that have received blanks have not yet appointed their delegates and sent on to the Secretary a record of the same, let them attend to the matter at once. As answering a question which has come to us from several quarters, we will say that representation in the National Conference is not conditioned on any payment of money, present or past.

Before the next issue of the UNITARIAN appears, the Conference will be over. We trust to be able to give our readers an account of a meeting both large in number and full of inspiration to all who attend.

In the *Christian Register* of August 12, Mr. Spaulding, Secretary of the Unitarian Sunday School Society, gives information of a "Lending Library of Sunday School Reference Books," (130 volumes), which he has collected and put in readiness for general use, at the new office of the society, 25 Beacon street, Boston. The books can be consulted at any time free of charge in the library room where they are kept; but in addition to that, for the trifling sum of 5 cents a week any worker in any of our Sunday schools in Boston or vicinity may take out any book (except a few of the largest and most costly) for home use.

This is an excellent move; though, as we understand, it only directly benefits Boston and neighborhood. But why should not the suggestion be taken up in other places? We see no reason why, in every city where there are two or more Unitarian churches and Sun-

day-schools, there should not be established such a library. Indeed such libraries, more or less extensive, seem practicable in our individual churches. Why not? For a list of the books in the Boston collection, see the *Register* of date named, or write to Mr. Spaulding.

---

In the February number of the UNITARIAN, we called attention to several plans for cheap churches, mentioning among others, one which had been prepared by Peabody and Stearns of Boston, for the A. U. A., or, rather, for the Building Loan Fund, for missionary use. The society in Midland, Mich., have just completed and dedicated a church built after this plan. The seating capacity is, in the auditorium, some 120, and in the beautiful large parlor, separated from the auditorium by an arched opening with heavy curtains, easily 60 or 80 more—making a total capacity of about 200. Besides these two rooms, there is a kitchen and a fine large vestibule. The contract price for the whole was only two thousand dollars, yet the church is remarkably well built, and is, both inside and out, one of the most charming and perfect bits of simple architecture we have ever seen. We have for years been talking about "the coming church", and "the ideal cheap church", which should combine adaptation for use, low cost and real art. If we have not reached it here, we have at least taken a long step toward it. It is a hopeful sign, that so much attention is being given to this subject, as several other successful churches of somewhat like character, both West and East, erected within the last three or four years, prove.

---

The August number of the *Unitarian Review* opens with Joseph May's able and satisfying paper read before the Berry Street Conference of Unitarian ministers, in Boston, in May last, on the "The Twofold Symbol of the Godhead." In an age when so many religious thinkers who claim an advanced position are floundering in the quicksands of Spencer's self contradictory metaphysics of the Unknowable, and thus losing God as anything more than a sort of vague, unintelligent, unintelligible Cosmic Force, who, or rather which, can stir no religious emotion, and to whom, or rather to which, prayer offered can be only empty words, it is a delight to find one's self in the presence of a writer who has gone through all that and stands on the other side, on firm ground, where God becomes quite as certain, quite as central, quite as inescapable in the soul's universe as the sun in the physical universe, and knowledge of God the most absolute and verifiable of all knowledge,—and God, too, who is Spirit, and is therefore to be conceived of and spoken of under symbols of spirit, that is under symbols as high as those of Intelligence, Will, Justice, Love, so that we may be sure that when we describe him by such words, or call him Friend or Father, or pray to him as to one who knows and cares, we are not doing an untruthful thing, but a truthful.

We should be glad to reprint Mr. May's paper if our space permitted. As it is we can give only a single paragraph. Speaking of the "personality" of God the writer says:

> "The fact to which it [the word 'personality'] points is real, or else, in a religious sense, we have no God. It is impossible to worship, to love, or to imitate a mere force, however mighty, a mere presence, however 'deeply interfused'. Such conceptions may impose on us a mysterious awe, perhaps; but the object of worship must be intelligible, and we must feel it to be superior to ourselves, which a non-personal agency is not. We can adore and love only a *Being* whose the force and presence are, of whom they are the manifestation. The object of worship must be essentially of the same nature with ourselves, or we cannot understand it, we cannot sympathize with it, we cannot adore it; above all, we cannot imitate its qualities or obey its behests. God is then, at least personal; and in the quality of His being He can be no more".

Says Lotze: "Impersonal spirit is impossible."

---

In view of the war spirit that has been so manifest in the country for a month or two past the following comments of the *Chicago Herald* are suggestive and timely. They help us to see in a new

light how vast and important is the work our schools and homes, and especially our churches, have yet to do everywhere. Says the *Herald:*

"The war spirit is active, yet it is almost impossible to enlist it in behalf of needed reforms at home. All New England has been ready to fight Canada at an hour's notice within the last sixty days, and when it was suggested, a fortnight or more ago, that Mexico might have to be chastised, men in every part of the country signified their willingness to join in the enterprise without taking the trouble to learn the facts in the case. Men like war.

"How different is the response which meets a suggestion of peaceful warfare against wrongs of undoubted gravity with which everybody is familiar. No one moves. No volunteers step out and announce their willingness to carry the standard. There is sullen indifference everywhere. All are too busy with their own affairs. The injustice may be glaring, the burden may be heavy and well understood, but the incessant labors of good and great men are necessary for years before the fact that a war is in progress can be brought to the serious notice of the masses".

So it should not be. The moral in men should be so trained that they shall take fire at wrong, and burn to redress it in peaceful ways. The war spirit should not be suppressed : it should be put under the control of reason, conscience, love. It should be turned to noble uses. Here is the great work of religion,—to make men knights of peace, heroes of reform, soldiers of truth and justice ; to create a chivalry of duty and service ; to enlist men, women and children in life long campaigns against falsehood, evil, intemperance, everything that degrades and destroys our fair humanity.

---

## NOTES ON THE WESTERN SITUATION.

In the last number of *Unity* (Aug. 28) Mr. Gannett proposes a plan for healing the division in our Unitarian ranks in the West. We read the plan with eagerness, for none would be more glad than we to have all made harmonious among us again. But, alas, the disappointment ! What is the plan ? It is the same one proposed by Mr. Gannett in Cincinnati, viz. (1) to keep, without change, the ethical basis adopted there ; and (2) to adopt (presumably next year) a statement to be prepared by a committee, giving their judgment as to what a majority of the persons in the Western Conference individually believe about God, worship, and so on.

We must say, we are astonished that our brother thinks this plan has a single element of conciliation about it, or looks in the slightest degree in the direction of producing harmony. Let us see. What did the minority brethren at Cincinnati ask ? They asked the Conference in some simple way to declare its *purpose* as an *organization* to be *Christian* or *theistic*. That it refused to do, but instead declared its purpose (its purpose as well as its fellowship) to be ethical and only ethical. The present plan for harmony (!) proposes not to retreat from that declaration by a hair's breadth. But, it will consent to *add* something *to* the declaration. *What* will it add ? Anything that any body in the minority wants ? No. It will simply add an attempt to meddle with the private beliefs of the individuals who make up the Conference. When the same plan was proposed in Cincinnati, we replied that the Conference had nothing to do with the individual beliefs of the people in it. Every man's individual belief is something for which he is responsible only to himself and his God. The business of the Conference is simply to make clear what it, the Conference, stands for, that is, what is *its purpose* or *aim as an organizaton ;* that is legitimate, that it is bound to do. That is as far as it may legitimately go.

No, the minority party at Cincinnati were alienated from the Conference, because the Conference deliberately refused any longer to march under the Christian or theistic flags under which it was organized and had marched so long, and instead ran up a banner solely ethical. Those who have been alienated will return to their allegiance to the Conference again just as soon as it restores the old flags to their place. But let nobody deceive himself by supposing that any investigation and report made as to how large a proportion of the individual members of the Conference have theistic or Christian flags at home, will help the Conference toward

a solution of its difficulty, or result in anything but added confusion.

---

We notice that the *Register*, in printing the article on the Western issue by the clergymen who were present at Chautauqua, intimates its impression that the *Unity* friends would hardly be likely to accept that presentation of their side of the case. It is not surprising that our contemporary should think so, because it is *not his way of stating their side.* Nothing could well be more curiously contradictory than—(1) the *Unity* men's own statements, and (2), the *Register's* defense of those statements. The *Register* defends the new basis of the Western Conference as sufficient, on the ground that Unitarianism necessarily and of course includes both theism and Christianity. *Unity* adopted that basis in order that Unitarianism might henceforth distinctly hold the opposite, viz.: that Christianity and theism are *not* necessarily, or as a matter of course, included in it, that nothing is necessarily, or as a matter of course, included in it but ethics. There is this hope for the *Register:* It seems after all to *mean,* at least when it is its best self, much the same, that we do: *Unitarianism necessarily theistic and Christian.* But if it persists in its attempt to make out that the action of the Western Conference at Cincinnati meant that, or that the Ethical Basis Movement in the west means that, it has a hard task on hand. We trust our contemporary will not continue this bootless attempt, but will come out and say frankly and clearly what never so much needed saying as now, and what will do more than anything else can to help us out of our present misunderstandings and trouble, that *Theism and Christianity are, always have been, and still must be held to be essential in Unitarianism.*

---

The statement in brief of the "Issue in the West," printed on another page over the names of the Lakewood ministers, and followed by quotations from the printed utterances of leading Ethical brethren, will let our readers see something of the gravity and importance of the questions involved in the present discussion going on in our body. We notice, on the part of some, a disposition to turn away impatiently, calling the whole matter a mere "quarrel" or "wrangle" over things "unimportant." Strangely enough a few even treat the matter as if it were a mere *personal* quarrel. But such ways of speaking or thinking are as unwarranted as they are unworthy. There never was a discussion more purely and solely a matter of principles than this. There never was one less local in its real significance than this. There never was one less personal in every essential element of it than this. Of course, it is impossible to prevent principles from getting some identification with persons and places, since it must be persons, living somewhere, who utter and defend the principles. But that does not make them personal or local. And so far from the questions before us being trivial, it is but sober fact to say that they go down deeper and touch more vital issues than any previous discussion in the history of the denomination. Were the great theological questions which Channing discussed trivial? With more reason we may call them so than we may call these trivial. No, we have not a light but a very weighty matter before us—one worthy the attention of our ablest and fairest minds—one, the settlement of which, one way or the other, must affect our career as a body more vitally than it has been affected by any question we have ever been called upon to face. Indeed, we have at last got down to the deepest of all possible religious questions—namely, Is Christianity substance or accident? Is theism fundamental or only incidental? Is belief in a God of justice and love to be subordinated to belief in justice and love? Is worship secondary and ethics primary? or are ethics and worship both primary? Deeper than these questions, nobody can go. Questions on which the very life of religion more depends, nobody can find. Thus it will be seen how utterly lacking in comprehension of the situation and in justice to all interests concerned is it for any to use

such words as "quarrel", or "wrangle", or "personal affair", or "mere local matter", in connection with the discussion of the issue now before us as a body.

The discussion must go forward; it cannot stop where it is. The gravest danger threatening us at all is that of an attempt to suppress it, or to cover up anything, or to turn attention aside to false and misleading issues.

The discussion which has gone on already, even with all the misconceptions which have been thrown around it, has done good, there are many signs of that in every direction. But if it can be carried on to the end, with fairness, candor, dignity,—carried on until we all find out just where we stand, and what we have got to stand upon, it will do vastly, almost incalculably, more good still.

## THE FIRST UNITARIAN CHURCH IN ENGLAND.

As I have shown in a recent article* the general Unitarian movement in England was a gradual liberalizing among the congregations of the old English Presbyterianism, very much as the Unitarian movement in America was a liberal growth in New England Congregationalism. There is, however, another curious similarity between the two movements, that in each case the first overt decisive stand was made not in either of these old Puritan bodies, but by an Episcopalian. Just as the first avowed Unitarian in New England was Dr. James Freeman, rector of King's chapel, Boston, so the first to set up a distinct Unitarian church in England was Rev. Theophilus Lindsey, vicar of Catterick in Yorkshire, who in 1774 gave up his church living, and going up to London founded "Essex Street Chapel."

The story of Theophilus Lindsey is one of those stories of noble simplicity and fidelity to truth which deserve to be cherished in our churches. His training was not of the kind most likely to make a strong man, for his mother had been brought up by the old Countess of Huntingdon, Whitfield's supporter, and the great family were still very kind to her, sent her boy (who was born in 1723) to school, and then to Cambridge, and used to have him amongst them in his vacations at their mansion, as a sort of petted dependent. Then, when he left the University, he was made domestic chaplain to the Duke of Somerset, and afterwards tutor to the young Duke of Northumberland, and finally settled in a comfortable family living in Dorsetshire. A kindly, scholarly, refined man, a favorite among them all, this was just the kind of lot which was about least likely to make a man deeply anxious in seeking the truth, or especially conscientious in suffering for it. His parish was just the kind of berth for the genteel clergyman of those days; there was plenty of good society, and his predecessor had been one of the easy-going school, a man who maintained a bowling green and kept open house for the neighboring squires. But Theophilus Lindsey's was one of those natures that do not easily spoil. Through all his patronizing by noble personages, he kept his simplicity and his unworldliness. When he entered on the living, he quietly set himself there to the earnest faithful life of a true minister of Christ. He and his wife, the daughter of a grand Yorkshire archdeacon, but a lady like-minded with himself, began practicing the utmost frugality that they might have as much as possible to spare for doing good amongst the poor. In a little time, however, he changed this living for one at Catterick, and here he still worked on in the same fashion, preaching, visiting the sick, lending and giving books, helping the poor with medicines, loving and beloved by all. His ministry at Catterick is worth remembering, if only for the fact that here, in 1764, he opened the first Sunday school in England. Robert Raikes, of Gloucester, is usually named as the founder of Sunday schools, but Raikes did not begin his school till 1780, while sixteen years before, Lindsey was, every Sunday, in a room of his own house, gathering the poor children of his parish together for instruction.

* THE UNITARIAN for May, p. 117.

During all this time, however, a cloud was rising up which was beginning to darken the good man's happiness. He was a deep student of the Scriptures, and it had begun to grow upon his mind, that there was no warrant in them for some of the doctrines to which he had subscribed in the Church Articles and which he had to read in the Church Service. Especially was his mind disturbed on the subject of the Trinity. Gradually he became convinced that it was a mere corruption of Christianity, and that there is simply one Almighty God, He whom Christ addressed as the Heavenly Father. He consulted some of his brother clergymen about it. To his surprise he found that many of them thought as he did, but one and all made light of the matter, and advised him not to trouble himself about it! He found that his own father-in-law, Archdeacon Blackburne, shared his views, but the archdeacon had no idea of giving up his living for it; and Lindsey's friends urged upon him that most insidious argument of all, that for the sake of the Church itself he ought on no account to think of leaving it, but to stay in it, and work with those who were trying to widen and reform it. His mind was not easy, but for the time he gave way, and finding that a number of clergymen were getting up a petition to Parliament for relief from subscription to the Articles, and for permission to make changes in the liturgy, he remained where he was and joined heartily in their movement. His father-in-law, Archdeacon Blackburne, had a little while before published a book called "The Confessional," in which he had argued very strongly against the setting up of confessions of faith in the Protestant churches, and especially against requiring subscription to the Church Articles; and this led to a meeting of the clergy in London, and the formation of an association for petitioning Parliament and obtaining some change in the law. This association, from the place where it first met, was called "The Feathers' Tavern Association." Mr. Lindsey took charge of the petition which they drew up, and himself went with it up and down the country, endeavoring to get his brother clergymen to sign it. He had very poor success, however. Most of them did not want any alteration, many bitterly attacked him, and of those who wished for some change, the greater number were so timid that they did not like to give their names. The result was that the "Feathers' Tavern Petition" only received about 200 signatures from clergymen, with about fifty others, and though many of the clergymen were men of very high reputation, and though the petition was supported by some of the ablest members of Parliament, the House of Commons refused by a vote of 217 to 71, even to receive it. The petitioners generally said they must try again, and keep on trying till they got the reform they wanted—anything rather than go out. Alone of them all, Theophilus Lindsey saw his duty and did it; he saw clearly enough that there was no chance whatever of any change being made, and that it could not be right for him to go on repeating, Sunday by Sunday, prayers and créeds about the Trinity which he no longer believed; so, without taking any further counsel, he sent in his resignation to the bishop. Everything was against him; the bishop wrote him a long, kind letter urging him to remain in the Church where he was. But his resolution was fixed, and he kept to it. His brother liberals protested, old Archdeacon Blackburne stormed, his aristocratic patrons laughed incredulously, his poor parishioners pleaded and wept, but all in vain. In December 1773 he gave up his vicarage and left Catterick. He had spent his income so freely in charity among the poor, that he had to sell his furniture and books in order to meet the expense of journeying to London; and he went forth into the world with just twenty pounds a year to fall back upon.

It is not easy to realize in these days all that such a change meant then. It was not merely poverty; it was not merely the change from a good living in a pleasant country parsonage to a

poor London lodging, and no certain living at all. It was that he was so utterly alone. He avowed that he did not believe in the Trinity,—he was a Unitarian, and he wished to preach Unitarianism. A generation later there were scores of Unitarian congregations, which would have welcomed him to their pulpits, but at that time there was not a single one! The old Presbyterian congregations were mostly coming to that way of thinking; here and there a Presbyterian minister was openly preaching it, like Dr. Priestley who was the minister of the Mill Hill congregation in Leeds, and whose friendship Mr. Lindsey had already made. But even among these Presbyterian congregations it was a strange and novel thing, and there was not one place of avowed Unitarian worship in England.

Theophilus Lindsey resolved to establish one. The mere project of such a thing aroused attention. To deny the Trinity was still a crime punishable by law, and though the law had for a long time not been enforced, still Lindsey's public proposal brought it to mind again; however, he went right on. He hired an old auction room in a little street off the Strand, friends helped him with money—dissenters for the most part—hardly a penny did his old Broad Church friends give him, and the room was fitted up as a chapel. But even then, he and his supporters had hard work to persuade the Middlesex magistrates to license it for preaching; they did not dare to make any public announcement of its opening, serious fears were entertained of a disturbance, and for months it was known that an emissary of the government attended to report what was said and done.

Lindsey's friends had prophesied that if he left the Church his usefulness would be gone, and that he could do far more to advance his views by remaining where he was, like the rest of them. Time showed who was right. Of all those Feathers' Tavern petitioners, the only one who made any mark upon the religious thought of the time was Theophilus Lindsey, the one who went out. The rest are forgotten. Their liberal views, contradicted by their own words every time they signed the articles or repeated the creeds, made little impression; Parliament never made any change in subscription, and the whole Latitudinarian movement gradually died away.

On the other hand, Lindsey, in that little auction-room, succeeded beyond his expectations. That Essex Street Chapel became a notable place; to it gathered numbers of the leading liberal thinkers of the time, barristers, members of parliament, scientific men; and from the earnest, thoughtful, honest preaching of its minister went forth an influence that was carried to many a part of England, and not only taught men to think, but taught them to be more open and faithful in speaking out their thoughts. For nearly a century it remained the Central Unitarian Church of London, and when at last, a few years ago, the home population had drifted finally away from it, it was turned into an Unitarian headquarters, and at "Essex Hall," as it is now called, opened this same year with our new Unitarian building in Boston, any American Unitarian will be welcomed by the Rev. Henry Ierson, the secretary of the British and Foreign Unitarian Association. B. H.

## RELIGIOUS STUDY CLASSES.*

### I. THE NEED.

It is proposed, in this and two or three succeeding papers, to consider the study of religious literature as an essential part of church work.

Through all the centuries, whatever changes may have taken place in the spirit and aims of the Christian church, she has ever stood for the promotion of the spirit and practice of worship and for the inculcation of moral and religious truth.

Indeed, through many centuries the church claimed to be the *only* authoritative teacher of morals and religion. This claim, tacitly allowed in the past, has with some modification in our day, and especially in this country, come to be openly admitted. The American

* From a pamphlet of same title, published by the Women's Western Unitarian Conference.

government in organizing and putting into operation her public school system says in effect: "We recognize the prior claim of the church to the departments of morals and religion. These we leave in her hands, while the state assumes responsibility for the secular education of her citizens." Thus we find recognized in our modern life two distinct educational agencies, each with its own province clearly defined. The church is responsible for moral and religious culture; the state for all else that comes under the head of public education.

The boundaries being thus established, the state proceeds to make provisions for secular education through primary, high school and university instruction, including provision for the learned professions, agriculture and the mechanic arts, but *leaving wholly out of the account any definite instruction in religion or morals.* This she leaves to the churches. She sees to it that facilities are afforded for reading the literatures of all nations, ancient and modern, the Bible of her own people alone excepted. She teaches at public expense all history save that which has been most central in the world's life, viz: religious history, christian and non-christian. She finds a place in her curriculum for all possible "ologies" save the highest of all, viz: theology. She has a place for all philosophy save a philosophy of religion. She furnishes telescopes and microscopes and laboratories for science to investigate the physical forces and facts of the universe, while the most momentous fact and force of all—the soul of man, with its infinite hopes and fears and longings, and its omnipresent imperatives, "ought" and "ought not," is relegated to the churches for an answer to its infinite questionings of origin and nature, destiny and duty.

What are the churches doing in those departments of education for which they have assumed responsibility, the departments of ethics and religion, which constitute the deepest and most vital half of education, since they pertain to the soul, furnishing it hope and joy and inspiration, and laying the foundations of enduring character? What are the courses of study which they have laid out? What their appliances and aids? The answer is suggestive; shall we not say startling? Instead of the systematic eight years of carefully graded primary and grammar school secular instruction which the state gives, under trained teachers, the church provides for the moral and religious education of her children, the unsystematic half-hour once a week of Sunday school talk by any one who will volunteer as teacher. Instead of the four years of vigorous, persistent study in the high school, the church offers nothing. The pupils have grown out of the Sunday schools and have found no niche in the church which they feel is theirs. And then for all the other long years of scientific, literary and professional study, with work carefully mapped out and graded, which the state furnishes, the church offers in her department of morals and religion what? Simply the sporadic and too often wholly unsystematic work of the Bible class or Sunday school adult class —work, if work it can be called, for which in too many cases no one makes any preparation or feels any responsibility except the leader—the class moreover being frequently crowded into the brief space of time between the Sunday morning service and the dinner hour, no one attaching any special importance to it, and as a result few getting any large or lasting good from it.

And then what has the church to offer instead of that overwhelming mass of secular literature which forces itself upon the attention of adult men and women who have left school and college behind,—the daily and weekly paper, the monthly magazine and review, and cheap books innumerable, upon science and literature, art and fiction?—and what in place of lyceums, popular lecture courses, night schools, literary clubs, scientific associations, home study classes, and free public libraries and reading rooms? Is not the church's vast and responsible task of fostering Christian worship, building up righteousness and promoting human helpfulness, one which demands instrumentalities and agencies

as large, varied and carefully planned as the agencies needed in imparting secular instruction? And yet in place of all this vast array of secular agencies what has the church to offer? The weekly sermon! Of course there are religious papers for such as choose to subscribe for them, and religious books for such as wish individually to buy them. But the church as a church has to offer, as a rule, only the weekly sermon, and, in many of our Unitarian churches, even that for only ten months in the year.

With such a condition of things in our own liberal churches, and only slightly better in some of the other denominations around us, is it any wonder that the world concludes that religion is not of much consequence, not worthy of much thought or time? With the church virtually confessing by the very poverty and meagreness of the work which it undertakes, that it has not much of importance to do, is it any wonder if outsiders, and even its members, especially its young people, conclude that physical science and secular literature rather than ethics and religion are the first and most necessary things to be thought about? Any wonder if few young men, fitting themselves for their life's work, join churches, while many crowd into the college and university? Any wonder if there are many candidates for the law and medicine and journalism, but few for the ministry? Any wonder if as people grow intelligent they are very apt to care less for churches? Any wonder if even church members organize in our churches the weekly or fortnightly club to study only secular literature, or history, or art, or science, instead of those great life-forming, character-moulding subjects which the church ought to be all aglow over, pressing them constantly and with an earnestness and enthusiasm that knows no abatement, upon old and young,—such subjects as moral and religious culture, duties to self, to fellow-men, to God, to the generations coming after us, great problems of religious thought, histories of important religious movements in the world, lives and influence of the great and noble men of all ages, who have carried the world forward on its moral and spiritual side, practical philanthropies, charities, reforms, beneficences?

Evidently the church, as a teacher of morals and religion, is not keeping pace with the state as a teacher of secular knowledge, either in the amount of work she undertakes to do, the thoroughness with which she does it, or the interest which her work commands. Ought this to be so? and, if not, how can it be changed?

Interest in any subject grows with knowledge, and the only way for religion and morals to take the place they ought to hold in popular estimation, to take rank in importance with science and history and literature, will be for the church to awake to a sense of her responsibility, and do for the study of ethical and religious literature, religious history and religious philosophy what the state has done and is doing for secular literature, history and science.

Is this feasible? Why not? True, the church cannot command a part of five days in the week as secular learning does through the schools; but the state recognizes the church's absolute right to all of *one* day in the week. How little of that one day has ever been put to use; how much might be done with it if carefully husbanded! Let the church keep steadily before herself, until she realizes it, her vast responsibility as *the sole recognized public teacher of moral and religious truth;* then let her set earnestly about meeting that responsibility. Let her call to her aid the clearest thought, widest scholarship and deepest spiritual insight she can command, carefully to plan and inaugurate systematic courses of study in her special departments. Science and history, art and literature, as such, she may well leave to the instrumentalities already in operation—to public school and college, lyceum and lecture platform, magazine and newspaper, literary club and scientific association, home study class and Chautauqua circle. But for ethical and religious literature and history, art and philosophy, the

church is solely responsible; and surely the field is broad enough to tax her utmost ability. The difficulty will not be for her to find interesting and valuable lines of study, but to choose out of the superabundance which offers, that which is most vital. E. B. S.

## AN EVENING PRAYER FOR CHILDREN.

Father, now the day has gone,
And the shades of night are falling,
All our play and lessons done,
All our wandering thoughts recalling—
Trusting in thy love and care,
We would come to Thee in prayer.

We would render thanks to Thee,
For our parents' tender love,
For our land of liberty,
For our hopes of heaven above,
For the pleasant light of day,
Stars that shine, and birds that sing,
Flowers that bloom beside the way;
God who gives us everything,
Hear our prayer and lead us on;
Father, bless us every one.

A. S. THAYER.

## THE NEW THEOLOGY.

AN ADDRESS DELIVERED AT THE LAKEWOOD SCHOOL OF THE NEW THEOLOGY, SUNDAY AFTERNOON, AUGUST 1, 1886, BY J. G. TOWNSEND, D. D.

My Friends: Some of you are aware that he who stands before you now is regarded by many as the most dangerous man in western New York. It is not long since a good Methodist preacher said that I was doing more harm than Robert Ingersoll himself.

What is my sin? What is my crime? This: That I am a preacher of what is popularly called the New Theology.

From this it would seem as if the New Theology must be an open or a secret infidelity. Is it such? On the contrary, it is devout, reverent, religious. It teaches men to keep their hearts close to the great heart of God.

But—and this is the real trouble with it in many eyes—it does recognize that there are and must be intellectual differences among men. The Germans say you cannot put two heads under one hat, and certainly all human minds cannot run in the same channel; though there is doubtless a tendency for men to think more nearly alike about matters as they become more really intelligent concerning them.

The New Theology does not attempt to overthrow existing churches, but only to ameliorate and soften their hard doctrines. The New Theology undertakes to spiritualize the churches, to draw and gather together the coals that are scattered here and there and blow them into a living flame. The New Theology desires to kindle in the churches the spirit of Jesus Christ, which spirit has deserted only too many of the popular congregations of to-day. How true it is that in our large cities the wealthier churches are tied together by social threads, and you will find there very much of artificial life and frivolity. In these churches religion is not so much a realty as a reminiscence. The New Theology attempts, by a new spirit, to revive these and all other churches.

The New Theology does not attempt in any secret or open way to disparage the Bible.

It rather aims to reveal the Bible and show you the pearls in its casket. But it does try to tear away the hedge of infallibility that keeps a man from going into the garden of its spiritual delight, beauty and joy. The New Theology attempts to show men the fruits that hang upon the ever-living tree of the Bible's spirituality. The New Theology does not say that if you find in this garden a weed you shall declare it a flower! It does not say that you shall lose your honesty when you examine the Bible. It does say that you shall eximine the Bible as you examine any other book. And he who does that will find in it a great wealth of divine inspiration—inspiration from the same God who wrote his wonderful letters in the glittering points of suns and of stars.

The New Theology believes that Christianity is a divine message in the world. It believes that Christ came into the world to reveal God to man in a special and wonderful sense. You ask the question, Is Christianity a development? Yes, because we must preserve its historic continuity. Christianity is natural in the sense that it grows upon

the root of the past. But it is truly to be called a revelation.

It is the flowing of the spirit of God into the soul. There was One who in the fullness of time had a capacity for spiritual truth, for inspiration, as no other had. And as God's spirit surrounds this world of ours as a great sea; so into his large nature the divine streams flowed and filled it full. And there was in the world a God-filled man whose heart touched the heart of God and became the channel through which the inspiration flows to the souls of men.

Once the blossom lingered in the bud; you see how slowly there was the development in the flower. You see how the lingering bud does not open until by-and-by some shaft from the sun's golden bow cuts the calix through and immediately the blossom comes forth. Christianity was such a revelation, for it grew gradually through the ages of the past and blossomed forth in the soul of Jesus Christ. The New Theology does believe in the inspiration of the Bible, but not that God has spoken His last word unto man. The New Theology believes that God speaks to man to-day; that wherever there is a true soul, wherever there is a true mind, that thrusts itself with mighty power against the great problems of life and destiny, *there* God speaks.

The New Theology does not come to us as a new religion, a new gospel, a new Christianity. It comes to us simply as a new explanation of the old truths, of the spiritual facts of our natures. You may ask the question, What is the old theology? The old theology is the old Mediæval explanation of the facts. The New Theology is the present literary and scientific explanation of the facts. The old theology was made many hundred years ago. Athanasius, Augustine and many other men slowly built the system of the old Theology, logically link by link. Do you ask, What is the use of having a new explanation? Because we think the old explanation is not true, not competent, not scientific, not scriptural. Because we believe the old Theology is not the theology of Jesus Christ.

The old Theology of the churches teaches that God is a Trinity, not a threefold manifestation. He might manifest himself in one way, two ways, three ways, or in three thousand ways. But when it is asserted that there are in the divine nature three beings, three souls, three wills, and yet these three souls are one being, and not three beings, it is impossible for the intelligent human mind to accept such an explanation of God, and certainly such an explanation is not taught in the New Testament scripture. It is not hinted at in the Sermon on the Mount.

Then, again, the old Theology has its explanation of man; that man is a bankrupt creature, that man looks to his golden age in the past, that man is not what he once was, that man is far below his pristine condition. The first man precipitated himself down by sin and pulled all the human race with him. And every man that comes into this world comes in a bankrupt. The New Theology says that such a view is incredible, foolish, wicked.

Then take the old theological explanation of punishment. It says man does not get his punishment here, more than in small part, but he gets it in mass hereafter; it says that the punishment of sin is everlasting and infinite. Here is a little boy who comes to years of accountability, he understands the difference between what is right and wrong. He dies, he is lost. lost forever. Here is a man who all his life long has done wickedly, the hot breath of his lust withers the fair flowers of virtue and innocence in many a womanly bosom. Is there a worse man than the seducer? That man goes to the same punishment with the boy, for punishment to one and all is banishment from God, separation from the spirit of God. If any one says the two do not get the same punishment, I reply: You cannot make any gradations in that which is infinite and eternal.

It is a horrible doctrine—as degrading to the character of God as it is benumbing to the conscience and best feelings of men. Thank God, the Bible does not teach it. Jesus Christ preached

constantly the everlasting Fatherhood of God. If I am on this side the line of death, he is my Father. If I have passed to the other side he is still my Father; even if I am a bad man I am still dear to his heart, which can never cease to be that of a Father.

The New Theology does not support itself by the methods of the old theology. The old theology is built upon texts. It is a logical system, formulated by John Calvin, Jonathan Edwards and others, who got it from still earlier theologians. But do you know that if you are ingenious enough, you can take the Bible and build any system out of it you choose? I get letters from all over the country, from Maine to California, with tracts marked, and they say, "Please read this Bible text, or this statement, and you will be converted." Those who send the tracts forget that you can make the Bible mean well nigh anything you have a mind to. As a man said, he could justify suicide from the Bible. He took this text, "Judas went out and hanged himself," and this text, "Go thou and do likewise."

The moral basis of the New Theology is the sermon on the mount; its intellectual basis is knowledge. The New Theology is a new statement. I never can cease to thank the Methodist Church for what it taught me of the deep things of the spiritual life. But I have been taught also by Robertson, Martineau, Kant and many others whose intellectual conclusions were nobler and truer.

Some have thought that the New Theology is Universalism or Unitarianism. To such I care only to say that the New Theology is a new system. I sought for many years to formulate ideas that I dimly saw. I said to my friends, "Christian truth must have a re-statement." But I did not see my way to a formulated statement until the discovery of that broad generalization of science called Evolution. The general principles, not the details, shed a wonderful light upon the question of human nature, regeneration, indeed all the problems of the soul. The New Theology is then a new system, built in a certain true sense upon scientific principles and adopting the scientific method. The Apostle Paul gave us the elemental principle of the New Theology in that far-seeing declaration of his: "First, that which is natural, and afterward that which is spiritual." The Sermon on the Mount interpreted by the spiritual insight of the truest minds and by modern science gives us the New Theology.

I believe in the New Theology because it makes us happier; other things being equal, that system which gives most happiness to the heart is the true system; that system which makes the heart shudder and fear is very likely to be untrue. What is the cause of human sin? One cause is human misery. The miserable are apt to become the vicious and the criminal. One fruitful cause of woman's degradation is woman's sorrow. Make the heart happy and you go far toward making it good. The New Theology is a gospel of gladness.

But some one says to me: Suppose, after all, Mr. Townsend, that your intellectual conclusions are false, and that you are sent down to hell, what then? Well, if I were sent down to hell I would try to behave myself, be a Christian gentleman; I would try to quench some of the fires with my tears, and if possible, plant a few roses among the thorns. But if it be that a man, because of certain intellectual conclusions to which he honestly comes, must be sent down to hell, I would rather be the man that is damned than to be the God that damns me.

## THE TAPESTRY WEAVERS.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs: they study it with care.
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosened and turned,
That he sees his real handiwork,—that his marvelous skill is learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!
No rarer, da'ntier work than his was ever done by the frost.
Then the master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving always, till the mystic web is done,—
Weaving blindly, but weaving surely, each for himself his fate.
We may not see how the right side looks: we can only weave and wait.

But looking above for the pattern, no weaver need have fear.
Only let him look clear into heaven,—the Perfect Pattern is there.
If he keeps the face of our Saviour forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right.

And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master. It shall say to him, "Well done!"
And the white-winged angels of heaven, to bear him thence, shall come down;
And God for his wage shall give him, not coin, but a golden crown. —*Selected.*

## ILLUSTRATIONS OF UNITARIANISM.

Rev. Wm. P. Tilden, of Boston, in a sermon recently published, on "What the Unitarianism of To-day Stands For", says:

In common with all other Christians, we stand—
For God;
For the Bible;
For the retributive nature of sin;
For the rewarding nature of goodness;
For the redeeming power of the gospel, and
For the immortal life.

As possibly not quite in common with all other Christians, we stand—
For character as of first importance;
For liberty in religion;
For progress in religion;
For confidence in human nature;
For the pure humanity of Jesus;
For God's kingdom here and now;
For simple, natural, rational religion, as we see it illustrated in the spirit, teachings and life of Jesus.

### UNITARIANISM CHRISTIAN.

Rev. Joseph May began his first sermon in his new church in Philadelphia, with the following strong statement of the Unitarian position as a Christian one:

It is fitting on this occasion, and I do it with confidence and emphasis, that we assert our title as a branch of the Christian Church. This title the Unitarian body has never resigned, nor ceased to value. Through nearly a century of existence our own individual organization has always affectionately maintained it. Historically, Unitarianism was by no means a growth outside the Christian Church, nor a secession from it, in any country. Notably in our own it was a development within the Church, maintaining a strict continuity with preceding generations of the Church, and in New England, including a large proportion of its ablest clergy and most influential congregations. In our own present new life and hope we again declare ourselves a Christian Church.

## THE EDITOR OF THE CHRISTIAN REGISTER ASKS FOR INFORMATION.

Nothing has caused more surprise and pain, and nothing has done more to complicate the Western situation, than the unexpected position taken by the *Christian Register*. For many weeks before the meeting of the Western Conference at Cincinnati, the editor had been actively employing his columns to shape public sentiment in the denomination in favor of the Western Ethical party, and when the conference was over every other champion was quite thrown into the back ground by the ardor with which he sprang to the defense of the action which the conference had taken. This championship still continues. The theory which has been set up to explain the events which have been taking place in the West—the earnest protest of leading Western workers, the reluctant but compelled withdrawal of influential ministers, laymen and churches from the Western Conference, and the organization of a new Western *Association* upon a Christian basis—is the novel one that a "scare" has been created in the Western churches. This explanation reveals so profound an understanding of the Western people and the Western situation, as to be met by a general smile. About six weeks ago the editor of the *Register* seems to have become desirous of obtaining some "facts" to support his novel theory, and accordingly sent

out a circular to a considerable number of Western ministers and laymen propounding a series of questions—all, however, carefully framed so as to avoid touching the real Western Conference difficulty, or the real problems which are pressing for solution in the West. Among others, the junior editor of the UNITARIAN received one of these circulars. After giving its inquiries due consideration, he sent to their author a somewhat full reply, which was refused publication. Believing, however, that it is calculated to throw light upon the general situation, as well as upon this whole matter of the circular, and the answers thereto which have occupied so much space in the *Register* of late, we give below the more siguificant portion of our communication:—

CHICAGO, July 16, 1886.

*To the Editor of the Christian Register:*

The questions which you have sent me (with others) for answer, with a view to obtaining light upon "the present condition of Unitarianism and its tendencies in the West" are received. If I reply to them, I must do it frankly and honestly. But frankness and honesty compel me to say, as I do with regret, that all the questions seem to me framed in a manner most effectively to turn attention aside from the real issue and confuse the situation.

Your inquiries are interesting enough, but why should they be made? And especially why should they be made *now*? You ask if there is "any decline in theistic belief among Unitarians"? if there is "any tendency to disown the moral force or the spiritual truth which Unitarianism has received from its Christian heritage"? if there is "any decline in the devotional spirit in our churches"? if "the tendency of Unitarianism is positive and constructive in its relation to the development of character"? and so on, as if somebody had been assailing Unitarianism on these points. But who has been thus assailing it? Who has affirmed or even intimated that Western Unitarians in any considerable numbers, have given up, or propose to give up their theistic belief or their Christian faith? I know of no one who has said this. Certainly I for one, have said *just the opposite of this*. Or who has urged that Unitarianism generally, West or East, has lost its effectiveness in developing character, or promoting education? I know of no one who has thus urged.

What really is it that we have said? *Not* that Western Unitarians in any considerable numbers have given up, or desire to give up, theism or Christianity: but the exact contrary. What we have said is that certain *leaders want* Western Unitarians to give these up, (that is, in the sense of placing them among things no longer regarded as *essentials*), and have succeeded in carrying the Western Conference and some other organizations in favor of this surrender policy. But we have stoutly denied that this correctly represents the real mind and wish of Western Unitarians generally, who, we have steadily maintained, are at heart, both theistic and Christian, and desire their churches and Conferences, and the whole Unitarian movement so to appear and so be known before the world. Indeed the strongest part of our complaint againt the action at Cincinnati was that it did not truly represent the Western churches; and the main point of the pamphlet (*The Issue in the West*) was, that Western Unitarianism has always been theistic and Christian, and wants to remain so, and is not only injured, but is misrepresented and put in a false light before the world, by the Ethical Basis Movement, which a few esteemed brethren are so sleeplessly pushing forward.

Let me indicate a few questions, which, if you had sent them to leading Western Unitarians in the place of the questions you did send, would have been to the point, would not have confused the situation, would have brought you light upon the real "condition" and "tendencies" of "Unitarianism in the West".

QUESTIONS.

1. So far as your acquaintance and observation go, are the Unitarians of

the West generally aware of the real character of the action taken by the Western Unitarian Conference at Cincinnati,—aware that it removed the conference off the basis of Unitarianism (by any standard of Unitarianism known) and placed it upon the basis, distinctly, of Free Religion? And so far as they are aware of the real character of that action, is it your judgment that they generally accept it and abide by it?

2. As to the Unitarians of Illinois,—do they generally understand that their state conference last fall also placed itself on a basis of Free Religion? And do they generally acquiesce in the same?

3. Is it generally understood clearly by Western Unitarians that a few men, personally loved and honored by all, have been laboring quietly but persistently and determinedly for years to get organized Unitarianism in the West generally, to lay aside all declarations or confessions that it is either Christian or theistic. and to recognize nothing as essential but free inquiry and ethics?

4. Is it generally known that these men are trying to bring about a condition of things in the West such that the Unitarian *name* shall not any longer necessarily mean Christian or theist?

5. Is it generally understood that these men are laboring, of course with perfect conscientiousness, to get the Western Unitarian *ministry* open to any who wish to enter it, even if they are not believers in God, or immortality, or worship?

6. If all this is generally understood, how do you think the mass of Western Unitarians feel about it? Do they assent or do they dissent? Will they agree to such a revolution of Western Unitarianism as these facts contemplate, or will they not?

7. Do you think Western Unitarians generally approve of the course of the western publishing committee in putting (in its tracts) the *Index* in its list of Unitarian periodicals?

8. So far as you know do Western Unitarians approve the recommendation of the editors of *Unity*, that our National Unitarian Conference shall do away with its present preamble and its whole Christian and theistic basis, and adopt instead the Free Religious statement of purpose and fellowship proposed by Mr. Potter?

9. Have you ever discovered anything in the history or experience of those Western Societies, which have most nearly approximated the Free Religious position, which leads you to believe that a still further advance on the same road would religiously or morally benefit those societies.

10. Has your observation of the effects of Free Religion and Ethical Culture (West or East) been such as to convince you that either is superior to Christian or theistic Unitarianism, in producing the spirit of worship, consecration of life, nobleness of individual character, charity toward others, or a desire to be useful?

11. As churches and individuals lose their interest in the Christian and the theistic positions and verge more and more toward the Ethical or Free Religious, is it your observation that they usually give more money for religious and missionary purposes?

12. If the extreme and revolutionary views of Mr. Gannett and a few others should eventually, by dint of persistent pushing, come to be accepted by a majority of Western Unitarians, as they have already been accepted as the basis of the Western Conference, and some other organizations, what do you think the result would be?

My dear Mr. Editor, if you had cared to send such questions as these, to a hundred ministers and laymen in the West, they would have been to the point, they would not have been misleading, they would have brought you information which would have thrown real light upon our great and serious Western problem,—a problem which we may all be sure will not be laughed down, nor pooh-poohed down, nor be got out of the way by calling it a "scare", nor be covered up by irrelavent questions, but which will remain until it is frankly and sincerely faced and honestly and candidly solved,—the problem whether Western Unitarians, against their own wish and best judg-

ment in the matter, are going to allow a few esteemed but extreme brethren, whose religious views were biased by the Free Religious movement of twenty years ago, to get control of the rest of the denominational machinery in the West, as they have already got control of the Western Conference, one or more State Conferences, the Western Sunday School Society, Unity, and the Western Tract Publication work, and thus push on, little by little, transforming Western Unitarianism (contrary to the real wish of the great body of our people) from the Christian, or at least theistic movement, it has always been, to an Ethical or Free Religious movement?

This question, Mr. Editor, just this, which your inquiries so strangely miss, is the exact question, and so far as I know, the only seriously important question, that is, at this immediate time, before Western Unitarianism. Has it not been evaded, confused, and covered up long enough? By reason of your distance from the West, you may not have fully understood it before; but now that it is clearly before you, will you not kindly give your attention to *this*, and not to questions which are quite foreign to the Western issue?

Fraternally yours,

J. T. SUNDERLAND.

---

## THE ISSUE IN THE WEST, IN BRIEF.

### THE TWO OPPOSING POSITIONS COMPARED AND CONTRASTED.

**The Unitarian ministers who were present at the Lakewood School of the New Theology, held frequent and earnest conference on the Western Unitarian situation. All who attended, so far as known, deplored the action of the Cincinnati Conference in refusing to declare, or take any action towards declaring the Conference to have any distinctly Christian or Theistic purpose, or any purpose including worship or an object of worship. There was entire unanimity of sentiment among those present at the consultations as to the action that ought to be taken to place the matter fairly before the Unitarian body; and though several had left before any result was reached, the following contrasted statement expresses our understanding of the position of the parties, and the significance and gravity of the questions at issue between them.**

1. Is belief in God essential to Unitarianism?

| | |
|---|---|
| The Christian, or Theistic party in the West answer, *Yes!* | The Ethical, or Unity party answer, *No!* |

2. Is worship essential to Unitarianism?

| | |
|---|---|
| The Christian, or Theistic party answer, *Yes!* | The Ethical, or Unity party answer, *No.* |

3. Ought our churches to stand distinctly for belief in Immortal Life?

| | |
|---|---|
| The Christian, or Theistic party answer, *Yes!* | The Ethical, or Unity party answer, *Not necessarily.* |

4. Ought emphasis to be placed on the moral and spiritual leadership of Jesus Christ and the historic and vital connection of our movement with the Christian Church?

| | |
|---|---|
| The Christian, or Theistic party answer, *Yes!* | The Ethical, or Unity party answer, *Not necessarily!* |

5. Ought our *ministry* to be open to non-believers in God, immortality and worship, if such non-believers desire to enter or remain in it?

| | |
|---|---|
| The Christian, or Theistic party answer, *No!* | The Ethical, or Unity party answer, *Yes!* |

6. Ought our Unitarian *name* to be regarded as one which may properly be appropriated by materialists or atheists?

| | |
|---|---|
| The Christian, or Theistic party answer, *No!* | The Ethical, or Unity party answer, *Yes!* |

7. Ought our Conferences, Associations and other general organizations, which have administrative or missionary functions, and ask contributions from our churches to carry on the same, to stand on a distinctly Christian or Theistic basis of declared aim and purpose?

| | |
|---|---|
| The Christian, or Theistic party answer, *Yes!* | The Ethical, or Unity party answer, *No!* |

8. Ought money contributed to any of our denominational organizations for Unitarian missionary purposes, to be used to "give assistance to any church or organization which does not rest distinctly upon the Christian basis?"

| | |
|---|---|
| The Christian, or Theistic party answer, *No!* | The Ethical, or Unity party answer, *Yes!* |

9. To sum up in a word: Is Unitarianism essentially or necessarily Christian or Theistic?

| The Christian, or Theistic party answer, *Yes!* | The Ethical, or Unity party answer, *No!* |
|---|---|

On the question of the *essentialness* of *ethics* both parties are agreed.

On the essentialness of "Freedom, Fellowship and Character", both are agreed.

On the essentialness of "Truth, Righteousness and Love", both are agreed.

Both parties unite in saying, men *must* believe in *all* these in order to be true Unitarians; there is no true Unitarianism which leaves these out. So far we go together. Then we separate; and in *this* wise:

| The Christian, or Theistic party say: | The Ethical, or Unity party say: |
|---|---|
| To these ethical and free-thought essentials must be *added* certain Christian and Theistic essentials, viz: at least belief in God and worship, the hope of Immortality, and the moral and spiritual leadership of Jesus. These are precisely as necessary to and fundamental in Unitarianism as are ethics and free thought. Unitarianism is an arch, one foot of which rests upon ethics and the other upon Christian Theism. It is equally impossible to take away either foundation without destroying the arch. | No, Unitarianism is a structure no part of which rests fundamentally on any Christian or Theistic belief whatever, not even belief in God. Ethics and free thought exhaust its essentials. The Christian and Theistic beliefs named used to be regarded, and still are regarded generally, as necessary; but that they really are so we deny. We contend for a new interpretation of Unitarianism which shall place these among non-essentials. Individually most of us believe, and believe earnestly, in these, and sincerely wish others generally to do the same. But this is purely an individual matter. These Christian and theistic beliefs are no necessary part of Unitarianism, and must not be declared to be. Nothing is essential to Unitarianism but ethics and free thought. |

The above comparisons and contrasts show in brief exactly what is the issue in the West.

It is for Unitarians West and East to judge for themselves whether the matter is a trivial one or not.

It is for Unitarians West and East to judge for themselves which side is right, and to take their stand accordingly.

A. A. Livermore, J. T. Bixby,
A. P. Peabody, John Snyder,
Rush R. Shippin, Henry H. Barber,
George W. Cutter, J. T. Sunderland.

Lakewood (Chautauqua), August 7, 1886.

---

Lest any readers of the above think it may not be a correct representation of the position of the Ethical or Unity friends, we allow them below to speak for themselves:

"What makes a Unitarian? Emphasis hearty and complete on freedom, fellowship and character as the supreme things in religion—this and not our theism, however grand—this and not our Christianity, however dear. * * * Yesterday the test-point was at 'Christian'. The question at that point is about settled and the point nearly passed. What else does the National Conference amendment mean but that while most Unitarians are Christians, they do not make that name the test of fellowship? There can, then, be non-Christian Unitarians. To-day the test-point is at 'theism' and 'worship'. Our friends have called another halt—*these* 'beliefs' at least, they say, are necessary to make a 'Unitarian'. * * * We think this bit of history justifies us in holding they are *not* necessary."—*W. C. G., in Unity, Jan. 23, 1886, p. 260.*

"In the west, the ethical, or almost purely ethical, basis of our State Conferences, all organized the last dozen years, attest again this tendency [to hold nothing as *essential* to Unitarianism but those 'vital principles, Freedom, Fellowship and Character in Religion']. * * * By fellowship we mean full right to our common name. We do not mean church hospitalities; we do not mean right to teach in a Sunday-school class; we do not mean right to be a Unitarian layman; we do not mean right to be ordained as a Unitarian minister without previously defining one's belief: we mean none of these things merely, though all of them, of course, where no personal objections enter. We mean *fellowship*, unquestioned and coequal right to the Unitarian name, the same for non-Christian as for Christian, the same for non-theist as for theist. The editors [of the Unitarian] do not mean this. They mean it as far as through the layman, through the Sunday-school teacher, through church membership and the ordination day; but let a *minister* openly surrender the Christian's or the theist's name or worship, and [they hold] his pulpit and himself become non-Unitarian and his building ceases to be a church" [at which Mr. Gannett complains].—*W. C. G., in Unity, March 20, 1886, p. 33.*

"We frankly welcome to our Unitarian name those who do not call themselves Christian and thiest. * * * We said [in a previous article] that the time had now come for Unitarians to recognize and proclaim the fact that its 'principles' [Freedom, Fellowship and Character in religion] *alone*, and not its 'doctrinal beliefs' at all, gave title to our name; and we applied this to the greatest belief of all, belief in 'God'. * * * We *do* mean that those three principles are for us the essentials of Unitarianism. * * * We are more strenuous about this 'creed' of ours than are our friends for their theistic creed."—*W. C. G., in Unity, May 29, 1886, pp. 173, 4, 5.*

"Then can there be 'Unitarians' who are not Christians'? Yes! And who do not worship? Yes! There *can* be; and *are* there any such among you? Yes, a few. Practically, then, how do Unitarians differ from the Free Religious Association or the Ethical Culture Society? As to the basis of fellowship there is no difference. But the F. R. A. work specifically for that basis,—that and nothing else. It came into the world to press those principles, 'Freedom, Fellowship and Character in Religion', upon the host of Christian sects and churches that ignore them. As individuals its members have doctrinal beliefs, but as an association it urges none, has none to urge. * * * The Ethical Society, standing on these principles as basis, works to spread the faith, the practice, the ideals of ethics, while declining—most of them—the 'God' name to represent their religious thought, and declining worship to represent their religious feeling. Unitarians standing on the same principles as basis, and working also for the faith and practice of ethics, use—most of them—the 'God' name for their highest thought, the 'Christ' name for their highest human reverence, and worship to express their highest feeling. Probably nine-tenths of them substantially agree upon these points.—'As a body, then, you are Free Religionists whose free thought leads you to believe in God and worship; almost all of you *are* theists, Christians, worshipers, but you do not *have to be* in order to be 'Unitarians': is that it? Precisely."—*W. C. G., in Unity, Feb. 13, 1886 p. 295.*

"We hold him to be 'Unitarian' who emphasizes Freedom, Fellowship and Character as his three grand emphases. * * * There is another great word which right willingly we would admit [to a place with these] save for one reason—it is worship. And the reason it does not enter is because to most minds it still carries a more than ethical significance; it is the gate through which for them the 'God'-doctrine quietly passes in. That is why some friends want it in the motto, and that is why it must stay out."—*W. C. G., in Unity, May 29, 1886, p. 174.*

"The National Conference will never represent the jubilant movement of reverent thought and devout rationalism in this country until it changes the equivocal, disturbing and dividing words of theology in its constitution for the universal words of righteousness. We heartily commend the following substitute for existing articles, proposed by Mr. Potter [in the *Index* of May 7, 1885.], and second his motion for its adoption, unless, perchance, a still more ringing 'rallying cry for human progress' may be framed:

"'The churches and societies, Unitarian and other, here assembled, reserving to themselves the right to hold and proclaim such other religious principles and beliefs as may seem to them individually to be reasonable and true, but agreeing together that freedom of thought is a sacred and inalienable right of the human mind, and that true character is of vastly higher moment than any uniformity of creed, do hereby unite themselves in a common body to be known as the American Conference of Unitarian and other Independent Societies, to the end of energizing and stimulating one another to the largest exertions in behalf of the important interests which they have at heart for the promotion of righteousness and truth.'"—*Unity Editorial (senior editor), May 23, 1885, p. 119.*

"Resolved, that the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity."—*Resolution rejected by the Western Conference at Cincinnati, May, 1886.*

"Resolved, that, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose, as a body, to be the promotion of a religion of love to God and love to man."—*Resolution rejected by the Western Conference at Cincinnati, May, 1886.*

---

## THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

The Thirteenth Conference was held July 15–21, at St. Paul. The attendance at these meetings has grown steadily from the beginning, and was this year the largest on record.

The gathering is essentially a *Conference.* Its doors are open to every one, and the most varying views, differences of opinion that under ordinary circumstances would seem fatal to friendly intercourse, are expressed most freely and without exciting unkind feelings in the opponents.

No resolutions are passed, nothing is *done*, the Conference has no offices to bestow, no contracts to let; the purpose simply to meet, to know each other and to exchange opinions, to tell results in the most informal way, brings these delegates together year after year, and makes them say as they go back to their homes, "It was good for us to be there."

The delegates present at St. Paul were, to a man and a woman, workers in some cause of Charity or Reform, many of them of high standing in their respective departments, most of them giving the work of their lives to the cause they represent; hence the conspicuous absence of the crank element, and the very practical turn the discussions usually took.

There was one very marked principle frequently expressed, coming up again and again, not only in questions of Charity and the treatment of the defective classes, but also in the debates on Reformatories and Jails, and that was the importance of the *personal element* in all such work. Nothing was more emphasized than the thought, that not Institutions, nor Systems, however good and complete, are to save and bless mankind, but that *men* are to save men, that whoso would help his fellow man, be he blind or halt, or criminal, must come into *personal contact* with him,

and lend him of his own strength, must take him by the hand and lift him up.

Probably in no department was the above-mentioned principle so strongly developed as in that of organized city charity. The contrast was clearly drawn between, on the one hand, spasmodic alms-giving, whose principal motive is to avoid the sight of distress, or mere machine relief, given by paid agents out of funds raised by involuntary or voluntary taxation, and, on the other hand, the personal, helpful, friendly aid of the new charity; the former leading to dependence and pauperism, if not to imposture and fraud, the latter offering everywhere a helpful promise of good in the elevation of the poor, and the restoration of families from pauperism to independence.

The report of the committee on Organized Charity, included a brief description of the work in two cities, one to show the magnitude of the task, the other, the possibilities of success. The contrast chosen was between New York and Newport, R. I.—the former with only partial organization, its registered dependent population of a quarter of a million, its list of houses in which they reside, which, if placed side by side would make a street 50 miles long, its record of nearly 1,000 beggars cleared off the streets in one year, and its 924 families redeemed from pauperism and made into citizens in the same time,—the latter with its thoroughly complete organization, its actual knowledge of *all* the poor, and their knowledge of the society, its record of 323 dependent families seven years ago when the work began, and only 148 now, its only great problem how to help the 49 children of its known 22 families where the parents are dissolute, without encouraging the latter in vice.

The contrast was both instructive and hopeful and set people thinking. There were many interesting reports and debates; the "Proceedings*" will be a valuable addition to any public or private library.

* May be obtained of H. H. Hart, St. Paul, Minn. Cloth, $1.50; paper, $1.25. The edition is limited; persons wishing copies should subscribe at once.

Next year's Conference goes still farther west; it will meet in Omaha, Neb.

W. Alex. Johnson.

---

## WOMEN'S WORK.

As the September Unitarian reaches our readers, the churches will be just beginning the work of reassembling and reorganizing their forces after the usual summer vacations, and the question everywhere pressing to the front will be: "What lines of work shall we as a church take up and emphasize during the coming winter"? The same question, only somewhat enlarged as to time and place, occupied the women of our body in conference assembled, both east and west, a few years ago, and they decided after careful thought that at least two kinds of work imperatively needed doing, and they would undertake to do them. These were: First, to awaken among ourselves an interest in, and a systematic study of, our own religious history, biography, and literature; and, Second, to disseminate our religious thought as widely as possible among those not acquainted with it. We were not sure how either work could be most wisely done, but it was something to decide to try, and the trying has developed the ideas of Religious Study-classes and Post-office missions. The latter is now a recognized agency in our denominational propagandism, and quite widely introduced as a regular branch of individual church work. Religious study-classes proved more difficult to inaugurate and sustain. But the thought has been steadily growing and the feeling deepening as to the importance of this work, and we are glad to note a more wide-spread interest in it this season than at any time before; and, what is better still, the thought and interest are no longer confined to the women of our body. At the Chautauqua summer school of New Theology held in July and August, this was one of the subjects which engaged the attention of the ministers present, and a committee, consisting of both men and women, was appointed, to consider and report upon a definite course of study to be submit-

ted later to the public, looking toward definitely-religious study in Chautauqua circles.

At the Unitarian Grove meeting at Wiers, N. H., this summer, the same subject was discussed. "There was a general feeling among those present", so the report reads, "that something should be done to secure a higher religious culture in our churches, and something that would develop the religious nature in a manner that is in harmony with the genius of Unitarianism". And here too a committee of men and women was appointed to consider plans of organization and the preparation of a course of reading.

One of our pioneers in the attempt to systematize and make practical the religious study-class idea is Miss L. Freeman Clarke, who after two or three years of work in a quiet way, and after practicable demonstration of its feasibleness, issues this fall a public notice of her work and its aims. The circular, — given below, speaks for itself. Why should not very many of our churches avail themselves at once of the helps Miss Clarke offers in the form of a definite course of study and books and correspondence? Will not our women in all the churches see to it that the subject has a full discussion in these very first weeks of the autumn, before hands are tied by other work undertaken? And will not all churches organizing religious study classes report the same to this department of the UNITARIAN (address Mrs. Eliza R. Sunderland). Let us have information as to plans of work, interest awakened and progress made, to the end that the good work may spread.

E. R. S.

---

THE SOCIETY FOR THE STUDY OF UNITARIAN CHRISTIANITY.

The object of this society is to study in regular course some of the most valuable and interesting works of Unitarian writers.

It is intended especially for Sunday-school teachers, for young people (for young people whether members of Unitarian churches or not) and for those who live at a distance from the centres of the Unitarian faith. It is hoped that pleasant relations may be formed with those students who live at a distance from any Unitarian church, and that members of churches in different parts of the country may be brought into friendly sympathy with each other.

There is no fee for membership.

Students who desire may borrow books of the society. They will, in most cases, be expected to pay the postage on books lent to them. The society has already a small library, and will add to it from time to time. Members may read in classes or singly, as they prefer. Those interested in the study of any especial point will be assisted by books and suggestions.

Each student is expected to write once a month to a member of the corresponding committee, in order that a regular report of the progress of readers may be received. This report should be made between the first and tenth day of every month.

Anyone who desires to become a member is cordially invited to join the society. It is desirable that names should be sent in as early as possible. On November 1, the society will be ready to lend the first book of the course to students who may like to borrow from the library.

Any one who intends to join the society may write during the month of September (giving full address) to Mrs. Otto Dresel, Beverly, Mass., after October 1st to Miss L. Freeman Clarke, Jamaica Plain, Mass.

FIRST YEAR'S COURSE OF READING.

1. Christian Doctrine of Prayer. James Freeman Clarke.
2. History of the Origin of the Doctrine of the Trinity. Hugh Stannus. (A small book recently published, containing in clear and interesting form all the facts that are most important in regard to the origin of this doctrine.)
3. Jesus and His Biographers. W. H. Furness.
4. Christ the Revealer. John Hamilton Thom.
5. Religious Duty. Frances Power Cobbe.

SECOND YEAR'S COURSE.

1. Channing and Unitarianism in America. (Channing's Life and Works,

read in connection with Mr. Gannett's manual, for reference.)

2. Steps of Belief. James Freeman Clarke.

3. Endeavors After the Christian Life. Martineau.

Those who have little time for reading may divide the course, giving more time to each book. L. F. C.

---

## CHARLES H. A. DALL.

The death of Rev. Charles H. A. Dall is a great loss to the cause of Unitarian missionary work in India. He was the only link connecting us with the East, and although we often forgot him in his far away sphere, and thought that our rapid American life was of more importance than his slow work with an inert Asiatic people, we really knew his worth, and took pride in the thought that we had one man at least in the East, who equalled, if he did not surpass in devotion, zeal, tact and enthusiasm, any missionary whom our Orthodox brethren have ever sent to those lands. Nothing could equal Mr. Dall's love for his chosen work. He began in his first ministry at Needham, Mass., and afterwards in Baltimore and Canada, to show his longing to serve the poor and unfortunate, and this desire was satisfied when his heart could give itself out to the Indian world, and take the Hindoo people, rich and poor, learned and unlearned, into his embrace. If he had remained in this country at work, we should have heard of him in some wide fields of labor, which might have brought him more renown, but he was unique in the spot he chose for his work. Few envied him his place, but it was all his own. Original, ardent, impetuous in his speech, he must often have carried the conviction to an Eastern mind which months of argument could not have produced. He had the key to those people in their Brahmo Somajes. He did not sacrifice one whit of his Christianity, as many timid critics feared, but brought his listeners adroitly and lovingly to his standpoint.

It is, however, in his schools, that we must see his widest influence. His animated face was ever seen among his pupils, and his little tracts written for their benefit were glowing with simple and affectionate appeals to their higher nature. He was respected by the other missionaries, and never spoke ill of them or their methods; he was quick to find out every liberal-minded Hindoo, put himself into relation with the best native thinkers, wrote for the daily journals, and had also a good hearing among educated English residents of Calcutta. He exhausted his strength often and came home every few years to recruit. He enjoyed seeing his friends, gave a hearty handshake to one and another, and appeared like a spirit of fire at our meetings; but his heart was with the children of the Sun, and there he went back to die. It was happy for him and his friends that his seventieth birthday was so lovingly celebrated of late with offerings of music, speeches and flowers. He was radiant with delight and gratitude, and softly ripened for the great change which was to translate him to a higher work above. M. P. L.

---

## TALKS ABOUT CHURCH LOYALTY.

### II. LOYALTY OF THE MIND.

In my first paper, I said that this Unitarian Church of ours deserves our loyalty even if it were only for the spirit of thoughtful freedom which it has always stood for. But there is something more. That freedom has led to the perception of great and noble truths. We do not indeed formulate those truths in any creed or authoritative statement, but none the less they stand out strong and clear. We may not be able to define them, but we can describe them.

Take our thought of *God*. One infinite, everpresent spirit, for whom the highest, all comprehending name is Heavenly Father! None of the abstruse subtleties which came of heathen philosophising, and divided up that infinite life into an imaginary Trinity—we have put all that away and stop where Christ stopped—one God our Heavenly Father!

Or, take our thought of man. No formal definition of man's nature, but man as he is, in his curiously mingled good and evil—certainly not all evil. We have no belief in those old doctrines of the human race being all fallen and utterly ruined. Rather, man seems to us only slowly rising; and salvation is all that greater work in man which helps his rising; all blessed influences from God or man which lift man out of the mud, develop the better nature in him, and raise him out of evil towards goodness and God.

And Christ, so comes our thought of Christ, as one who has lifted man upwards as no other, therefore "our Saviour", not our "substitute" to be punished in our stead, but our "Saviour" by the great influences of his teaching and life! Perhaps it is about Christ that there are the widest shades of difference among us, because our very primary principle is, that the important thing, that which makes men Christians, is not some opinion about him, but simply loving him, believing his teachings, trying to follow him; and still it is mere "shades of difference"; in our great thought of him we are one—that he was not a God to be worshipped, but a great holy teacher to be loved and followed—greatest and holiest of all teachers who have ever been in the world.

And so of the future life, again we do not attempt to define it in any creed, but hold it as a great and blessed thought of life expanding and upreaching towards nobler heights of being. We believe in retribution, only we are sure that whatever of woe and pain there may be there, must still be of God's love and with some hope in it for all. So in hope we are Universalists, for though we hardly dare to set it up as an absolute article of creed, that all will finally be restored, we certainly believe that the way will be open for it and hope for it.

All this is Unitarianism, this great trust in earnest, thoughtful freedom, and these few simple truths which this very freedom has brought out so clearly among us. This is Unitarianism, and it is to this I ask your loyalty in these five things, in mind, in heart, in money, in voice, in hand.

First, I ask you to give your mind to it. I do not place this first because it is the chief thing, but because with us it has practically to come first. Unitarianism means thought. It is not a rush of emotion that can be experienced by the most unthinking. It is not a ready-made system that can be adopted offhand as one's creed. It is a great light of thought, but it wants thinking. Really think it out, make it your own, and it is rich in the inspiration of loftiest feeling, and of the noblest moral strength. I know it has this power, I have seen it many a time. I have known lonely thinkers who had got into such despair over the old Calvinistic doctrines that they had tried to give up thinking about religion. And a single sermon of Channing's or Freeman Clarke's has come to them and it has changed their lives; it has opened a great light thro' the darkness; it has made it once more a joy to think about religion, once more possible to pray!

And I want you young people to feel something more of this. Don't give all your thought to business, or pleasure, or even to literature, or art, or the hundred vivid interests of the day. Give something of your mind, and give it loyally and earnestly, to these great lines of thought along which, through the ages, the race of man has been feeling its way toward the higher truths of life and God. Know something of the great teachers of the world. Know something of this greatest Teacher whose words are above all others! Do not be satisfied with a few vague thoughts about Him, with such snatches of His teaching as you hear now and then in church. I tell you these lofty thoughts which the world's great souls have discerned in holiest hours, which they have felt as truths shewn to them by God, these are worth knowing, they are worth thinking of, they are worth studying. They are worth having strong and clear in your thought. They would give life a new greatness, even in the midst of smallest things. They

would give an inner strength and power, they would enlarge the whole outlook of the soul, and make life altogether more worth living! All this is in the loyal giving of the mind. B. H.

---

## OUR MISSIONARY WORK.

The Unitarian Church is beginning to move in the matter of missionary work, and we can already discern the fruits of its action both through the postoffice mission and its present itinerant methods. There is no reason why our church cannot be a missionary body, and be able to extend its lines, not only in the West, but in the South, and even in the East, by the use of those methods which are perfectly legitimate and within our province. All we need is to feel the importance of the work, and to realize that a great responsibility rests upon us as a people to extend the Unitarian gospel. The masses are in a measure ready for it, and all that is required is, that it should be taken to them by those who regard it as the truth of God, and one means of elevating and improving the world.

The obligation that rests upon every one who has a vital truth, to promulgate it and extend a knowledge of it among men, is self-evident. Our Orthodox friends are trained to believe that they have a great responsibility in the matter of carrying the Gospel to the heathen, both of their own and of foreign lands. The responsibility rests upon us to do our share of the work of Christianizing and elevating mankind. We believe that we have a religion which, when received and practiced, is calculated to improve the condition of the world, and to give men nobler and better views of God and duty than any ever before promulgated.

We need not be fanatical in pushing our work forward, nor need we fear that we shall be regarded as merely a proselyting sect. We have been afraid of this latter in the past, and in our desire to leave every one free to judge for himself what is true and right, we have overlooked the important fact that our duty to God and to man requires of us a proper interest in the extension of those views of religion which in our own experience we have found to be so helpful and uplifting.

We are doing a great work in the way of forwarding education and philanthropy. The un-sectarian labors of Mr. Mayo, Mr. Hale, Mrs. Livermore and others who reach large classes of people in the name of education and reform, are standing and encouraging facts in that direction. But it seems to the writer we need something more in the way of church extension. Our postoffice mission is doing a grand work; but it is necessarily circumscribed. The American Unitarian Association is accomplishing much for the dissemination of our views, and extension of our church. But, what we wish to emphasize here is, the necessity of some organized general movement all along the line, to promote the cause of Unitarian Christianity. Every society ought to have its missionary branch, its 10 x 1=10, or Harry Wordsworth organization for the support of the missionary cause, composed both of young people and those of maturer years. We need to kindle a flame of spiritual fervor that will run through our whole denomination. Such things are somewhat contagious, and once get the spiritual flame kindled, the missionary will find ample support and encouragement. Our present methods are imperfect, and our gifts are made in a sort of perfunctory way. Let each and every one who believes in the duty of extending our religion, not only ministers but laymen, *start a fire of this kind at home.* A few determined persons of either sex can accomplish wonders in such a movement. The postoffice mission work attests to this, and there can be no doubt that, if the flame is once kindled among us, it will soon communicate to the whole body.

What we need most now, as a recent writer in the UNITARIAN says, "is to revive the spiritual element, to fan to a flame our smoldering altar-fires." Dogmatism, and mere sectarianism, we do not advocate as a part of our work in church extension. There is enough of

the purely practical and positive in the Christian religion to employ our energies, and enlist our efforts. In fact, the people are sick of dogmatism, and there is a wide demand existing for a simple and practical religion, such as Christ preached, and such as all acknowledge to be reasonable and helpful. What churches will move in this matter during the coming fall and winter? Here is an opportunity for a vast amount of good.

These efforts will also have a tendency to increase the spiritual life of the churches, and by reflex action both will be benefited. *Work!* is the word for to-day; *work*, is what is needed to make this beautiful evangel of ours the grand diapason of the American people, sounding over the wide world.

D. H. Plumb.

*Westfield, Mass.*

## AGNOSTICISM.

It may virtually be said of the stars they are at an infinite distance from us; yet in reference to them the astronomer is not an agnostic. Because a line will not reach to them or around them, he does not pronounce them unknowable. The lines they send down on his spectrum indicate the elements existing there so familiar to him here. In respect to the essential attributes of God, there is no ground for agnosticism. From God, as from some starlit immensity the spectrum of the soul, dependent upon no discovery of science, has always been lighted up with his qualities: intelligence, power, wisdom, goodness and love.

W. M. Bickneli.

A Prayer, Good for a Dark Hour.—Almighty God! the darkness and the light are both alike to Thee. Not so to us; we stumble in the dark, we tremble and are afraid. We pray Thee to be with us, not in the dark of the night only, but in the darkness of the day. Clouds of doubt pass over our souls; clouds of sin hide Thee from our eyes. We gaze upon life's wonders till we can see no more; we watch Thy glories till we are blinded with excess of light. Sorrow's tears dim our weak eyes, till at last we are but as children crying in the dark. Even then would we stretch out the hand of feeble faith: touch us with Thy right hand, and where we cannot see, we will gladly go. Blind, we can sit by the wayside and cry; dark, we will turn to the East whence must come the light. In the night, in the dark, in doubt, in sin, in storm, guide us by Thy right hand. And when we pass through the valley of the shadow of death, let Thy rod and Thy staff comfort us. Be Thou, O God, our Light! Make us to know Thee, the Light of the world! Always and everywhere lead us by Thy right hand, and afterwards receive us to glory. Amen.

—*George Dawson.*

## THE LAKEWOOD SCHOOL OF THE NEW THEOLOGY.

This Liberal Christian Summer Chautauqua gathering, held on the shore of the beautiful lake which has now become so famous, was quite all in attendance and general interest manifested that its projectors had dared expect or hope. Of course it had not the years of prestige on its head, that the old Chautauqua movement has, nor the great Methodist and other Evangelical denominations to stand at its back and give it popularity and strength. But it had the vigor of youth on its side, and the enthusiasm engendered by faith in itself. It was the testimony of those best qualified to judge from long familiarity with the old Chautauqua and its work, that no finer two weeks' programme of lectures, sermons, addresses and music was ever known on the lake. If any fault were to be found with the programme at all, it would have to be on the score of possibly too great solidity; and yet the variety in topics treated, as well as in method of treatment, was large and delightful; while the concerts given on several evenings, by the Belle Cole concert company, and the music furnished by the same company on all three Sundays and at the week evening services, were a source of great pleasure to all.

Five different religious denominations were represented among the speakers, the Unitarian most largely (by Drs. Peabody, Hill and Bixby, President Livermore, Prof. Barber, Messrs. R. R. Shippen, Cutter, Thayer, Mason, Sunderland, Snyder and Gordon), and the Universalists next in numbers (by Drs. Atwood, Cone, Rexford and one or two others less well known). The whole number of lecturers and preachers was twenty-one. The longest course of lecturers (ten in number)

was by Dr. Peabody, on "Ethics", the next in length was by Dr. Hill, on "The Postulates of Revelation"; it is superfluous to undertake to say how able both were. Other courses were given by Drs. Atwood and Bixby, President Livermore and Mr. Sunderland. Of course the prevailing themes treated all through the two weeks were religious, ethical and theological, and yet the range outside of these was wide, embracing such topics as Social Science in various aspects, Industrial Education, the Geology of the Chautauqua lake region, the Poetry of Longfellow, Humanitarian Science (by Rev. G. E. Gordon, President of the American Humane Association), the Indian Question, Temperance, the Relation of Religion to Science, and last, but by no means least entertaining or instructive, Dr. Hill's delightful lecture on "Toads". Miss Mary F. Eastman, of Tewksbury, Mass., had the distinction of being the only woman lecturer. The high tide of popular enthusiasm was probably reached in Mr. Rexford's and especially in Mr. Shippen's powerful Sunday sermons.

The success of this Summer School of the New Theology is due primarily to Dr. Townsend, pastor of the Independent Congregationalist church in James own, and the efficient board of directors of the school, made up mainly of prominent laymen from Dr. Townsend's church and from various places in Western New York and Pennsylvania. Next to these, the credit is to be given to President Livermore and Prof. Barber, of Meadville, who from the beginning have given the movement constant encouragement and aid.

The weather through two-thirds of the time the school lasted was very unfavorable, rain falling daily. This of course cut down the attendance from the outside seriously. But when the skies did clear, large numbers came in from Jamestown and the surrounding country, particularly, of course, on Sunday, and to the evening concerts.

We understand that the directors of the school are so well satisfied with the results of their first year's efforts, that they have decided to make the movement a permanent one, and to purchase grounds and put up buildings in time for the gathering of next year.

---

## LITERARY NOTES.

The Life of Theodore Parker has been written in Hindustanee.

Charles Francis Adams, Jr., is to write the life of Richard H. Dana, Jr.

Miss Louisa M. Alcott's sequel to "Little Men" is completed, and will be published in October.

The "Life and Letters of Charles Darwin," by his son Francis Darwin, will be given to the public in the autumn.

D. Appleton & Co. will issue soon "Studies in Modern Socialism and Labor Problems," by T. Edwin Brown, D.D.

"The Modern Jew; His Present and His Future", is the title of a small volume by Anna L. Dawes, about to be issued by D. Lothrop & Co.

"An Introduction to the Study of Robert Browning's Poetry", by Professor Corson, of Cornell University, is announced by D. C. Heath & Co., of Boston.

A new monthly is to be established by Charles Scribner's Sons, New York, to be called *Scribner's Magazine*. The first number is to appear January 1, 1887.

Rev. J. H. Allen has an article in the *Unitarian Review* for August, on "The Four Monopolies," viz.: (1) the money monopoly; (2) the land monopoly; (3) the tariff monopoly; (4) the patent monopoly.

The *September Atlantic* contains a stirring article by George Frederick Parsons, on "The Saloon in Politics", which everybody ought to read; also an interesting estimate of the late E. P. Whipple as a writer, by T. W. Higginson.

The Hungarian Unitarians publish a bimonthly periodical similar to our *Unitarian Review*. It is called the *Christian Seed-Sower*, and has been going 25 years. Professor Kovács, who visited this country three or four years ago, is one of its editors.

*Our Best Words* has been publishing some admirable "Studies of American Authors"—including Longfellow, Whittier, Holmes, Agassiz and others. Any of our clubs or study classes that propose to take up these writers would do well to send for these "Studies". Address *Our Best Words*, Shelbyville, Ill.

J. Tolboys Wheeler, author of the "History of India from the Earliest Ages" (probably the best popular book on this subject), has completed a second work, supplementing the former and bringing it down to the present time. It is to be published soon by the Macmillans, under the title of "India Under British Rule".

Prof. John T. Stoddard has been making "composite portraits" of some of the young lady students of Smith College, which he prints in a late number of *Science*. The type portrait of the forty-nine members of the last senior class gives us the impression of a very attractive person—an imaginary young lady who looks very real.

Macmillan & Co. have published a cheap, but excellent, edition of the "Golden Treasury" of the best Songs and Lyrical Poems in the English language, selected and arranged, with notes, by Francis Turner Palgrave. It is a volume of three hundred and forty-six pages, and it will prove a storehouse of delight to all into whose hands it may come. The volume forms the latest addition to "Macmillan's Globe Readings from Stand-

ard Authors", which are published at fifty cents each.

*Mind in Nature* for August contains articles on "The Language of Nature in Man", by Lady Murray-Aynsley, "Cumulative Evidence of the Existence of an Individual Spirit", by Dr. J. E. B. Purdon, of Trinity College, Dublin, "Mind or Machine", by A. N. Waterman, "The Correlation between Mental Work and Physical Force", by Professor Cuthbertson, and a discussion of the question, "Is Death Worth Dying?" Price 10 cents. Comic Publishing Co., 171 W. Washington street, Chicago.

The American Social Science Association holds its next meeting in Saratoga, September 6 to 10. The opening address will be by Hon. Carroll D. Wright (the president of the Association) on "Popular Instruction in Social Science". A very rich treat is promised. Such themes are to be discussed as, "Nervousness of Americans", "Education as a Cure for Crime", "Boycotters and the Law", "Shall Foreign Immigration be Further Restricted by Legislation?" "Social Questions of the Time", "The Right of Property and the Ownership of Land".

Wm. Barrows, D.D., has an exhaustive article in the August *Andover Review* on the question, "Do the American Indians Increase or Decrease?" The conclusion he reaches is that they decrease. According to the most reliable statistics he has been able to gather there has been a decrease within the United States since 1866 of 31,405; that is, from a total Indian population in that year of 295,774, the number has fallen to a total of 264,369 in 1884, and the whole decrease since 1823 has been not less than 262,223; that is, from a total population at that date of 526,592, the number has fallen to 264,369 in 1884. These figures are very startling.

Ruskin's severe illness has naturally given his admirers a new interest in his last book, "Praeterita," the charming account which he has written out of his childhood and youth up to his nineteenth year. His education was as unique as his subsequent literary career has been. We are disposed to think there is in it some very valuable and needed lessons for parents and educators in our day. It would be hard to imagine a boy trained in a way farther removed from the training received now-a-days by the average American or even English boy. We recommend "Praeterita" as not only a thoroughly delightful book, but as one of much more that usual suggestiveness to nearly all classes of readers.

SIGNS AND SEASONS. By John Burroughs. Boston and New York: Houghton, Mifflin & Company. Pp. 289, price $1.50. The name of the author of this volume is a guarantee that it will be a strictly accurate scientific treatise, and those who are acquainted with John Burroughs' other nature studies will not need to be told that in addition to scientific accuracy they may expect such a poetic insight into nature's secrets as will invest cold, dry facts with warm, living interest. Nor will they be disappointed. A veritable bit of real country, with its fresh air, restful quiet, and natural incident and excitement, is snugly packed away within these pages. "Truly man made the city", says the author, "and after he became sufficiently civilized not to be afraid of solitude, and to know on what terms to live with nature, God promoted him to live in the country. * * * A nation always begins to rot first in its great cities, is indeed, perhaps always rotting there, and is saved only by the antiseptic virtues of fresh supplies of country blood. * * * How can a man take root and thrive without land?" This stray bit of moralizing is the *carte de visite* of our author, showing him a country gentleman "to the manor born" who as a wide awake country boy learned to keep the *sharp lookout* described in the first chapter, by means of which he found the secrets of *pine* and *birch*, and learned to sympathize with the *hard fare* and *the tragedies of bird life* which are portrayed in later chapters. It is real experience, too, which makes up the chapter on *Phases of Farm Life*, *a Salt Breeze* and *a River View*. And what a mingling of practical wisdom, artistic feeling and genuine poetry are found in the last chapter upon *the Roof Tree*. Here is a taste of the poetry: "It seems to me I built into my house every one of those superb autumn days which I spent in the woods getting out stone. I did not quarry the limestone ledge into my blocks any more than I quarried the delicious weather into memories to adorn my walls. Every load that was sent home carried my heart and happiness with it." We can heartily commend SIGNS AND SEASONS as good reading in town or country, for all who have not got too far away from the child spirit to enjoy the story book which good old nurse nature waits ever to read to those whose ears are not too dull to hear.

---

BOOKS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowleged under the head of "Books Received," with statement of publisher's address and price, if known.*

Closet Prayers. Original and compiled. By Thomas Sadler, Ph. D. London: Williams and Norgate. Price.....1s. 6d.

What I Have Taught My Children. By a member of the Theistic Church. London: Williams and Norgate. Price.....

Hymns of Duty and Faith. Selected and arranged by Robert Crompton Jones. London: Williams & Norgate.....

Every-Day Religion. By James Freeman Clarke, author of "Self Culture," etc. Boston: Ticknor & Co. Chicago: S. A. Maxwell & Co. Price.....$1.50

The History of Herod. By John Vickers. London: Williams & Norgate.....

The Story of Archer Alexander. From Slavery to Freedom. By William G. Eliot, a memmer of the Western Sanitary Commission, St. Louis, Mo. Boston: Cupples, Upham & Company.....

Man's Knowledge of God. By Richard Acland Armstrong, B. A. London: Simpkin, Marshall & Co.

Prayers for Christian Worship. By Thomas Sadler, Ph. D. London: Williams & Norgate.....

Devotions and Meditations. With Responses. For use in Children's Services and Sunday Schools. Arranged by Alice E. Willson. London: The Sunday School Association.....

Miss Ellis's Mission. By Mary P. W. Smith. Boston: American Unitarian Association.....

Industrial Depressions. The First Annual Report of the Commissioner of Labor. Washington: Government Printing House.....

The Complete Works of William Ellery Channing, D.D. Quarto edition. Tenth thousand. London: "Christian Life" Publishing Co.....

## NEWS FROM THE FIELD.

There are already thirteen new applicants for admission to the Meadville Divinity School.

Rev. Henry C. Badger, of Cambridge, expects to visit the West for a few weeks in September and October.

At least two of the Boston ministers who have been across the ocean are back—Brooke Herford and M. J. Savage.

Rev. Robert Collyer preached in London, Eng., Sunday, Aug. 15,—in the morning at Little Portland St. chapel, and in the evening at Essex Hall.

Rev. W. H. Fish, Jr., lately of Troy, N. Y., became minister of the Unitarian Church in Lebanon, N. H., September 1, and will extend his ministry over Hanover and Dartmouth Colleges.

The "First Church" in Boston, of which Rev. Dr. Ellis is pastor, is the mother church, using its original covenant unchanged to this day, the first signature being the name of the first governor—John Winthrop.

We are glad to hear that Rev. J. F. Dutton, who was obliged by ill health to give up his pastorate at Clinton, to the great regret of his people, is very much better and hopes by and by to be able to take up some ministerial work again.

The Free Baptist Assembly of twenty days, at Ocean Park, Me., closed August 20, with a meeting in behalf of Christian Union, with speakers from different denominations. Rev. S. C. Beane was among the invited guests and speakers representing the Unitarians.

Rev. George C. Wright, of Northfield, Mass., is to spend a vacation of six weeks in the West, beginning September first. Mr. Clifford Moore, who recently finished his studies at the Meadville Theological School, will supply his pulpit in Northfield meanwhile.

Messrs. Brown and Stevens, of Meadville Theological School, and Messrs. Lord and Smith, of the Cambridge School, have done splendid missionary work in Maine the past summer; while Mr. Latimer, of Cambridge, has ably assisted Rev. Mr. Morrison in northern New Hampshire.

Rev. C. W. Wendte has removed his residence from San Francisco to Oakland, Cal., a city of 50,000 population, thirty minutes from San Francisco, across the bay. Here he hopes to organize a Unitarian Church. He will also keep on hand a supply of Unitarian and other liberal religious books, papers, tracts and aids in the dissemination of our faith.

Proctor Academy at Andover, N. H., graduated some fine young men and women this summer. This academy, of the same grade as Phillips Exeter Academy, and as thorough and complete in its discipline, is owned and managed by the "Unitarian Educational Society" of New Hampshire, which society has voted to memorialize the National Conference in behalf of denominational schools.

The young people's bible class of the First Unitarian Church, of Midland, assembled for the first time in the new church, passed the following resolution: Resolved, That we extend to Albert Walkley our sincere thanks that his work in Midland has resulted in the organization of a society and the building of a church in which all men may worship God as His children.

F. A. Towsley, Teacher.

Midland, Mich., Aug. 15, 1886.

**Arcadia, Wis.**—The summer meeting of the Wisconsin Conference was held here August 12–15. Brethren Forbush, of Detroit; Crooker, Allen and Giles, of Madison; Earl, of Gilmanton; Effinger, of Chicago; Miss Woodward, of Madison, and other workers were present from a distance. The meetings lasted over Sunday, and were full of interest and spirit from first to last. The Arcadia Church, under its noble pastor prospers, and is probably now the strongest society of any denomination in the county. A pleasant episode of the meetings was a request from the new church at Gilmanton for admission to the Conference.

**Bemis Point (Lake Chautauqua), N. Y.**—Mr. Solon Lauer, recently from the Meadville Theological School, is preaching here through the summer, in connection with the New Theology movement of Dr. Townsend.

**Camden, N. J.**—Rev. N. A. Haskell, of Vineland, N. J., has accepted a call to the pastorate of the Unitarian church.

**Charleston, S. C.**—Rev. S. C. L. Browne, the minister here, and his wife, are spending their summer vacation in the mountains of northern Georgia.

**Chicopee, Mass.**—Rev. E. F. Hayward, of Boston, will enter upon his work as pastor here in September.

**Cowlesville, N. Y.**—Mr. A. N. Somers, who has been preaching here for a year or two to a somewhat independent organization, attended the Lakewood School of the New Theology all through, and on the closing Sunday was ordained by Dr. Townsend, President Livermore and Professor Barber.

He will continue his work in Cowlesville for the present.

**East Wilton.**—Rev. Frank W. Phalen, of the last Meadville class, has settled here and begun his work and will have charge of both this and the Wilton parish.

**Gardner, Mass.**—Rev. W. C. Litchfield, late of Berlin, Mass., began his work as pastor here Aug. 1.

**Gilmanton, Wis.**—A little half-organized independent religious movement was taken hold of last winter by Rev. N. C. Earl, helped to better organization, encouraged, and assisted to complete a little church edifice that was under way. Now the church has been dedicated. Mr. Earl is the minister; everything is prospering, and the society has joined the Wisconsin Unitarian Conference. Well done!

**Grand Rapids, Mich.**—There is a very prosperous liberal religious movement here among the large Dutch population of the city. A year or two ago a young minister was sent over from Leiden, in Holland, recommended by Dr. Kuenen. He has proved a wise and able worker. Now the society, which is practically Unitarian, numbers about 250 members. Sixty children were baptized last Easter. The movement is self supporting. So far it rents a place in which to hold its services; but in addition to paying its minister it has raised toward a church edifice of its own nearly $2,000.

**Hobart.**—Said a citizen of Hobart to the Indiana State missionary a few days ago:

"I smoke and chew tobacco and occasionally I go into a saloon and drink a glass of beer—I do not think it is wrong—but my boys do. I have seven boys and they attend the Unitarian church. Not one of them will use tobacco in any form, and they think it very bad to drink beer. That Unitarian church has more influence over them than I have; upon the whole I like to have them go there; I give all I can for the support of that church."

**Iowa City, Iowa.**—The fiftieth anniversary of the marriage of Mr. and Mrs. J. Norwood Clark, who are among the oldest and most respected citizens of the place, and supporters of the Liberal cause, was celebrated recently by a large gathering of friends. There were tents on the lawn, flowers; presentations of souvenirs; refreshments, music, letters from absent friends, a poem or two, reminiscences, addresses, etc. The exercises which were very interesting, closed with a song, written for the occasion, by the Chairman of the evening, Rev. Oscar Clute.

**Jamestown, N. Y.**—A daily paper was published during the two weeks of the Lakewood School of the New Theology. A full file, containing many of the best lectures, sermons and addresses, and other information concerning the school, may be obtained for 40 cents. Address Camp and Fuller, Publishers of the *Sunday Sun*, Jamestown, N. Y.

**Kansas City, Mo.**—Rev. Robert Laird Collier is back from his European trip.

**LaPorte, Ind.**—Services will begin at the Unitarian church, Sunday, September 5th, at the usual hour. Rev. A. G. Jennings will speak on the following subjects during September and October:

Sept. 5th, "Gnostics and Agnostics."
" 12th, "The Sunday Question."
" 19th, "Emanuel Swedenborg and the Doctrines of the New Church from a Unitarian Standpoint."
Sept. 26th, "The Gospel of Law."
Oct. 10th, "Hebrew Tradition."
" 17th, "The Story of Joshua."
" 24th, "The Book of Job."

There will also be bi-weekly conference meetings Sunday evenings, commencing Sept. 12th, at which practical subjects effecting the immediate welfare of the community will be discussed.

The Sunday School will be reorganized Sept. 5th, at 12 o'clock M., with Prof. W. N. Hailman as Supt. It is hoped all persons of liberal tendencies will avail themselves of this privilege and connect themselves with the school.

**Lawrence, Mass.**—A new society to be called the Free Church of Lawrence, has been organized, with forty-two members, to be under the charge of Rev. Wm. I. Gill, who recently came from the Methodist body.

**Leicester, Mass.**—The Second Congregational Society has called to its pastorate Mr. R. F. Johannot, recently of the Cambridge Divinity School. He has accepted and will begin his work September 1.

**Lowell, Mass.**—A recent number of the *Lowell Mail* contains the excellent paper of Mrs. E. H. Judkins, entitled "Thoughts upon Religious Progress", read at the Wier's Landing Grove Meeting.

**Madison, Wis.**—The Unitarian society report a large increase in congregation since the completion of their new church, and a doubling of their income from sittings.

**Midland, Mich.**—Only a little more than a year has passed since Mr. Leverett R. Daniels, just from his studies at Meadville, settled with this young society,—indeed it is only a little more than a year since Mr. Walkley, the then State missionary, organized the society. But already they have a beautiful new church home of their own, finished and dedicated. The dedication day was Sunday, August 15. The dedication sermon was preached in the morning by Rev. J. T. Sunderland, on the subject, "What is Unitarianism"? and in the evening Rev. Albert Walkley, now of Manistee, preached on "The Revival We Need". The church was crowded at both services, and the people were full of joy and hope. Mr. Daniels, who is an excellent worker among the young, as well as

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. OCTOBER, 1886. No. 10.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES, . . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . . Chicago.

*All communications to be addressed to*

REV. J. T. SUNDERLAND.
115 Monroe Street,
Chicago, Ill.

## EDITORIAL NOTES.

We ask our friends to read General Marshall's article pleading for educational work among the Indians. These Crows, among whom Mr. and Mrs. Bond are living, in a little, rude, 8x12 shanty, while log school buildings are being put up, are just in the most critical point of development. They are voluntarily settling on allotments of land, going into farming, desirous of changing into white men's ways—just the stage at which education will be most useful to them and have the most chance of doing permanent good. The work is urgent. Will not our readers send their dollar, or five dollars, to the A. U. A., 25 Beacon street, Boston, to help it on?

---

We are just at that point of the year when our Sunday-schools generally are reorganizing and laying their plans for a new season of work. This cannot be done with too great care. Our ministers should feel that nowhere is their personal and interested attention more needed than here. If any school is in doubt as to what lessons to use or what helps it can obtain, its superintendent may well send to the Secretary of the Sunday-school Society, 25 Beacon street, Boston, for a catalogue of the publications of that society.

In the last number of *Every Other Sunday*, the editor answers some questions which will interest all our readers who care for Sunday-schools or the religious education of the young. We quote:

*Must we lose the older boys and girls from the Sunday-school?*

No school *need* lose its older pupils. Let the *very best teacher* be assigned to the young people's class, and let him become the personal friend of each of his pupils. Let him also teach the class *along the line of the subjects in which they are already interested*, and make his pupils feel that all the teaching has a practical application to their daily lives. If the teacher, aided by the pastor, could also interest these young people in the work and worship of the church, he would hold them to the school by a still stronger bond.

*What mode of instruction is best adapted to the higher classes?*

Different methods should be employed. Generally speaking, if the teacher is capable of guiding a conversation, let the conversational method be used. Brief papers on particular topics of the lesson should also be presented from time to time by some of the pupils. Study the Bible as a Shakspeare club or a Dante class study their chosen branch of literature. Make ethics and religion as *interesting* in the Sunday-school class as painting and sculpture are made attractive in a fine arts class.

*Is the problem of "graded teaching" in the Sunday-school any nearer a practical solution?*

Yes.

1. More schools are actually trying such teaching.
2. Many other schools are "feeling after it"—grading their instruction "to a certain point".
3. Superintendents who do not indorse the graded system, as it is commonly understood, are favoring some arrangement of studies into "groups", giving the teachers option as to special subject and manual, but requiring certain leading groups of studies to be taught in the school.

---

The New York State brethren, who for many months have been looking for the right man to take up the responsible work of their missionary secretaryship, seem not yet to have discov-

ered the object of their search. We hope they will ere long; for we cannot but believe that a man of pulpit and organizing ability and consecration may do a great work planting churches of our faith in the as yet unoccupied cities of that Empire state.

---

No system of missionary work which, as a denomination, we have ever attempted to carry out, has been found in practice to possess more serious and fatal limitations than the State Conference system. It is not too strong to say that wherever it has been tried, west, it has sooner or later failed. We are glad to see that the A. U. A. is steadily pushing forward a change from this to the District system, of combining two or three states under the charge of one missionary appointed directly by the national missionary body. This plan is proving itself thoroughly practicable. Secretary Reynolds in his report at Saratoga pointed out this as the line along which the Association purposes still more to press.

---

The important question rises before us as a denomination: "Who is there to take the place of Mr. Dall in India, to carry on the work of large and far-reaching influence which he has been doing in that historic land?" His long labor seemed to count for but little in the way of immediate denominational propagandism, but it was none the less valuable. Indeed, he seemed to have the breadth of vision and insight into the real religious needs of the people of India to understand that the thing to be aimed at was not so much to impose a new religion, even Christianity, by name, upon the country, as to develop the best religious thought of the native Indian mind, until this should blossom into a virtual Christianity of its own, called by a different name, perhaps, yet one in spirit and purpose and fundamental conceptions with that broad, universal religion of love to God and man which Jesus preached. The important Brahmo Somaj movement of India seems to be coming more and more clearly to stand for just such a religion as this; and Mr. Dall was wise enough to see it and broad enough to recognize it and help it on. We trust the American Unitarian Association will be able to find at no distant day a man of like spirit and consecration to take up and carry forward the unique and noble work which he has been compelled by death to lay down.

---

The new Western Unitarian Association, organized the past July, has at last issued an "Open Letter to the Unitarians of the West", explaining in a clear, dignified, straightforward way its aims and purposes, and the reasons why it has been formed. The action of the Western Conference at Cincinnati, and the great question now before the west as to whether its Unitarianism shall be necessarily theistic or only ethical, has nowhere been more fairly, ably or conclusively handled than in this Letter. It contains, as an appendix, the Articles of Organization of the new Association, together with the list of thirty members (nine settled pastors and some of the best known and most influential laymen in the west), who make up its strong and thoroughly representative Board of Directors. If any one has any idea that there has been any haste, or any lack of breadth or wisdom on the part of the brethren who have formed this Association, let him send to any of its directors, or to its secretary, Mr. Jonathan Slade, 115 Monroe street, Chicago, and get a copy of the Open Letter, and carefully read it.

---

In view of the overwhelming preponderance of feeling in our churches against the course of the "Ethical" friends, which came out at Saratoga, it is curious to remember their confidence a few months ago. To more than one of those who protested against their action they addressed letters urging that judgment should be deferred, and hinting that at the National Conference there might be developments which would show that the body is mainly with them. What those developments were to be is pretty well understood. It is an open secret that they believed

their sympathizers would bring forward resolutions completely altering the Preamble and Constitution, so as to put it on what they style a "business-basis"! Long before the Conference met, however, any such idea was quietly given up, and it is safe to say that that question is now set at rest for some time to come.

---

It is interesting to observe that our two strongest English Unitarian papers, the *Christian Life* and the *Inquirer*, of London, the latter "radical" in its theological position, have been discussing at much length the issue now before the Unitarians of America, and that both take very strong grounds against the Cincinnati action, and in favor of a basis for the denomination of distinct and avowed Christian theism.

---

Rev. W. P. Tilden, in his beautiful sermon on "What the Unitarianism of To-day Stands for", recently published by Geo. H. Ellis, says, "That phase of Christian thought known as Unitarianism has never stood for dogmatic statements, but for a *movement*,—a movement in search of higher truth and nobler life." To this a hearty assent! There is nothing we all say oftener, or more earnestly, than that we stand for "progress", for "more light":

> "He must upward still and onward
> Who would keep abreast of truth."

But Mr. Tilden does no such loose thinking as to leave it an open question as to whether the progress we stand for leads toward or away from God. That it leads to God and ever more to God, is a settled question with him. Nor does he admit that it is an open question along what lines our "movement" is proceeding and must proceed. He insists that it is a movement of "Christian thought", and to Christian ends. Here are his glowing words: "We pitch our tents now on this mount of vision and again on that, and report what we see; striking our tents again soon as the sun is up, for our onward march toward the celestial city of truth and love, *where the vision of Jesus is yet to be realized and man to be one with God.*"

---

The case of Prof. Woodrow, who was tried by the Augusta Presbyterian Synod of Georgia, for heresy, for teaching a modified form of evolution in connection with the origin of man, has finally been decided in favor of the accused, and he has been acquitted by a vote of fourteen to nine. Thus there is clear evidence of theological progress, even in connection with the Presbyterian Church in the south.

---

It seems that the French Parliament before its recent adjournment took the final step which completed the work of secularizing the public schools of France. After some weeks of earnest debate, an enactment was passed confining all public instruction, or instruction provided by the state, in primary education, to the laity. This does not interfere with the liberty of the people or clergy to found and carry on parish schools of a religious character for any who desire them; but it does establish a free-school system, non-religious or non-theological in character; in other words, it "makes it possible at length for French children to obtain an education which is not doled out at the hands of the priests." Of course there is strenuous and even bitter opposition to this, particularly on the part of the Catholics. But it is believed that the step in advance which has been taken will more and more by its results commend itself to the people, and hence will not require to be retreated from.

---

On the eve of the recent departure of Frederick Douglass for Europe he was entertained by the Wendell Phillips Club of Boston, at the Revere House. The occasion was one of exceptional interest. "Besides Mr. Douglass", says the *Commonwealth*, "there were present Oliver Johnson, one of the original twelve members of the New England anti-slavery society (what an old-time flavor to that name); Dr. Bowditch,

whose hospitable roof was the first to shelter the slave Douglass in Boston; James N. Buffum, in whose company Douglass first started for England forty-one years ago; Lewis Hayden, the friend and adviser of John Brown; the Rev. Dr. C. A. Bartol, whose name is a synonym for agitation and reform, and other choice spirits" connected with the nobler side of the history of Boston and this country. Mr. Douglass's speech on the occasion was one of his very best, and pictured with glowing imagination the magnitude of the events which those present had taken part in, and the almost incredible change in the condition and prospects of the colored race which twenty-five years had produced. "I seem to be living in a new world", he said. "It is indescribable when I think how completely slavery was woven and interwoven, linked and interlinked with all the interests of this country, and when I think of the vast mountain of gold which it represented, which furnished the temptation to pulpit and platform, to art and science and to every possible power that could create a condition favorable to its own continuance. And yet we have seen it swept away, as it were, by a bolt from heaven, and this colored race, despised, rejected, counted as things, leaping into the atmosphere of men, and now not only men, but men among men." No wonder that Mr. Douglass, and others present who had borne an honorable part in bringing about this great transformation, spoke with eloquence and feeling. The occasion was rendered the more interesting, of course, by the fact that the heroes of the anti-slavery struggle are so fast passing away that not many more such meetings will be possible.

---

We have a large number of requests for the UNITARIAN for Libraries, Reading Rooms and Post-office Mission Work. Who will send us $100 to be used in this way? Or will ten or twenty persons send us $5 or $10 each?

---

O. B. Frothingham's biography of William Henry Channing is now in press, and will be issued soon by Houghton, Mifflin & Co.

## THE UNITARIAN NATIONAL CONFERENCE.

SARATOGA, SEPT. 20—25.

The National Conference has come and gone. It has been one of the largest meetings ever held. There were represented 267 churches and organizations, by at least 683 delegates, and in all not less than 2,200 persons. We say "at least", because it is so seldom that any question arises requiring any careful distinction between actual delegates and the many accompanying friends, that many delegates do not take the trouble to give in their names. We never have seen the great Methodist church, again kindly lent to us, so uniformly full. It was *almost* full even at the afternoon meetings, when brethren and sisters not quite firm in the faith are apt to go off for excursions. It is noteworthy that the morning religious meetings were better attended than ever before; indeed, on the second day, the church was at its very fullest during the last half of the prayer meeting.

---

The programme looked so "radical" when it first appeared as to cause people to rub their eyes and wonder how it came to pass. But still it was a good programme, and well carried out. The opening sermon by Rev. J. W. Chadwick was a very noble plea for religion on the text "Our Sufficiency is of God". The various reports were interesting and more brief and concise than they often are. The reception of the foreign delegates was one of the best parts of the Tuesday morning meeting, and the responses by Rev. Dr. Vance Smith, Mr. G. W. R. Wood, Rev. S. Wentworth Brooke, and Rev. S. A. Steinthal, were excellent. With very few minutes for each, they made four admirable little speeches, and were evidently delighted by the cordial reception of the great assemblage.

---

The best session of the Conference was that of Wednesday morning, when four papers were read: on "Our Christian Position", by Rev. Dr. Vance Smith, a calm, thoughtful statement, with strong emphasis on "Christian", which

was evidently very highly appreciated; on "God" by Rev. S. R. Calthrop, of Syracuse, an essay of most inspiring power, lighted up with flashes now of humor, now of almost prophetic intensity of feeling; on the "Divinity of Man" by Rev. H. M. Simmons, of Minneapolis, a man little known in the east, and who surprised the Conference by one of the most brilliant and eloquent addresses ever delivered before it; and—pushed off too late to be properly appreciated—Minot J. Savage's weighty argument for "Immortality". Perhaps the next most interesting papers were those on "Music and Religion" at the closing session, which we hope will be published together as a tract for the musical reformation of all churches!

---

The report of the Western Conference was curious. Presented by a body which, whether right or wrong in its action, now notoriously no longer represents the whole of Western Unitarianism, having alienated the support of the strongest churches which used to support it by forcing through "the ethical basis" at Cincinnati, the report still took the tone of former years, reported everything as going on well, and spoke as if the west were as united as ever and the Conference entitled to represent it. It was in the most optimistic tone, and the irony of obtimism reached its height when it reported the starting of the UNITARIAN as one of the items on its balance sheet!

---

Two good works were put right through at the Conference meeting. Our church in Charleston, S. C., for many years struggling on bravely, and only a few weeks ago restored and beautified and reopened with great joy, has been almost utterly destroyed by the recent earthquake. It was proposed that our churches be requested to take up collections to rebuild it within a few Sundays, but the Conference was too much touched by the statement of the calamity to wait for possible collections, and with one of its happy, loving bursts of enthusiasm collected over $11,000 in an hour at the Tuesday evening session, and that very night our Charleston friends had the happy news that they were to have their church again. Then, on Thursday there was introduced to the Conference Rev. F. W. N. Hugenholtz lately come from Holland, on the instigation of Professor Kuenen, to take charge of a newly-formed Liberal congregation of Hollanders in Grand Rapids, Mich. He told us in his brief address, about his old teacher, and about his new work in the West, and how his people, mostly poor, were building a church, and struggling terribly for the last thousand dollars, and he told it so simply and quaintly, that the whole conference was touched. Some friend called for a hundred people to give ten dollars apiece, and in less than half an hour a telegram was on its way to his people that the last thousand was raised!

---

As sometimes happens on such occasions, the real question which was most deeply agitating the heart of the Conference hardly came out in any overt way. The one subject that was on every one's lips, as friends met and little groups gathered in church or hotel was, the recent capture of the Western Conference by the Ethical party, and the publicly adopted Ethical Basis for it, understood throughout the country—*mis*understood, its framers claim—as a virtual proclamation that, so far as the Western Conference goes, Unitarianism no longer necessarily means either Theism or Christianity. Many were the inquiries and consultations as to what was to be done about it, and how the Unitarian body at large could be rescued from the supposition of sympathizing with such a movement. This was really done, however, quietly and effectually, better than by any direct criticism of the Western action (which many would have objected to who yet had no sympathy with that action) by the report of the Council. This report, read by the chairman, Rev. James De Normandie, closed with a clear and strong reaffirmation of the distinctly Christian character of the National Conference. As the adoption of this re-

port was moved by Dr. J. F. Clarke and seconded by Rev. M. J. Savage, and unanimously carried in full meeting, its significance is evident. Our friends throughout the country who have felt troubled by what was done by the Western Conference (practically carried by the representatives of some half-dozen churches) can now point to this, and the equally strong reaffirmation of the Christian position by our other national organization, the "American Unitarian Association", as an assurance beyond question that the Unitarianism of the country as a whole stands absolutely firm, on its historic basis.

---

### IS THERE ANY WAY OUT?

Many friends have inquired during the recent Conference, whether there is no way by which our Western churches may be reunited, and the Western Conference become once more their single center and representative. We have heard rumors that some of our ethical basis friends are themselves desirous of some such reuniting measure. We can only say that we should be very glad if it might be so, but it can only be by the action of those friends them selves. When those friends come clearly to see that the only possible basis on which churches so widely scattered as those of the West can unite without constant and paralyzing struggle, is, not the specific basis that either would prefer, but one which can hold them both—then such a basis will not really be difficult to discover. The basis of 1875 (welcoming all "willing to work in advancing the kingdom of God") was distinctly chosen as such a common basis. It was not chosen by the party who now feel excluded from the conference. They would have preferred some basis more distinctly specifying Christianity. It was the basis chosen by the more radical friends themselves, and the rest of us accepted it that we might all work together. *That basis never ought to have been disturbed*, and in claiming that its replacement is the least that can be done for re-uniting the conference, we are not asking for any special basis of our own, but that which our friends on the other side themselves devised and pressed. Best of all, however, would it be to amend the incorporation so as bring the Western Conference simply into line with the A. U. A., "for the promotion of Pure Christianity." When our friends really *desire* a common ground, it will not be difficult to find.

---

### MAKING LIGHT OF THEOLOGY.

There is a shallow and foolish fashion prevalent in some quarters among us to speak lightly of "theology" as a thing "outgrown", and to say, "It is religion we want, not theology"; as if religion in its higher forms were not inseparable from theology—dependent upon theology not only for its life and power, but also for its deepest interest, to thinking minds. It is generally agreed that the National Conference at Saratoga rose to its climax of interest and impressiveness in the theological—yes, theological, for in the proper and accurate use of the word that was what they were—papers of Dr. Vance Smith, Mr. Calthrop, Mr. Simmons and Mr. Savage. Nor is this something exceptional; it is generally the case that the papers and addresses which send us home from our religious gatherings most stirred and lifted are those which treat with masterful reason and spiritual insight the great subject of God, and man, and the relations of the two, and the destiny of the human soul—the proper, ever impressive, ever fascinating, ever solemn and commanding themes of theology. This being the case, it seems strange that minds with any power to think or to understand great realities should allow themselves ever to speak of the theological side of our Unitarian faith, as it is held to-day, otherwise than with profound respect. Of course there are in the world theological doctrines that are irrational and even degrading, just as there are ethical doctrines that are equally irrational and degrading. But Unitarianism, so far from holding to these, is the organized protest of the religious thinking of the modern world against them. It is a doctrinal system,

rational where these are irrational, morally ennobling where these are morally hurtful. Surely, what the modern religious world wants is not a religion without a theology—a mere limp and formless sentiment—but a religion of high thinking and grand believing—a religion based upon and inspired by a theology level with the loftiest visions of truth which the human mind has reached.

---

### THE KING'S DAUGHTER.

She wears no jewel upon hand or brow;
No badge by which she may be known of men;
But, tho' she walk in plain attire now,
She is the daughter of the King, and when
Her Father calls her to His throne to wait,
She will be clothed as doth befit her state.

Her Father sent her in His land to dwell,
Giving to her a work that must be done;
And since the King loves all His people well,
Therefore she, too, cares for them, every one,
And when she stoops to lift from want and sin
The brighter shines her royalty therein.

She walks erect thro' dangers manifold,
While many sink and fall on either hand.
She heeds not summer's heat nor winter's cold,
For both are subject to the King's command;
She need not be afraid of anything,
Because she is the daughter of the King!

Even when the Angel comes that men call Death—
A name with terror—it appalls not her;
She turns to look at him with quickened breath,
Thinking "It is the royal messenger!"
Her heart rejoiceth that her Father calls
Her back, to live within the palace walls.

For tho' the land she lives in is most fair,
Set round with streams, a picture in its frame,
Yet in her heart deep, secret longings are
For that mysterious country whence she came;
Not perfect quite seems any earthly thing,
Because—she is the daughter of the King!

—*Rebecca P. Utter.*

---

### TALKS ON CHURCH LOYALTY.—III.

I showed in the last of these papers, what are the great thoughts of Religion for which our Unitarian churches stand, and I urged our young people as the first point of Church Loyalty. to give their *minds* to them, to think these thoughts out, really to study them and make them their own.

I want to put as the second point of Church Loyalty—give your *heart*. That is the central, most important gift of all. Take hold of these great thoughts not alone with the intellect, but with all the love of the heart, and give yourself thoroughly to them. There are so many who, even when they have got some glimpse of life's great truths, let them remain on one side, as it were, as something that is a fashion, they believe, but that they never really take hold of with a whole, hearty purpose. John Wesley tells how for a long time he struggled in a fitful sort of way with the great thoughts that were stirring in his heart and claiming him. And then at last there came a great experience which brought home to him, as he says, that "it was no use trying to be a Christian by halves". That was the turning point of his life! And that is just so. There is a great deal of that half and half Christianity, of being Christians in a general sort of way. I don't say it is of no use, but it is of very little use. There is no help in it and no joy. This half way Christianity, this religion that you believe in your mind, but have not taken into your heart—it is just about enough to harass you with a feeling of what you ought to do, but not enough to help you to do it; it is about enough to make you uncomfortable, but not enough to make you strong; it is enough to be a restraint, but not enough to be an inspiration. Oh, young men and women, I want these great thoughts which center in this church-life of ours, to be more than this to you. Now, while you are young; now, while life lies before you not yet worn and spoiled, not yet set into the fixed mould that makes it so hard to change in later years, *now* take these great thoughts to you—that nobler life to which Christ, and the myriad souls he has inspired are calling you; that high, clear duty, that loving helpfulness and usefulness, that spirit of glad, earnest piety,—not only think of these things with your mind, but give your very heart to them.

Then, 3rdly. Give your *money*. Is it a great descent to come down from these high aspirations after life's loftiest spirit, to something so commonplace as dollars and cents? And if we *must*

come down to all this practical outcome, does it seem rather unworthy to put Give your money before, Give your voice or Give your hand? But I put it here, because it belongs here. We have to come down to these commonplace, practical things. And among these plain practical outcomings of religious earnestness this matter of money comes right in front. Because if it is not the greatest thing, it is the easiest. If you are loyally interested in some great thoughts of religion, you may not be able to speak much, there may not seem a thing that you can do, but there is always a chance for giving. And I put it thus prominently to our young people because it is exactly that in which, at present, our young people are least called upon.

Why, you know how it is. There are many of you younger folks who hardly ever really *give* a cent of your own. When you came to the Sunday-school you used to ask your mother for the cents that you put into the mite-box. When you came to church you sat in the family pew. When we have collections, such as that for the American Unitarian Association, or quarterly local Conference, you look to your father and mother to do the giving. I don't say it is your fault; that is the way things have grown. You have never had it squarely put to you that you ought to help. But I put it squarely to you now. I believe it is the lack of this which makes many of our young people feel as if they were me e hangers-on, of no account in the real power and movement of our churches. And all this wants altering. I want you young people to feel that if there is any giving to be done, if there is any good cause to be helped along that way, you, also, should give something, something of *your own*, out of what you have for yourself. If you have a good deal to spend on yourself, as some young people have, give liberally. If you have only a little, give a little—but give something every time—something not that has been put into your hands for that purpose, but something of your own. How much? Nay, that is for *you* to settle—only settle it earnestly. Think how all these various associations, and charities, and fraternities are the working of Christ's people for helping on the kingdom of God, and then do the best you can. Remember the word of the old Hebrew King—"I will not offer unto the Lord of that which doth cost me nothing!" Or, I can put it plainer than that. An old man was telling a little knot of friends about some case of urgent need, when a young man put his hand in his pocket, and pulled out a two-dollar bill and said: "There, I shall never feel it". Said the old friend: "Hadn't you better make it *ten* dollars, and then perhaps you will feel it"! That is so! In the Lord's sight, the giving that really counts, begins about where we begin to feel it. Here, too, that beautiful spirit of loyalty comes in. Give loyally, and the mere pecuniary transaction is glorified. Give loyally, and that commonplace thing, *giving*, is just as beautiful and holy before God as any hymn you can sing, or any prayer you can say. B. H.

---

### BE EARNEST.

'Tis not for man to trifle! life is brief,
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.

Not *many* lives, but only *one* have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day fill'd up with blessed toil—
Hour after hour still bringing in new spoil.

---

### THE ETERNAL GOSPEL.

A SERMON BY REV. JOHN TUNIS, PREACHED BEFORE THE MISSOURI VALLEY CONFERENCE.

It was in the twelfth century, that the saintly Abbot Joachim of Flora, with not a few devoted followers, drew aside from the great mother church and prepared for the coming of a new faith on the earth. The church of Rome seemed ready for the sickle, and its end apparently nigh. Indeed it was already dead and owned only the form of life, the form of organization, but not the spirit. It had lost touch with the peo-

ple, had neglected them, and had come rather to despise the children of its own flesh. Of preaching and teaching there was scarcely any, but all was a rite whose only use was rather magical than worshipful, an opportunity for the priest to prey on the fears of the common folk, while all that was needed to make the whole mockery collapse was some rough letting in of light on the monstrous fraud perpetrated in the name of God.

Then it seemed that certainly was about to be fulfilled a sentence of judgment on the Mediæval Church, and, as always happens at such a time of change, some there were who took it as the signal for discharge of all name and thought of religion. The pleasing story went as by electric speed over the whole consciousness of the time that the believers in all religions were similarly dupes, the founders of all religions similarly impostors. There was a book supposed to be written under a heading of the "Three Impostors, Moses, Mohammed and Jesus," but no one ever saw or heard anything beyond the title. That was one direction that was taken. The Abbot Joachim took another. He said, We await a newer revelation, the old order passes giving place to new. The Kingdom of the Father is past, the Kingdom of the Son is passing and the Kingdom of the Spirit is to be. The Old Testament, he said, was the outer court of the temple, the New Testament was the inner court, the Eternal Gospel now preached was the Holy of Holies. Or again, the Jewish times and church shone with the light of the stars, the Christian times and revelation with the light of the moon, but the Eternal Gospel shone with the light of the everlasting sun. He looked for, and appointed the year for, a violent renovation of the world; he awaited the coming of the Lord with power, who should do away with all the former things and cry Behold, I make all things new.

We, who look on this fond folly as only one among many delusions, and who have heard of many a wasted heroism and a mistaken prophecy, may smile and count it strange that men should be so deceived. The day of the Lord, by which men understand the day of annihilation, and a sweeping away of all things from the face of the earth, never comes to pass. The day of the Lord, by which we may understand the silent birth of justice, compassion, righteousness, is always coming to pass. It seems that men are ever readier to accept the Christ and the gospel that comes to destroy, than Him that comes to fulfill. To do away with the older times is always an easy article of faith, and one that commands a multitude of believers, and yet nothing can be more shortlived or have less real right to live and maintain a hold on the hearts of men. No gospel so little deserves the name eternal as one that takes its rise in denying any longer life to that from which it separates itself. The year appointed by the Abbot Joachim for the melting together and dissolution of a world came and went, and the world endured as before. The Mediæval Church reformed for a time, and yet ever waxed more worldly, more indifferent to her charge over souls, more greedy for power, more reconciled to wrong and oppression. The abbot and his followers are forgotten like an annoyance of the past. All that really lives of him is that word that ever and anon comes floating up on the surface of time and thought, "the Eternal Gospel, the Kingdom of the Spirit, is to be."

An eternal gospel, an unfailing refuge for the heart that is bruised in the stress of life, will ever be sought after, and however it may be cheated, the heart will ever reach out to the next that is promised. A faith that is stronger than the ills and temptations and darknesses that beset it; able to outlast those silently warring foes, and to remain steadfast through all our wanderings, is not this eternal gospel the one that ever we seek, and finding not, seek again though we were deceived a thousand times? Not less to-day are we conscious of the need, but even more because we are tormented by the sight of the breaking hopes that seemed everlasting, and faiths that seemed be-

yond any harm. The changes that have proved themselves in the nature of most of the things religious, the enforced surrender of some of the seemingly most certain truths about God and the Bible have shattered altogether the faith of a few, but have only turned others into new directions, started them on a new search. There is one marked claim of an eternal gospel set up at the present day, and nothing could be more admirable than the apostolic nature of those espousing it. It is the gospel of human perfection, the feeling of the grandeur of morality. About duty that has often had so hard a sound, and that has been so stern and so unlovely, there is thrown a charm, and in it there is revealed a grace and a beauty hitherto unknown. There is heroism in its divine command, endure and be strong; and as we are bidden to forget our own hard lots, and lighten, as lies in our power, the evil that has fallen on others, we seem to hear something that is nearly comfort and gladness of peace. What does it matter to you, says the austere voice, how the opinions of men may change as to the all-enclosing mystery, what have you to do with the uncertainties of history and the shifting sands of creeds? Can man by searching find out God? Cease to do evil, learn to do well. To pray is to work. This one thing doth the Lord, thy God, require of thee, to do justly and to walk humbly on the earth. Moreover, this word shall endure; for however men may wrangle over their creeds, and angry, may kill each other to make their meanings prevail, this only is the eternal word of cheer, do thy duty, make charity of deed and word become the way of life.

Nor would one fail to win a deep hold on life who lived by such a law. Heroic it certainly is, and for a time it has been found most restful. Nevertheless it is not the eternal gospel, for it has no power at length to still the questionings of the soul that it cannot answer, it has no power to reconcile the contradictions, or show a path out of the perplexities that itself arouses. There is no eternal peace for the soul in the gospel of morality, passionately inspiring, rewarding, as it is when we see the truth of conduct overcome lawlessness and unrestraint; but it cannot be a final good, because it is always a state of struggle. The good news of God means a haven where we would be; the moral law means a warring against our members, a battle against temperament, circumstance, the dominion of necessity. Life is a battle-field, the human spirit must always be in arms; the world must always be the scene of fighting and dismay. But deeper than any desire in the soul is the desire for rest, not conflict is our nature, but the blessedness of a repose in eternal law. Moreover, to live there must be a conviction of an order that will gather into its harmony all confusion, and resolve all opposition. But what disorder is more terrible and more inexplicable than takes place right in the plain of conduct? What conflict so heartrending as the conflict of duties? What tragedy so appalling as when the heart stands divided between two inexorable alternatives, obeying either one, it stabs its every hope and peace in life? While conduct is simple, the gospel of conduct is sufficient, but let it go abroad and engage in the manifold relations of men, and while it keeps its way, it loses its attraction. It is no more engaging and inviting, but imperatively commanding. Something to rush forward with the eyes of tenderness closed and sealed with tears. Then the question, what does it all subserve? To whom does all the conflict's end belong? When death shuts down, where is the fruit of all the striving?

No, not even so heroic a faith, so unflagging a fortitude can be the Eternal Gospel. It promises so amply to be free from the mistakes and the jars of life, the shortcomings of knowledge, and yet its path is ever crossed by these. But there is a gospel that has won the desire of the great nations, and although changed and changing in its vesture, is always at the heart the same: an Eternal Gospel, because whether in the sight of the cloudy snows of the mountains of India, or in the Holy City of

Jerusalem, or in the streets that Socrates walked, or in our own midst to-day, it is always the same deep aspiration, the same sense of rest. It is an Eternal Gospel, because it is the word of eternity, and in it the soul feels a deathless satisfaction insured to it. It resumes all religion in one simple act and faith, and lays its finger on the deep matter of every great faith, discovering the same mystery in all. It beareth all things, hopeth all things, believeth all things, in all ages, though the sum of all is the same gospel. It endures, for whether from mistaken and misplaced zeal, men doubt all hope of knowing God, or whether from careless hearts, they cease to seek him for a time, sooner or later it regains its hold, and takes again its place.

If I should say that the whole of the thought of religion consisted in first a sense of sin and then a being reconciled, or made at one with God, how very dogmatic and theological it would seem! And not a little canty, besides; for what use can we make of the idea of sin? And the doctrine of the atonement has, we are sure, long been only a verbal puzzle. There is no question but what the idea of sin and the idea of the atonement have been so abused, but let us be careful how we lose the thing wholly from our thought. See if there is only logical quibbling in these themes that have so burdened the hearts of peoples of all ages. Has it been possible for the mystic in India to hide in the pleasant forests, in his endeavor after the perfect union with God, yet do it all in the service of foolishness? Was there nothing in Augustine's mind of real everlasting truth, when he felt broken down with the sense of his sin, reading in his garden, "Put ye on the Lord Christ Jesus and make not provision of the flesh to fulfil the lusts thereof." We shall put ourselves sadly out of sympathy with all time past if we wilfully deny all value to these men's faith, and finally to thoughtful people leave ourselves in disrepute. See how really universal is the thought of sin. It is not that one has merely disobeyed a set of commandments, but sin and the sense of sin testifies to a feeling of estrangement in the world. That first childish confidence and thoughtlessness is broken up. Care begins; we are entered into a world of responsibility, and into a world where no longer arms of love ward away everything unpleasant, harmful and malicious. Then this new world seems cruel, and we feel forsaken. Our wills are disallowed, transgressed, crossed and forbidden. The gigantic forces and engines of power at work fill us with despair, the great powers of the world are so colossal, the great laws of life are so elemental and impersonal that there is no more any room for love and tenderness. Out of harmony with the world we cannot help from being. In spite of ourselves, we oppose the will and law of the world and are left pitilessly to suffer, castaway and forsaken. How little all this seems like the old word "sin" that has been held up to us. This seems human, and has actuality in it, but the other is an ugly bugbear and hardly seems sincere. But in truth, it is all the same. It is possible that the word "sin" is connected with a German word "sünden," and our English word "asunder," and that the meaning of "sin" is to be sundered, separated from something that is the heart's peace. The idea of sin is that when we feel sin we feel rent asunder from the peace of life, and it is a sense of sin when one's whole spirit is set on edge, and every man's hand he feels against him, all trying to impose, and to get the better of him, utterly at unrest with the world. This seems far off from a sense of sin at an angry God, but when one feels thrown in the midst of an angry world with no guard of love, no fence between him and the terrible warfare of wholly selfish people, the despondency is hardly less complete. The cause of feeling sin was more personal in olden times, the judgment seat was more human, but the reality is with us the same. Sundered from the world, at strife with all existence, cheered up by an arbitrary heroism of the "everlasting no," or the divine selfishness, "at least *I* will be true and honest and tender," but at war

with the rest of the world, that is a state of sin. It does not look like any of the seven deadly sins of the Roman Church, but these are crimes proper, and sin is a state of the soul. And a state of soul that is enmity and hatred, and uncharitableness, and distrust, without sympathy or affection for all that is, this is a state of sin.

To remove this enmity, changing it into love and tenderness, to do away with the fear and change it to a strong trust and a devout hope, and so make the heart at one with life,—what is this but that which has masqueraded as the doctrine of the atonement? We cannot conceive what we have to do with a doctrine of the atonement. We say, leave that to the superstitious and let that remain with the creeds of the past. But ah, it is the creed not of the past or of the present; it is the creed of all time, the eternal creed that for souls that are sick with life, world-worn, beaten down, in a word, at strife, there must be a reconciling, atoning, forgiving, redeeming touch. Are there no souls that are sick with life? Does our newest light on the criticism of the Bible, our researches into the origin of the history of the church, relieve us forever from all weariness and all despairing? How foolish. Faces are not the less careworn for anything that can be proved or disproved. The heart's sorrows are not lessened by any learning or any arguments, and there is just as much need to-day for being reconciled to life. We may dislike to come back to the old formula of the atonement, but the thing, the being set at peace, made at one, is now as ever irresistible, indispensable. What is this atonement, so universal in its need? In what way can the terror and the doubt and the forsakenhood and the sinfulness be removed? It was not simply Augustine, or Anselm, or Newman of to-day that is full of the need of being made at one with life and God, but every fainting, sinking, wounded heart, fearful lest the end of inquiry be outer darkness, sick lest the sin done in the ignorance of its far-reaching efforts on the character and temperament should be irremediable. No, every sober heart needs some divine reconciliation, some blessed revealing of how the offense of life is done away, and when this great neglectful, indifferent, pitiless world is studied long and patiently by love, and it is seen to be drawn in along with ourselves into a divine event of God, seen that we belong to it in the coming to pass of the kingdom and it belongs to us, and when the deeper current of the world is seen to run alongside of a deeper current in our souls that makes for the same emancipation of righteousness, the same disengaging of love, and making free of truth and mercy, then we begin to trust, then the life of faith begins. It seems no longer unlikely that those two strange divisors of a vast round world, each conscious soul and all the other of life shall when seen face to face, in the compelling clasp of God, be found the children of a one father. Made one in God as we feel ourselves drawn into the stream that flows to fulfill the divine purpose. Reconciled to life when we feel that the things that are disallowed, the evils we suffer, the trials we undergo are all experienced toward a blessed consummation. The vindication that is possible in every distress, when the soul is awake, is that no tribulation that the soul bears up under is accidental or is indifferently viewed by the Lord of Life. There are those who for a season put up with such a creed of despair, but it has no living power in it. If they do not give it over, their children do, because there is an intense need of something more assuring, something reclaiming to the estranged heart, something reconciling and atoning to the sinner, and all are sinners before God, the perfect whole, for even the necessary selfishness of our individual lives shuts us off from the one center of life, sunders us from the all-encompassing peace. When we have lived long enough and intensely enough to feel that our personal lot cannot be weighed and considered against the good of the world's kingdom of developed righteousness; when we come soberly to say of ourselves that we are "tutored to submission", and that doing

the best each can for himself in order that he may help in the fulfillment, he yet cheerfully will resign and submit where his personal will and good are crossed, thy will, not mine, O God, be done; that is atonement in God, the absolute and immortal one.

I have only tried to look broadly at human living, and see it in universal relations. See it as it is disguised in no mere national or temporal dress, inextricably bound up with no single historical or ecclesiastical event, but as a universal cry of humanity for God, a prayer of all ages to be free from the limitations of its lot or its nature and acquire the eternal consolation that its own nature testifies to. All manner of voices speak to men, and the message of the voice becomes plain now to one, and to another now. One who has for a lifetime derided the thought of peace in this scene of warfare, love in this place of enmity, comes suddenly to acquiesce. The heart broke down trying to carry such a load as the fear that God is not strong enough to make heaven real in the soul. Casual words or glances, the memory of another's grace, the growing pain of memory of a mother's sanctified unselfishness, a friend's sacrificial self-abandonment, casual words, casual voices, calling the march of men to the bosom of God! But ah! casual only as we look at it. The deepest belief, that with all passionate striving we can achieve for ourselves, is that this life of God, so large, so strong, so eternal, has set the seal of its intention on every act of life. Not by chance, but in God's own will. Not as a thing suffered to be, but a love that he wills to show, wills to reveal in the coming of the Kingdom. And then the awakening adoration that comes as we less and less timidly connect life with God, bring one part of life after another into that holy oneness and atonement, not daring to think of any soul as beyond its care or untouched by its tenderness, nor any power nor any principality of the world as destined to remain unchanged into his likeness, but as the word of the ancient psalm, we shall read, all thy ways are mercy and truth. Besides when once we see the natural truth that lies in the thought of the atonement, then only can we feel the force of that supreme illustration of it in the life of Jesus. Here was the signal proof offered to the weary human heart, that oneness with the eternal was not beyond the perfect possibilities of its nature. As the heart of man panteth for the cooling waters, thirsteth for the living truth, let us not lose the good we may attain by taking this saintly life out of the common plane of life. Let him be divine because first human, God because a man who put away his selfishness and patterned his life after the eternal. In this vision of what we also may become, what also lies in the path of our possibilities, we are strengthened, uplifted, borne on by tides of spirit that wait not till the throne of God is reached and man is made partaker of the heavenly rest.

---

### SPEAK NO EVIL.

Speak no evil, and cause no ache;
Utter no jest that can pain awake;
Guard your actions and bridle your tongue;
Words are adders when hearts are stung.

* * * * * *

Help whoever, whenever you can;
Man forever needs aid from man;
Let never a day die in the west
That you have not comforted some sad breast.

*Ella Wheeler Wilcox.*

---

## ILLUSTRATIONS OF UNITARIANISM.

### THE NEW ORLEANS STATEMENT.

Rev. Charles A. Allen has put out the following card for inquirers:

UNITARIANS BELIEVE

1. In One God, the Heavenly Father, the everywhere-present Life (Acts xvii., 27), and the Source of all life,—who is *Absolute Goodness.*

2. In Jesus Christ, as the Son of God, that is, the *Supreme Revelation* in human form of the love and holiness of God (John i., 1–5, 9–14; x., 36; Rom. viii., 14, 29; Col. ii., 9), and therefore the world's Savior.

3. In the Holy Spirit, or *God Himself*, as ever present in human consciences and hearts (Job xxxii., 8), revealing Himself in the enthusiasm for

goodness and all the *higher life* of humanity, and at last making all souls one in Him,—"the unity of the Spirit". (Eph. iv., 3).

4. In MAN, as by nature *God's child* (Matt. xviii., 10), and always having some germs of goodness, even when he is a wandering prodigal. (Luke xv.)

5. In RETRIBUTION, as never to be evaded or transferred (Ezek. xviii., 20; Rom. ii., 6), and, however terrible it may be, always sent *in mercy* to discipline and save (Micah vii., 18; Luke vi., 35, 36). *Forgiveness* is the restoration of harmony with God,—not the remission of any of the penalties of sin, except the penalty of estrangement from God. (Luke xv.). Every sinner must pay his own debts (Gal. vi., 7), and it is best for him that he should.

6. In the ATONEMENT, as the manifestation of God's love through Jesus Christ, by which God is "reconciling the world unto Himself". (2 Cor. v., 19), "At-one-ment" meant originally "reconcilition",—not "expiation" or "substitution".

7. In SALVATION, as deliverance from *sin itself* by repentance and conversion; that is, by the turning of the will from evil to good. *Faith* is, not mental belief in doctrine, but the surrender of *the heart.*

8. In CHRISTIANITY, as *a spirit and life*, better expressed *in character than in creed*, revealed pre-eminently in Jesus Christ, and becoming from him a *spiritual power* that lifts souls into the divine or ideal life,—the "supernatural" life, or "the kingdom of God", —and thus saves the world.

9. In INSPIRATION, as God's imparting of Life and Light *to all souls* according to their capacity and obedience, —giving to every one *some certainty* of Divine Truth. (John i., 9; vii., 17).

10. In the BIBLE, as *a record* of ancient revelations, which culminated in "the Word" that was "made flesh" in Jesus Christ. These revelations must be all "*spiritually discerned*", (1 Cor. ii., 14), that is, interpreted by the light of that Spirit, or higher life, which still reveals truth to every soul. And, therefore, where the spirit of Christ is, there is *liberty*, the right of individual judgment in religion. (Rom. xiv., 4, 5; 2 Cor. iii., 17; Gal. v., 1).

11. In the DIVINE SCHOOL of Human Life, here and hereafter, *educating* all souls by various disciplines of instruction, love and retribution (see 5), for an Immortality of Progress. (Ps. cxxxviii., 8; cxlv., 9).

12. In the FINAL VICTORY of goodness, when all souls shall have been reconciled unto God (Eph. i., 10; Phil. ii., 10; Col. i., 20), and thus His Kingdom shall have everywhere come (Matt. vi., 10).

---

## A SON'S ADVICE TO HIS FATHER.

### IV.

CONCERNING PASTORAL WORK.

I cannot help thinking, my dear father, that you might say a word with advantage to Cousin Tom about going out to see his people more. He won't take it from me—I don't think he has ever quite forgiven me for the piece of advice I gave him just after his ordination last year. He didn't quite like my telling him in that plain way to "make a business" of his ministry. We're very friendly, and he lets out to me when things aren't going their best, and tells me freely what he thinks, but I can see that it isn't of much use for me to say anything on the other side.

So, last week, when I was out with him for the Saturday and Sunday, he was full of some worry he has had because old Deacon Lovejoy had been speaking to him about visiting his people rather more. I couldn't make out that the deacon had been very hard on him, and indeed in my secret heart I couldn't help fancying that part of Tom's sore arose from a half feeling that what old Mr. Lovejoy said was just —but he would have been hopping mad if I had told him so.

"What is the use of it all?" he broke out, after he had told me about it. "There they expect me to spend half my time going about calling on everybody, as if there was some religious work in it! How should there be any religion in it, anyhow? They don't

try to put any in, and if I did, it would only seem forced and pretentious. What am I that I should be able to give any religious help that way to people, most of whom are twice my age? But indeed they do not seem to expect it. Religion is about the last thing they talk of. Most of them talk just what is uppermost in the newspaper that day, or what is going on in the town. Mr. Vample always begins about the church music, and complains that the choir never give us any of the good old hymns, which is balanced by the next musical critic warning me that if they go on giving us such worn out tunes as they have been doing lately, he really must stay at home. Mrs. Trundle generally has a grievance about someone having been put in her pew; while old Mr. Folger fills up my call with telling me of Dr. Flight, their venerable pastor of twenty years ago, and of how they have never had anyone since he died who has really drawn the congregation together as he did—though I have heard in other places that his later years were a burden to him by their having wanted to get him to leave. And then, as the crowning absurdity—there are those prim Miss Diggses, who, though I have called on them about twice as often as anywhere else, always meet me with the exclamation, "What a stranger you are!" Poor Tom; I couldn't help feeling sorry for him, for he said he had begun by thinking he would try to do what he could in this way, "but really," he said, "it was waste of time, and too unreasonable to expect it."

Well, of course, it's very ridiculous in those Miss Diggses, and when one begins to reckon up what different people talk about it may easily seem a great deal of trouble with very little to show for it. And still I could not help thinking, why should a minister expect that he alone should always have reasonable people to deal with, and have nothing to do to win and hold them but what is directly and clearly a useful part of his work. Why, we men of business have to spend many a half hour talking to customers, or letting them talk to us on subjects they are interested about and which have nothing to do with our goods. I wonder how long one of those clerks at Russell's great store would keep his position, if he were to turn crusty and offish every time a lady comes and looks over a whole pile of silks or laces, when perhaps all she really wants is a spool of sewing cotton. Of course it is unreasonable, but that is how folks are made, and I don't know why a minister shouldn't have to put up with it the same as the rest, and be contented to do whatever seems to help on his general work. I don't need to advise you, father, about this, for I fancy it is one of your strong points, and now that you are getting to be an old man I suppose you have got experience and know how to lead up to business, wherever people begin. But, anyhow, I'm sure it does tell, even the mere friendliness of it, let alone anything that may be said. Why, there is young Jukes in our counting house, who was mentioned to you by the minister of the place he came from, and whom you went to call on at his boarding place one evening. I remember your telling me that you felt positively stupid, there seemed so little you could talk about, and two other people in the reception room at the same time. And yet I know that young Jukes was tickled to death with your visit, for he told me the next day that my governor had called to see him and evidently was pleased and said he guessed he should have to attend church every Sunday now.

And indeed, father, I sometimes think that you ministers might all do more for us young folks, if you had more faith in us. We're not ready at talking about deeper things. If Tom, who has been brought up to these religious subjects, finds it hard to talk about them, isn't it likely that we should? Yet we do think about them. If you could look into the heart of all these young people who perhaps seem to you to care for nothing else but lunch-parties and lawn-tennis, you would find that there is hardly one of them but has many a deep thought, and all sorts of doubts and wonderings. And they want help in them, too. I know I've puzzled for

many an hour over some of these things, and sometimes I have thought I would open out to you and ask you, but then somehow the words have stuck in my throat, and so I have never done it. I believe it is so with many a one, and that they'd be thankful to any one—any real earnest thinker who would break the ice for them and get at their deeper self. Isn't that one of the things that ministers are for, father?

So do speak a word some day to cousin Tom. Don't for the world let on that I have said anything about it. Tell him not to be discouraged about his visiting and talking with people because very little comes of it at first. It's something if the people like to see him, and like to talk with him; and as he gets to know them better, perhaps he'll be able to come to closer quarters with them, and do them some real good; and when they do want him badly, as they are sure to do some day, they will be better able to go to him, or to have him come to them; anyhow, reasonable or unreasonable, it's what they evidently like, and if he's going to make a success of his work, he'll be content to put that much time into getting to know them and closing his hold upon them. Perhaps this is only a low-level, business view of the matter, but men are men, and still more, women are women—whether in a church or only in a store like your son,

"——Co."

---

## RELIGIOUS STUDY CLASSES.

### II. THE MATERIAL FOR STUDY.

The spiritual and ethical teachings of Jesus have been and will continue to be central in the religious thought and life of Christendom; it seems fitting, then, to give these the first place in our course of religious study. They may be studied as a body of abstract doctrines and precepts, and thus studied have been declared by competent authority to be unequaled in any other religion. They may be studied concretely—and this has ever been a favorite way—in the life of Jesus the founder of Christianity, and Paul its second founder, and in the lives of great Christian saints and heroes who have transmuted these spiritual and ethical teachings into actual human characters and deeds.

The great text-book of Christianity has ever been and must continue to be the New Testament, especially the Gospels and the Epistles of Paul. To these all earnest students must go first hand. There is no lack of helps in their study. For information about the land and the countrymen of Jesus, read Stanley's "Sinai and Palestine", Thompson's "The Land and the Book", and Gannett's "Childhood of Jesus". As a text-book for the young, covering the entire life of the great Teacher, nothing is better than Howard N. Brown's "Life of Jesus". "The Life of Jesus", by Farrar, is excellent for older students who can correct its orthodox bias. The third volume of "The Bible for Learners" should be at hand, and, if at hand, will be read with interest. Renan's "Jesus", and "Ecce Homo" are full of suggestion. But for real spiritual insight nothing can take the place of the writings of Dr. Furness—"Jesus and his Biographers", "The Power of the Spirit", the "History of Jesus", "Thoughts on Jesus of Nazareth"; the volumes of Rev. John Hamilton Thom, recently issued—"Christ the Revealer", "Laws of Life after the Mind of Christ", and individual sermons scattered through the published works of a number of our leading preachers. If any desire an elaborate and exhaustive work on the life and teachings of Christ perhaps the best is Keim's "Jesus of Nazara", in five volumes, published by Williams & Norgate, London, in the Theological Translation Fund Library. These works are, of course, only a hint of what there is of value in this department of study.

After the life and teachings of Jesus, next in importance, perhaps, should be named *the Bible*, as a whole. The great collection of literature which makes up our Bible is not obsolete. It lives in our social and political institutions, it is inwrought into all our books and our art, it is imbedded by inheritance in our own vital believing and hoping. Such a literature, with such a

history, might well occupy a prominent place in our scheme. What a surprise would await many of us if we should give a winter's study to finding the beauties of the Bible, as we have culled the beauties of Ruskin or Wordsworth or Browning! With thirty or forty people reading Genesis at the same time, and each looking for beauties to be reported at the study class or club, how the quaint old stories would take on new meaning! how the simple honesty of the narrative would shame our modern whitewashing! how the reverence for righteousness as those old-time worthies understood it would shame our easy-going modern moral insensibility!

Helps in the study of the Bible are numerous and easily accessible. For manuals, perhaps E. H. Hall's "First Lessons on the Bible" and Prof. C. H. Toy's "Religion of Israel" are the best. Each class should have the "Bible for Learners" and Stanley's "History of the Jewish Church" for constant reference; then, Chadwick's "Bible of To-Day" and Sunderland's "What is the Bible?" will each furnish much clear and concise information. The best "Introductions" to the different books of the Bible are those by Prof. Noyes (in the various volumes of his translations), R. P. Stebbins, and, if something elaborate and extended is desired, Samuel Davidson. If in studying the Old Testament a judicious abridgement is desired, the "Bible for Beginners", by John Page Hopps, of England, will be found to meet the want well.

A "Masterpiece Course", to use a college phrase, might be arranged to follow our Bible study, and would wisely include such Christian classics as the "Confessions" of St. Augustine, Thomas à Kempis' "Imitation of Christ", Baxter's "Saint's Rest", Bunyan's "Pilgrim's Progress", Martineau's "Endeavors After the Christian Life" or "Hours of Thought on Sacred Things", Robertson's and Dewey's "Sermons" and Parker's "Discourse of Religion". Or a *poetic* masterpiece course might be planned, including those hymns of the ages, the Psalms, quite as worthy of our careful study as Lowell or Longfellow or Whittier; that very old, and, considering its antiquity, most wonderful poem, the book of Job, in which a brave thinker of a far away age grapples with the old but ever new problem of evil; Dante and Milton, if we have time to see how dark a theology we have left behind in our thinking; Lessing's "Nathan the Wise", a poem of human brotherhood; and Tennyson's "In Memoriam", a poem of Christian faith.

For the department of *church history*, E. H. Hall, in his manual on the life of St. Paul, will show us the beginnings of active, aggressive church organization and work, while Joseph H. Allen, in his three brief volumes of "Christian History" (abridged for study class purposes to a one-volume manual) has given us a graphic, scholarly and sympathetic account of the Christian church from the days of the apostles, through the darkness of medieval Europe, and down to our time. Add now three other small volumes, each as fascinating as a novel, to wit: Stanley's "History of the Eastern Church", Seabohm's "Era of the Protestant Revolution" and Herford's "Story of Religion in England", and you have the *heart* of the history of Christianity in Europe, and in such compass that it may be gone through without difficulty in a year of delightful class study.

"Only through its history", says F. H. Hedge, "can Christanity or any religion as a social movement be truly known. Whatever develops itself in time requires for its full comprehension to be studied in its processes, that is, historically."

When we have traversed this thoroughfare of more general church history, if we would explore the path of our particular *denomination*, Bonet-Maury will give us the sources of English Unitarianism, while the history of Unitarianism in America may be found partly in J.H. Allen's "The Liberal Movement in Theology", but more fully in the lives of Dr. Channing, Dr. Gannett, the Wares, Dr. Dewey, Theodore Parker and other well-known Unitarian leaders.

This mention of the lives of great religious teachers suggests the fact, which we are too apt to overlook in our practical work, that hardly any line of reading or study is so valuable, both for instruction and moral inspiration, as that of *biography*. In biography, as nowhere else, we have history living before us; and, if the persons of whom we read are religious persons, we have here religion also living before us. Hardly anything will be found to lend itself so easily to class work, or will prove so interesting to almost every variety of mind, or will be so morally and spiritually stimulating to all, as a series of studies of the lives of men and women who have been eminent for religious influence, piety and nobleness of character, such, for example, as Marcus Aurelius, Augustine, St. Francis, Wiclif, Savanarola, Luther, Zwingle, the Socini, George Fox, Wesley, Oberlin, Schleiermacher, Ram Mohun Roy, Livingstone, Mary Carpenter, F. W. Robertson, and the great leaders of our Liberal Faith already mentioned. The field here is a very wide and a very rich one. We ought to cultivate it more than we do in our regular Sunday-school and Bible class work, but especially may we well make much of it in the work of such religious classes as I urge the formation of.

Our study thus far has been confined to Christianity. Outside of Christianity lies a wide region of religious thought which the student of religious literature cannot afford to ignore, viz.: the *other great religions of the world.* Here Clarke's "Ten Great Religions", or a somewhat smaller book, "The Faiths of the World" (St. Giles Lectures, 1882), by Principal Caird and others, or Max Muller's "Science of Religion" and "Chips from a German Workshop", or for young people and beginners, C. C. Everett's Sunday-school manual, "Religions Before Christianity", and Clodd's "Childhood of Religions", furnish excellent helps. E. R. S.

---

Miss Emily Bartol, daughter of Dr. C. A. Bartol, is painting the portrait of Hon. Frederick Douglass.

## AN INDUSTRIAL SCHOOL FOR INDIANS IN MONTANA.

The American Unitarian Association, in entering upon "Southern and Indian Education" as a branch of its work, had in view as one of its chief objects the establishment of an industrial boarding school among the Indians, wherever the best opening could be found.

Under what was termed "the peace policy" of President Grant, the Indian tribes were placed in charge of the various religious denominations of the country, by whom the Indian agents were nominated. The Utes, one of the least civilized tribes, were assigned to the Unitarians, and Rev. Henry F. Bond appointed agent. His efforts for their improvement were continually baffled by the neglect of the government to fulfill its treaty obligations to build school houses for the tribe, and by its repeated removals of the Utes to new reservations.

When it was proposed to open a school for the industrial education of Indian children, Mr. and Mrs. Bond, who had become greatly interested in Indian progress, accepted an invitation from the committee of Southern and Indian educational work to go out and establish it. They were to go first to the Utes, and if no opening could be found there to proceed at once to the Crow Reservation in Montana, where we had been urged to open a school. They reached the Ouray agency after various delays and a hard journey, the road being blocked by snow on the mountain, and were welcomed by their old friends, the Utes. They found them, however, bitterly opposed to schools for their children, and indeed to any form of the white man's civilization, which was not surprising, as their experience of both had been very unsatisfactory. The agent was utterly hopeless of their improvement, and indisposed to cooperate in any efforts in their behalf. Notwithstanding these discouragements Mr. Bond was desirous of trying the experiment of a good industrial school among them. We accordingly applied to the Indian Bureau for the use of an empty school building which had been

erected at the agency, and which had been recently closed by the school inspector for want of pupils. Our application was fruitless, and the hope of doing anything for the Utes was reluctantly abandoned. Mr. Bond at once proceeded to the Crow Reservation, where he found himself in an entirely different atmosphere. The Indians were taking up land for farming and grazing purposes, were desirous of instruction in farming and of schools for their children. The agent expressed his cordial sympathy with the project and promised his co-operation. A point between Custer Station on the Northern Pacific Railroad and Fort Custer, along the Bighorn river, has been selected, and plans for the necessary buildings for the accommodation of thirty Indian children have been made and approved by the committee. These building are to be made of logs, on an economical plan, which can, if necessary, be enlarged. The Indian Bureau will doubtless approve the location, and contract to pay annually a fixed sum for the support and education of each Indian pupil. The funds are now alone wanting to enable Mr. and Mrs. Bond to enter at once on their important work. Three thousand dollars are needed for the building, furniture, stock, implements, etc., and two thousand more to meet the expense of teachers and employes and outlays already incurred. Five thousand dollars are needed at once to put this school in readiness to open before the long winter of Montana sets in. Who will respond to this appeal? We feel confident that our churches will gladly sustain this school when it is once established; but if we wait for their action in the fall, a year at least will be lost. The present need is urgent. Other denominations have for years been engaged in large educational and missionary enterprises among the Indians with marked success. We are late in entering the field. Let us now push the work with all the more energy and zeal. J. F. B. MARSHALL.

---

Rev. W. H. H. Murray is to lecture in Tremont temple three nights in October.

## CONFERENCE NOTES.

One of the deepest regrets felt at the Saratoga Conference was that caused by the absence of Doctor Hedge, who, until a late date, was expected to give the opening sermon.

The opening sermon by Rev. John W. Chadwick, and the closing sermon by Rev. John Snyder were as different as discourses could well be, but were both much enjoyed.

Fine displays of Unitarian literature were made in the vestibule of the church by Geo. H. Ellis, the American Unitarian Association, the National and Western Sunday-school Societies, the Unity Publishing Committee, the publishers of the UNITARIAN, *Our Best Words*, etc.

The weather through most of the Conference was perfect, and Saratoga never looked more beautiful.

Secretary Reynolds told us in his report that $100,000 would be needed to carry on the pressing educational, missionary and church building work of the denomination this year.

It was amusing to see the Western Conference put down on the Saratoga programme as one of our "National Organizations".

Fifteen of the Directors of the new Western Unitarian Association were present at Saratoga.

Rev. James Freeman Clarke preached in his church in Boston, Sunday, September 19, on the issue which has been raised in the west, taking his stand very strongly for the Christian as against the Ethical basis. His sermon was printed in full in the *Advertiser* of Monday morning and the *Record* of Monday evening. A thousand copies were brought to Saratoga for free distribution.

Dr. G. Vance Smith went out on an excursion from Saratoga on Wednesday to Mount McGregor, and pronounced the prospect from the top the finest landscape view he had seen in this country.

A letter of greeting and fellowship was read, at the Conference, from the Unitarians of Hungary.

Robert Collyer, of New York, and Charles G. Ames, of Philadelphia, who have been spending the summer in Europe, did not return in time to join their brethren at Saratoga, and were much missed.

Rev. L. R. Daniels, of Midland, Mich., exhibited to friends at the Conference photographs of the attractive and marvellously inexpensive little church which his society has been building the past summer. It is the same that we called attention to in the September UNITARIAN. Rev. Albert Walkley was also present with pictures of the beautiful church and parsonage combined, which his recently organized society in Manistee, Mich., are erecting.

One of the very best practical results of the Conference was the formation of the "Unitarian Church Temperance Society", largely as the result of the faith and zeal of Rev. C. R. Eliot, of Dorchester, Mass. Any one desiring information regarding the society can obtain it by addressing Rev. J. L. Marsh, secretary, Winchester, Mass. Samples of the cards of membership, adult and juvenile, already in use by some of our societies, can be obtained from the same source; also copies of the address of Mr. Eliot on "Temperance Work in Unitarian Churches."

---

## WOMEN'S WORK.

The books marked with a *star* are those which are *prescribed* for *study* in the first and second year's work of the *classes*. Of these we give the prices for the convenience of students who may desire to purchase. Orders may be sent to the American Unitarian Association, 25 Beacon street, Boston, Mass.

We gave last month an account of the "Society for the Study of Unitarian Christianity" which Miss Clarke has organized and is carrying on. Below we print a list of the books in the library of the society. They will be lent by mail to any who desire to read them, on payment of postage. Students who take the regular course will be supplied first in order. It is hoped shortly to add more books to the library. Any one who wishes to become a student may write during the month of October either to Mrs. Otto Dresel, Beverly, Mass., or to Miss L. Freeman Clarke, Jamaica Plain, Mass.

### LIST OF BOOKS IN LIBRARY.

Stopford A. Brooke:
- Christ in Modern Life.
- Faith and Freedom.

Channing:
- Life of Channing, 3 vols.
- *Life of Channing, 1 vol.; $1.00.
- Works of Channing, 6 vols.
- *Works of Channing, 1 vol.; $1.00.
- The Perfect Life (Sermons).

James Freeman Clarke:
- *Christian Doctrine of Prayer; $0.75.
- Christian Doctrine of Forgiveness of Sin.
- *Steps of Belief; $1.00.
- Orthodoxy, its Truths and Errors.
- Essentials and Non-Essentials in Religion.
- Ten Great Religions.
- Common Sense in Religion.
- The Ideas of the Apostle Paul.
- The Hour Which Cometh (Sermons).
- Go Up Higher (Sermons).
- Every Day Religion (Sermons).

Frances Power Cobbe:
- *Religious Duty; $1.00.
- Hopes of the Human Race.
- A Faithless World.

W. H. Furness:
- Jesus and His Biographers.
- The Power of Spirit.
- History of Jesus.
- Thoughts on Jesus of Nazareth.

James Martineau:
- *Endeavors after the Christian Life; $1.00.
- Hours of Thought on Sacred Things.
- Same. Second series.
- (A number of small pamphlets, tracts and essays.)

John Hamilton Thom:
- *Christ the Revealer; $0.75.
- Laws of Life after the Mind of Christ.
- Same. Second series.
- The Epistles to the Corinthians.

E. H. Sears:
- Regeneration.
- The Fourth Gospel.
- Sermons and Songs.

Hugh Stannus:
- *History of the Origin of the Doctrine of the Trinity; $0.75.

F. Huidekoper:
- Judaism in Rome.

Andrews Norton:
- Statement of Reasons.

---

### AN APPEAL TO THE LIBERAL WOMEN OF THE WEST.

The special purpose of our Women's Western Unitarian Conference is to stimulate more general efforts to understand the principles and illustrate the

spirit of Unitarianism. We urge all to consider the *animus* of our faith, which recognizes that

"All the good the world hath had
Remains to make our own time glad",

and that truth wherever found is from God. Our denomination is distinguished for its readiness to appreciate this rich inheritance of the ages and to acknowledge its divine source. Let us, therefore, take some practical measures to strengthen our intellects and ennoble our souls, that we may perceive and enjoy the noblest truths of the present and aspire to something still better in the future.

The women of our country are spend- a great deal of time upon literature, philosophy and political history. Let them now organize just such classes for the definite study of religious history and doctrine, and ethical history and doctrine, and practical illustrations of each in individual lives and in institutions. The nobler the themes upon which the mind dwells, the nobler can that mind become; and one year of such study would make a marked change in the tone of thought in any community. The study-class committee of the Conference, consisting of the president, secretary and Mrs. E. R. Sunderland, strongly recommend this course to the women of our churches. They would advise that meetings be held weekly, if practicable, and would urge that all who attend should thoroughly investigate the subjects selected that they may be prepared to impart information as well as to receive it. Plan your study definitely, we would say, but let your organization be very simple, that your chief force may be directed to obtaining new ideas and nobler feelings. Let us not degrade our faculties by considering only the transient and perishable, but elevate them by considering eternal truth.

We would especially urge those women who are deprived of congenial church relations to engage in this study. Read the address by Mrs. Sunderland on "Religious Study Classes" and it will stimulate your interest, also consult "Programmes for Religious Study", both of which pamphlets were published by our Conference, and will be forwarded on application. Our secretary will be glad to correspond with you, furnish you books from our Loan Library, and by informing you of what others are doing prevent any feeling of isolation in your efforts. Let this be a part of your definite winter's work, and make your plans immediately. If you have much leisure it will be a pleasant diversion from purely literary work, and if you are burdened with cares it will indeed be refreshment to your soul. We shall be pleased to have you identify yourselves with us by joining our Conference and helping in the Post Office Mission Work, but we urge you, for your own sakes, to engage in this religious study. Some of the members of our Conference have been carrying on this study for the last four years, and are so impressed with its beneficial influence that they wish the practice to become general among our women. That this result may be attained is the sincere wish of

MRS. E. A. WEST,
*President of Women's Western Unitarian Conference.*

---

BOARD MEETING OF THE WOMEN'S WESTERN CONFERENCE.

Six directors were present at the quarterly meeting held in Chicago on Sept. 8th. Several of the absent ones attested their interest in the work of the Conference by encouraging letters. Mrs. G. E. Gordon, of Milwaukee, for two years a faithful attendant of the meetings of the board, diligently serving in the capacity of recording secretary, sent in her resignation on the ground that the director from Wisconsin should be some lady actively identified with some parish in our Conference. Mrs. Minnie S. Savage, of Cooksville, was accordingly chosen in her place as director for one year.

It is the purpose of the Women's Conference vigorously to push its Post Office Mission by continuing the free distribution of tracts and papers and the lending of books from its library. Gifts of money and of reading matter in furtherance of this work will be gladly received by the treasurer, Mrs. Hilton, or may be sent directly to the secretary. An arrangement has been made with George H. Ellis, the publisher, by which the sermons of Rev. M. J. Savage, which the P. O. M. agents have found very valuable, will be furnished to western subscribers at greatly reduced rates, namely, for 75 cents a year,

one copy, weekly, or 60 cents per copy where a large enough number is taken to come to $3.

In order to stimulate thought on religious subjects, Mrs. West, the president of the Conference, has issued, in behalf of the Study Class Committee, an appeal, and sent the same to all our western churches and to many isolated liberals, urging the formation of classes for religious study.

M. H. G., Sec. W. W. U. C.

## SOME SUGGESTIVE "RESOLUTIONS."

The Iowa Unitarian Association, at its last spring meeting in Iowa City, adopted the following resolutions, some of which contain suggestions which are well worth consideration outside of the limits of the state where they originated.

PREACHING TOURS IN THE WEST.

*Resolved*, That in our opinion our representative men and women of the East, both clerical and lay, can do our cause very valuable service by occasional visits to the Western states, and by giving lectures and sermons under the auspices of our churches at such points as may be thought best, and that we urge upon our large and wealthy parishes which are served by our most able and widely known ministers, the importance of releasing them from home duties that they may come west and help us.

THE POST OFFICE MISSION.

*Resolved*, That we recognize in the Post Office Mission a very valuable aid in our cause, that we hereby express our high appreciation of the work and self-sacrifice of those who are engaged in this mission, and that we commend them and their work to our churches and to individual Unitarians everywhere.

MORE SUNDAY SCHOOLS.

*Resolved*, That in our opinion it is possible for small companies of Unitarians in any of our towns to organize and conduct Sunday-schools, and that we urge upon them to organize such schools under the direction of our minister-at-large, and to put themselves in correspondence with this association, and with the Western Unitarian Sunday-school Society, and with the Unitarian Sunday-school Society of Boston, in order to become acquainted with the necessary tools and methods, and further that these few isolated Unitarians with those who sympathize with them, be recommended to associate for the purpose of moral and religious culture and for humanitarian work.

RECRUITS FOR OUR MINISTRY.

*Resolved*, That we urge upon our ministers and upon all members of our congregations and upon all individual Unitarians "scattered abroad," the importance of careful observation of the youth with whom they become acquainted, and of endeavoring to lead those who have the religious, moral and mental fitness for the work, into a course of training for the Unitarian ministry.

*Resolved*, That the standing committee on Fellowship, of the Association, be requested to issue a "Call the Ministry" for circulation among young men and women, calling their attention to the importance and magnitude of the work to be done in organizing Christian thought into the life of the American people, and to the rewards that, in boundless measure, await all earnest workers in this cause.

CHURCH CLASSES FOR THE STUDY OF OUR DOCTRINES.

*Resolved*, That this Association recommend that the various congregations belonging to it consider the advisability of establishing classes for giving instruction in the principles of Unitarianism to such persons as desire formal admittance into the church.

REPORTS FROM THE CHURCHES.

*Resolved*, That all the churches represented in this association be strongly urged always to send to its regular annual meeting a brief, written report of work and progress during the year.

OUR UNIVERSALIST BRETHREN.

*Resolved*, That we welcome to this Conference our brothers and sisters of Universalist churches, and gladly give them a fraternal greeting, and that we are ready to coöperate with them in any missionary work in the behalf of the truths which we both hold in common and on which we unite in religious fellowship.

A MANUAL NEEDED.

*Resolved*, That a committee be appointed by this Conference to correspond with the American Unitarian Association and with other friends east and west, in regard to the preparation and publication of a brief manual of responsive services, prayers, hymns and music for use in the organization of new societies and by lay-leaders in conducting services in societies which have no minister.

A SOCIETY OF LAY LEADERS.

WHEREAS, There is a great demand for persons who can conduct responsive services and read sermons, and whereas there are many lay members of our congregations and associations who are entirely competent to fulfill these duties, therefore be it

*Resolved*, That this Association recommend the formation of a Society of Lay Leaders.

## ENGLISH NOTES.

REACHING THE MASSES WITH OUR GOSPEL.

As the autumn approaches and our churches resume their regular work, in many places the question will be asked by minister and people, What can we do the coming winter to carry our gospel more effectively to the people about us?

This question was discussed by our English brethren at their annual meeting in June last, and some suggestive facts brought to light. Two very different plans, each of which had proved successful, were reported by Rev. H. Woods Perris, of Hull, and Rev. J. P. Bland, of Sheffield. We give each in brief, taken from the London *Inquirer*. Said Mr. Perris:

Last October, at the close of an evening service, I laid my scheme for profitable Sunday afternoons before about fifty of our active and sympathetic members. The proposal to omit prayer and preaching, and to make readings and music the only media of impression, did not escape criticism; and the risks of failure, the improbability that strength would endure and helpers would be forthcoming in sufficient variety, the all but certain financial loss which would be entailed, found eloquent expression. However, there were wise and helpful souls who quietly tendered their services in any capacity, however humble; and so we began, without committee, guarantee fund, or anything but resolute hearts and willing hands. From beginning to end no serious hitch occurred. For twenty-two Sundays the Mechanics' Theater, privately negotiated before any other step was taken, was filled to overflowing with an eager but orderly assembly. The doors were always well kept, the programmes well distributed, the comfort of the people well cared for. To one who has often sighed in vain over the prevailing indifference to such matters it was truly edifying to see the punctual attention to strangers, as though they really might be angels in disguise. This and kindred phenomena evincing a marked development of philanthropic interest—the result of seeing, with fresh eyes, the scattered multitude as sheep having no shepherd—amply justified the effort, apart from the realization of any wider aim.

Coming to the *modus operandi*, I may specify, first of all, the opening and closing selections, which were sung by the people themselves. They were gathered from a wide survey of religious verse, conventional hymns being avoided as much as possible. A piano, well played, was the only accompaniment; and a few singing-men and singing-women supported me and the other—well, *performers*, let us say, between the wings and behind the footlights.

The musical items were usually five or six in number, and they were "sacred" in the truer and more elastic sense of the term: songs, concerted pieces, solos from the cantatas and oratorios, chiefly strains of tenderness and aspiration, the apotheosis of love, of sacrifice, of burden-bearing. Talented friends from all quarters came forward. It was not always easy to have the programme in order for printing on Friday; but the work gave me far more joy than trouble. We never advertised; the people never knew quite what was in store for them till they came. Of course I was the responsible entertainer; in the last resort I had to accept this offer and decline that. My censorship was not burdensome though; for I succeeded in impressing my idea on the public mind from the start.

That idea was—that a great sphere of moral and religious culture lay within easy reach of those who could not make up their minds to throw in their lot with any presently organized system of spiritual instruction, or whose experience of such systems left much to be desired. It is obvious that such an idea can only be set forth on neutral ground and by unconventional modes. I had some qualifications for such an enterprise; kind and able fellow-workers did all the rest—did it well and nobly.

In the discussion following the reading of these suggestive papers there was, of course, some difference of opinion as to the best methods, but there was a general agreement that it was the duty of our people to search out the best methods, and then use them.

The Rev. J. P. Bland (Sheffield) said that having for fifteen years been in the habit of trying to get at the masses of the people who did not regularly attend their chapels, he was much interested in the subject under consideration. It seemed to him to be one of the most remarkable things that with the simplest religious faith in the whole world—a religious faith which commended itself more easily and readily to the common sense of men both educated and illiterate, Unitarians did not, as it were, sweep the whole country. He felt that if he talked to a man for five minutes he must make a Unitarian of him; the case was so irresistible that there was no other side; he felt that with all his heart. That being the case, one would naturally expect that their chapels would be full; but it was not so. He believed there were not three Unitarian chapels in England where they could not get seats. How did that happen? Were the masses ready for them? He was convinced they were. Wherever a man went he must believe the masses were ready for him, and then they would come. If ministers told him they were not ready he must shut both his ears and say, "I will try". For fourteen years he had made a special effort to reach the masses of the people on a Sunday evening, and had never found any difficulty in filling his chapel. He had never been outside his chapel, and had never adopted any sensational means of any sort, and, save in Sheffield, he had never advertised; 1,000 or 1,200 bills were distributed and a collection from the people was made to pay for the advertising expenses. It cost the chapel nothing at all. There were three things it was always perfectly safe to offer the people. It was safe to offer them pure and simple Christian morality, and they needed it—(hear, hear). The masses of the people needed sound, pure, simple instruction—not the children only, but the grown-up people even sometimes more than the

children. It was safe to present to them the Christian graces, the fruit of the spirit—love, joy, peace, temperance—and they liked those things. It was also safe, and of the highest wisdom, to offer them Christian faith, not dogmatical principles, but simple faith in God as their Father, in hours of trial, hours of temptation, hours of suffering, and also to offer them the simple hope of immortal life. Wherever there was a man who had faith in himself, and in the simple universal Christian truth, he believed it was possible for him to get at the people, and to do them good.

## GOD'S FORGIVENESS OF SINS.

A correspondent writing of a statement of Unitarian belief published in one of our previous issues, says:

"One thing you certainly left out; it is belief in the forgiveness of sins. We must have the assurance that our sins are forgiven, in order to have courage, hope, strength to begin a new life. Unitarianism does not dwell enough on the fact that we are sinners. It should be our greatest joy that repentance is accepted by our Heavenly Father, and that we are forgiven, and hence can feel, with hope renewed, that at last we may become worthy of the divine love.

In response to this we have only to say that there is nothing we more deeply believe in than the terrible reality of sin, and the unspeakably precious reality of God's forgiveness of sin. And we believe that no Unitarianism, and no religion of any other name, can ever prove a religion of much morally regenerating power in human life that fails to make much of both sin and forgiveness.

But what is forgiveness of sin on the part of God? There is much confusion of thought on this subject. We know of no answer better than this from James Martineau:

"The Divine forgiveness is not a rescinding of the appointed sufferings of guilt. It is not a treatment of moral wrong as though it were moral right, or only neutral. It cannot alter the sinful past, or relieve it, by a single shade, of God's disapproval: He can never be brought to see it other than it is. But the act which is evil in itself is also an offense against Him who identifies his will with all that is good. And of this *personal alienation* forgiveness is the removal. Is it strange that it should be removed by *personal love*, and *not removed without it?* How should sympathy and communion be restored, while the offender's face is averted in distrust? How should they fail to be restored, when the inner discordance has now ceased, when the stain on the past looks alike to both, and the same loves and aversions render the human and the Divine mind again congenial? What is it that ever separates us from God? It is simply the unlikeness of our minds to his;—their low tastes and disproportioned desires;—their pride in what is nought to him, their indifference to what is all in all;—their devotion to the perishable *self* amid the flow of his everlasting love;—their slight of the truth he has so magnificently shown, and the holiness he has yet more awfully secreted in the very heart of things. We throw around us the self-evolved clouds of a nature neglected or debased, and then complain that his beams are hid: we plunge into ever deeper shades, and marvel that the sun is under permanent eclipse. But the light of his countenance is steady and eternal; and it is ready to shine in again upon us, whenever affections go forth from us intense enough to perforate the mist. Nay, He himself, with the breath that bloweth where it listeth, often sweeps mercifully by, and makes inlets for gleaming lights and tender colors not our own. To remove the estrangement, it only needs that, on such invitation, we set our face the other way, and look to him with free response and trust; that we reflect him instead of darkening ourselves; that we let him show us our delusions as they really are; and, stripping away reserve and self-enclosure, pass into affectionate communion with him. The return of sympathy is the removal of ungenial separation; and he that is not separated is forgiven."

## LITERARY NOTES.

Jefferson Davis is soon to give the world another book.

The last number of *Every Other Sunday* contains a fine picture of the new Unitarian building in Boston.

A second edition of Mr. Lang's delightful "Letters to Dead Authors", about to be published, will contain letters to Hawthorne and Longfellow.

Rev. C. W. Wendte's pamphlet, entitled "What Do Unitarians Believe?" will soon be published as a tract by the American Unitarian Association.

The life of Queen Victoria, upon which Mr. Barnett Smith has been engaged for some years, is expected to appear in London during the present month.

A volume of hitherto unprinted sermons by Charles Kingsley will be published this month by Thomas Whittaker, with the title, "True Words for Brave Men".

A new edition of Dr. Hooker's "Child's Book of Nature", which for nearly thirty years has been a favorite text-book for elementary instruction in natural history, botany, and other scientific branches, is an-

nounced by Harper & Brothers. The work has undergone a thorough revision at the hands of various scientific writers, and is thus brought into accord with the latest researches.

Mrs. Helen Hunt Jackson's "Ramona" has been translated into German by Elizabeth H. Denio, professor of German at Wellesley College, and printed at Leipsic.

A new volume by Mr. Lowell will appear this fall, containing his admirable papers on Gray, Fielding, Coleridge, Dean Stanley, Garfield, Don Quixote, and Democracy.

Henry M. Stanley, the African explorer, has engaged to deliver fifty lectures in this country this season, the first in Chickering Hall, New York, on November 24th.

Rev. J. V. Blake, of Chicago, has a volume of essays and another of poems going through the press, to be ready for the public this month,—Charles H. Kerr & Co., publishers.

Dr. Alfred R. Wallace, the distinguished English naturalist, will arrive in this country in October. After lecturing before the Lowell Institute, of Boston, he will make a tour through the country.

Mr. Justin McCarthy will visit the United States this month, and remain during the fall and winter, engaged in lecturing and literary work. His lectures will be generally of a non-political character.

The *Woman's Standard* says that Mrs. Julia Ward Howe will come west in October to lecture, and may be secured for some further engagements than she has yet made by addressing her in Newport, R. I.

Rev. E. H. Plumbtre has made a translation of Dante—both the minor poems and the Commedia—which is nearly ready for the press, and is spoken of very highly by Mr. J. A. Symonds and other competent scholars.

"Half Hours with a Naturalist", "Rambles Near the Shore", by Rev. J. G. Wood, with over one hundred illustrations, will be ready next week, from Thomas Whittaker. It will form a companion volume to "Half Hours in Field and Forest", by the same author, issued last year.

"Unity Clubs" is the title of an interesting little pamphlet written by Mrs. E. E. Marean and just published by Charles H. Kerr & Co., Chicago. Price, 10 cents. It is full of good suggestions about forming and carrying on literary and social clubs, or mutual improvement societies.

The last "Unity Mission" (No. 28) published at the *Unity* office, Chicago, is a collection of forty-seven religious songs with revival tunes—the tunes mainly from the Moody and Sankey collections, and the words, partly new and partly old, all breathing the warmest and most earnest spirit of the Liberal faith. We have long needed such a little popular song book as this—of the revival kind. The tunes are those which have proved themselves to have real popular power, and the songs, generally with choruses, are such for the most part as well adapt them to our use. Price, 5 cents per copy.

Rev. Dr. Thomas, of Chicago, will lecture the coming winter in Lyceum Courses, on "Social Forces", "Doubt", and "Uses and Abuses". Prof. Swing's subjects will be, "The Position of the Novel in Literature", "The Surroundings of Michael Angelo", "From the Useful to the Beautiful", and "Private Affairs of the Romans".

During the coming year Houghton, Mifflin & Co. will add to their *American Men of Letters Series* "Benjamin Franklin", by John Bach McMaster. To their series of *American Statesmen* they will add "Clay", by Carl Schurz; "Washington", by Henry Cabot Lodge—each work being in two volumes; "Van Buren", by William Dorsheimer; and "Patrick Henry" by Moses Coit Tyler.

Geo. H. Ellis, of Boston, has just published four new books which will be of interest to Unitarians, viz.: "Vexed Questions in Theology", a volume of sermons by James Freeman Clarke, price, $1; "The Problem of the Fourth Gospel", a small work by the same author, price, 25 cents; "The Unity of God and Man", sermons by Stopford A. Brooke, price, $1, and "Social Problems", sermons by M. J. Savage, price, $1.

A twelve page pamphlet, entitled "The Ethical Basis Movement: Its Motive and Argument", has been published by Revs. Charles A. Allen, of New Orleans; S. C. Beane, of Salem, Mass., and H. W. Foote, of Boston. It is one of the clearest and most effective discussions we have had of the issue now before our churches. As an answer to Mr. Gannett it is particularly effective. Send for the pamphlet, inclosing postage stamp, to either of the persons named.

"Ethics or Religion" is the title of a pamphlet that comes to us from Wm. W. Badger, of New York, claiming to be both "radical" and "conservative" on the issue now before the Unitarian body of this country—urging that no one should be interfered with on account of his beliefs, however extreme or erratic they may be, but that the National Conference at its every meeting should by vote express the sense of the majority as its governing law, just as in civil affairs.

Charles H. Kerr & Co., Chicago, propose to issue in October, provided enough advance orders are received, "Hearts Own", verses by Edwin R. Champlin, a volume of 75 pages, comprising some fifty pieces, varying in length from two to forty lines, nearly all of which will then appear for the first time.

The subjects will be Love, Duty and Friendship; the form of verse, the sonnet, the couplet and the quatrain. The book will be a 16mo., with wide margins, well printed and tastefully bound in cloth, and the price will be seventy-five cents, delivered. It is desired that as many as possible of those wishing copies give notice at once.

The September number of the *New Princeton Review* contains articles, for the most part interesting and able, on "Genius", by E. C. Stedman; "The Agnostic Dilemma", by A. J. Ormond; "Country Churches in New England", by W. C. Prime; "The Origin of a Great Delusion" [Mormonism], by Geo. R. Gibson; "Indian Treaties and National Honor", by Sarah Newlin; "The Freedmen During the War", by Gen. O. O. Howard; "In and Around a Dispatch Box", by Frances C. Baylor; "The Blue Veil", a story from the German, and Criticisms, Notes and Reviews.

We are often asked about good reading for the home. We reply without hesitation that, for a periodical adapted for old and young (not for the very youngest), and designed to interest, to instruct, and especially to inspire to noble aims in life, we know of nothing superior to Edward Everett Hale's *Lend a Hand*. Moreover, if any of our young people are planning the formation of literary, social or helpful clubs, they can find more assistance here than probably anywhere else. Subscription price, $2.00 a year. Address *Lend a Hand*, 3 Hamilton place, Boston, Mass.

The Unitarian Sunday-school Society (25 Beacon street, Boston,) has just issued a second series of "New Testament Parables, Illustrated by Pictures and Stories", by Mrs. E. C. Wilson; with a new package of picture cards. We are disposed to think that the society has never issued a lesson book which has met with more favor in our schools than Mrs. Wilson's first volume. The present volume seems to us as good as the other, and we do not see why it should not meet with equal favor. The society has also just published an interesting manual entitled "Early Hebrew Stories", by Rev. C. F. Dole. It consists of twelve lessons on Bible characters, from the Patriarchs to the Kings, with questions.

"Lives of Girls Who Became Famous", by Sarah K. Bolton. New York: Thomas Y. Crowell & Co. Mrs. Bolton supplements with this volume her admirable book published last year, entitled, "Poor Boys Who Became Famous". It comprises nineteen biographical sketches, including Harriet Beecher Stowe, Helen Hunt Jackson, Lucretia Mott, Mary A. Livermore, Maria Mitchell, Rosa Bonheur, George Eliot, Lady Brassey, Baroness Burdette-Coutts and other notable women who have risen from humble circumstances to world-wide fame and influence. Says the *Christian at Work*, "We consider this beautiful volume both an inspiration and an educator, and we heartily wish there were more books like it coming from the press. It ought to be in every home where young women are found."

*The Nation* in a recent extended and appreciative review of Dr. Hedge's last work, "Hours with German Classics" calls attention to the fact that his "Prose Writers of Germany", the book which was the first real introduction of the rich literature of Germany to the American reading public, appeared almost forty years ago—in the year 1848. "In our fast-living era", says *The Nation*, "that date seems a long time ago, and yet to this Nestor of American German scholars it must be but as the day before yesterday compared with the time when he had his first introduction to the Teutonic mind. He went to study in Germany as far back as 1818, a time when Carlyle's inspiriting voyages of discovery were still in the future. Probably no one else now living is so well able as is Dr. Hedge to relate the entire early history of German studies in this country, and to describe the effect of these studies upon American, more especially upon New England, life and literature."

We welcome "The Carol", a collection of religious songs and services for the Sunday-school and the home, compiled by Rev. C. W. Wendte, as the most comprehensive book of the kind that has yet been published, and as a valuable addition to our literature. It comes as a successor to the "Sunny Side", which through the last decade has shed so much joy and gladness on our Sunday-schools, and we are glad to find so many of its best tunes retained in this new collection. Many of our common church tunes with which the young should become familiar, are interspersed with fine selections from classical authors, or with new compositions. Many new hymns by favorite authors appear for the first time, and the little book is packed with gems of poetry and song, carefully selected by the compiler from a wealth of resources that must have been very embarrassing. Some very old things, as also some pieces suitable only for choirs and trained singers, might, however, well have been omitted to allow the use of larger type in printing the words of the hymns. The eighteen services for general and special occasions are very appropriate, and evince the use of good taste and great care in their preparation. Indeed, the book is admirably adapted to the end for which it was designed, and we anticipate a rich fulfillment of the wish expressed that it may go forth into the Sunday-school world, and bring the blessing and cheer of religious song into many a heart and home. J. S.

---

BOOKS RECEIVED.

To PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowleged under the head of "Books Received," with statement of publisher's price, if known.*

Hymns of Faith and Hope. Selected and arranged by Oscar C. McCulloch. Boston: Geo. H. Ellis. Price.....

Selections and Poems for Funeral Services. Compiled by Rev. C. J. Staples and Rev. C. R. Eliot. Can be obtained from the American Unitarian Association, 25 Beacon street, Boston. Price.....

Deephaven. The Riverside Pocket series. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Paper. Price.....$0.50

A White Heron and Other Stories. By Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. Price, $1.25

Lessons from the World of Matter and the World of Man. By Theodore Parker. Selected from notes of unpublished sermons. By Rufus Leighton. Chicago: Charles H. Kerr & Co., 175 Dearborn street. 12mo. Cloth, pp. 490. Price.....$1.25

The History of Herod. By John Vickers. London: Williams & Norgate, 14 Henrietta street, Covent Garden. Price.....

The Carol. A collection of religious songs for the Sunday-school and the home. By Charles W. Wendte. With poetical contributions by Mrs. Julia Ward Howe, Miss Louisa M. Alcott, Susan Coolidge, Hezekiah Butterworth, Samuel Longfellow, and others. Cincinnati: The John Church Company. Price, by mail, post-paid, 85 cts.; $3.60 a dozen. Specimen pages free.

New Aspects of Life and Religion. By Henry Pratt, M. D. Pp. 396. Williams & Norgate, London. Price.....

## NEWS FROM THE FIELD.

Twenty new students enter the Meadville Theological School this fall—an unusually large number.

Rev. John Tunis, of Quincy, Ill., preached the sermon at the meeting of the Cambridge Brotherhood (Alumni of the Harvard Divinity school) at Weston, Mass., September 15th. He preached at the Church of our Saviour, Brooklyn, N. Y., September 19th.

**Aberdeen, Scotland.**—Open air meetings. After the summer holiday break, the Rev. A. Webster resumed his addresses on the Broad Hill, on Sunday, 1st August. Over 600 persons listened attentively to the answer to the question "What did Jesus declare his mission to be?" Last Sunday evening about 800 were present, the subject of address was "The 'Evil One' of the Parables of Jesus". Several bodies have attempted open air meetings on Sunday evenings, but none of them have succeeded in drawing a meeting like the Unitarian meeting.

**Bath, N. H.**—A promising Unitarian society has just been organized here, to be called the Independent Christian Society of Bath.

**Brooklyn, Conn.**—The old historic Unitarian church here, which at one time had Samuel J. May for its pastor, has been of late years suffering a serious decline. But within the year past, under the ministry of Rev. A. J. Culp, who came there a year ago from the Cambridge Divinity School, all has changed. The house of worship has been repaired and refitted, a new organ has been bought, the congregations have become large, and new life is everywhere manifest in the church.

**Buffalo, N. Y.**—The Unitarian Society is making an $8,000 addition to the social and industrial rooms of its church.

**Camden, N. J.**—The new society prospers. Rev. Mr. Haskell will preach here Sunday mornings and in Vineland evenings.

**Chicago.**—All four of our Unitarian ministers are at their posts again, Mr. Utter having returned from Europe and Mr. Milsted from his trip to the Pacific coast, in excellent health and spirits.——Unity Church has been undergoing extensive repairs and improvements. The towers and spire have been completed, the latter now extending to the height of 172 feet above the pavement. Flagstone walks have been laid about the church. The interior has been decorated all through, and a new system of lighting has been introduced. The money for the completion of the spire and towers was the bequest of Mr. Eli Bates. The church is out of debt and prospering. ——The new church edifice of the All Souls society is now finished and occupied. It will be dedicated early in October.——Rev. Mr. Hugenholtz, pastor of the Liberal Holland church, of Grand Rapids, Mich., preached in his native language to a congregation of Hollanders in the third Unitarian church on a recent Sunday evening.

**Chelsea, Mass.**—The Unitarian Society, under the vigorous leadership of its pastor, Rev. E. D. Towle, has remodeled and refitted its church, at an expense of $15,000. The beautiful new building into which the old has been transformed was dedicated on September 15. The prospects of the society are most encouraging.

**Dayton, Ind.**—Dr. Albert Wilgus, of this place, has entered the Divinity School at Meadville, where he intends to prepare himself for missionary work in Indiana. The State missionary spent a week at his home in Dayton last winter. The Doctor will make a valuable addition to our band of workers in the West.

**Des Moines, Iowa.**—Arrangements have been made for Rev. Ida C. Hultin to preach on alternate Sundays for the coming year. Miss Hultin will continue to preach in Algona, Iowa, one half the time.

**Dorchester, Mass.**—The First church building has been undergoing extensive repairs and improvements—frescoing of auditorium and vestry, painting of woodwork, new carpets, throwing of social rooms together, and so forth, for which different givers and workers should have credit, but especially Deacon Henry Humphreys.

**Dublin, N. H.**—Rev. Granville Pierce, of Holyoke, Mass., has accepted a call to the Unitarian church.

**Gardner, Mass.**—Rev. W. C. Litchfield has commenced his work with the new Unitarian society in this place. A church building is a matter of necessity, and will receive the immediate attention of the pastor, whose

experience in connection with the erection of the church at Berlin, Mass., will be of service here.

**Grand Rapids, Mich.**—Rev. Mr. Hugenholtz, pastor of the Holland Liberal church here, has a son who purposes entering the ministry. He goes to Meadville for his theological equipment, having taken a literary course in Leyden University, in Holland.

**India.**—A letter to the junior editor of the UNITARIAN from Rev. C. H. A. Dall, of India, received after the writer's death, says: "I most heartily thank you for your pamphlet 'The Issue in the West', which came to me by the last mail. Would that I could purchase a dozen copies of it for immediate distribution. Do post me 2 or 3 at once, if you have them to spare. The copy you sent me has gone on its preaching tour, a sure messenger of good. I accompany it with an urgent request that, when read, it should be posted back from Assam to Calcutta, for a fresh start west and south."

**Jamestown, N. Y.**—The Independent Congregation Society (Dr. Townsend, pastor) have bought, built over and fitted up in a very comfortable and attractive manner the old Methodist church, and have now a commodious and excellent religious home, all paid for.

**Keokuk, Iowa.**—Determined efforts are in progress to raise the money to extinguish an unfortunate debt against the Unitarian society here. Rev. O. Clute has been attending to the matter, aided by an efficient local committee. It is expected that the whole amount will soon be raised.

**La Porte, Ind.**—This city is to have a Free Kindergarten, a work inaugurated and largely supported by persons connected with the Unitarian Church.

**Louisville, Ky.**—The church has paid its $14,000 debt.

**Minneapolis, Minn.**—Mr. Simmons' society will begin worshiping in the basement of their new church, October 1.——The members of Kristofer Janson's (Scandinavian) society will try to raise the money still wanting to finish their church edifice, by a fair, to be held the second week of October. If any of our societies in other places have articles remaining over unsold from fairs of their own, and care to send the same to Mr. Janson, they will be very gratefully received. Address 2419 Nicollet avenue, Minneapolis, Minn.

**Moline, Ill.**—The vigorous movement begun here by the Rev. Arthur M. Judy, of Davenport, Ia., goes on successfully. One of the able gentlemen of the society has been preaching lately on Sunday evenings to excellent congregations. A good subscription has been made to secure the services of Mr. Judy for one sermon a Sunday during the coming year.

**Philadelphia, Pa.**—The congregation of the First church have secured an excellent portrait of Dr. Furness, painted by Miss Beaux, of Philadelphia, which is to be placed in the new church home.

**Plymouth, Mass.**—The vestry lately constructed under the Unitarian church was dedicated on August 19th and was named Kendall Hall, in memory of the late Dr. Kendall, who, for more than half a century, was pastor of the society. Addresses were made by Rev. Dr. Briggs, Rev. F. N. Knapp and others.

**River Junction, Ia.**—Rev. Arthur Beavis, of Iowa City, held a meeting in a grove on Sunday, Sept. 5. A showery morning kept many away, but in the afternoon a goodly company gathered beneath the whispering oaks.

**Topeka, Kan.**—Mr. Powell is back from England and at his work again. The new church is entirely done and ready for dedication.

**San Francisco, Cal.**—The Pacific coast Liberal Christian Conference will hold its second annual session here November 7–10, at the First Unitarian Church, Rev. Eli Fay, of Los Angeles, preaching the opening sermon. There will be papers, addresses and discussions on important questions of religious thought. A general rally of the liberal Christian forces of the Coast is desired.

**St. Paul, Minn.**—Rev. Samuel M. Crothers, of Brattleboro, Vt., has accepted the call of Unity church, St. Paul, and goes thither to begin his ministry in a few weeks.

**Wayland, Mass.**—Herbert M. Mott, from the Cambridge Divinity School, was ordained and installed minister of the First church, September 17.

**Whitman, Mass.**—Prof. Whitcomb, late of Rochester, N. Y., has just entered upon the pastorate of the Unitarian church here.

---

## JOTTINGS.

More "missions" are to be held next winter by the Episcopalians.

There are 33 Presbyterian Sunday-schools in this country with over 1,000 scholars each.

"I aim to tell the truth." "Yes", interrupted an acquaintance; "but you are a very bad shot."

The American Public Health Association will hold its annual meeting this year at Toronto, Canada, October 4 to 8.

Robert Browning has been elected Foreign Secretary to the British Royal Academy, in the place of the late Lord Houghton.

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. I. NOVEMBER, 1886. No. 11.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. Oscar Clute, . . . . Iowa City, Ia.
Rev. Robert Collyer, . . New York.
Rev. Charles G. Ames, . . Philadelphia.
Rev. George L. Chaney, . Atlanta, Ga.
Rev. H. Price Collier, . . Hingham, Mass.
Mrs. J. T. Sunderland, . . Chicago.

*All communications to be addressed to*
Rev. J. T. SUNDERLAND,
115 Monroe Street,
Chicago, Ill.

## EDITORIAL NOTES.

What an increase of our missionary force it would be if each of our ministers would give one week (including a Sunday) in each year to distinctly missionary work. Suppose each church, as its contribution to this object, were to say to the minister: "We will set you at liberty for one Sunday and supply our pulpit that day, in order that you may go out to some new place where our word is wanted." And suppose the minister were thereupon to put himself in the hands of one of our State or District missionaries, and say: "See, I have such a Sunday at liberty and will put in that Sunday and will put in four days on each side of it, to do just whatever will help you best." Why, if only half our total number of ministers would do this, it would be equal to an immediate addition of four new missionaries to our permanent working staff.

The number of Scandinavians coming to this country is quite astonishing. Previously to 1866 few came; since that time the number has been very large, sometimes as many as 80,000 in a single year. The larger part of these go to the North-west. There are now in Wisconsin 57,000, in Iowa 40,000, in Minnesota 125,000, in Dakota a very large number. These figures show the importance of the work of Rev. Kristofer Janson, who is our one Unitarian missionary among this great and fast increasing population.

Rev. Edward Everett Hale informs us that that epigram which is perhaps the finest ever made concerning our faith, "Unitarianism stands for the Humanity of God and the Divinity of Man", comes from Rev. E. C. L. Browne, pastor of our church in Charleston, S. C.

Rev. W. M. Bicknell well says: "The Orthodox metaphysics of Christocentricity and Christology cause one to exclaim: They have taken away my God, and where have they laid him?"

Professor Swing gives an excellent summary of the beliefs once held by the Protestant Christian world, which are now happily left behind, even by the denominations which formerly subscribed to them. We quote:

"That poverty is a virtue; that earth must be despised; that Sunday must be a day of austerity; that heresy must be punished by man; that heresy must be punished with death; that there are witches; that witches should be put to death; that belief in certain ideas will save the soul; that God created many that he might be honored in their eternal misery; that some infants are damned; that all heathen are lost; that the church should govern the state; that slavery is not sinful; that a churchman may prosecute a dissenter; that the unbaptized are lost: These are a few of the doctrines which have been practically erased from the Confessions of Faith of Christian denominations to-day by the eliminating power of reason."

Dr. Peabody, in his address in Music Hall, Boston, at the Unitarian anniversaries in May, 1883, said, that in his judgment, the real division of the world, as to religion, is coming to be into (1) those who believe in God as a Being of love—a free Spirit, whose central attribute is love, and (2) those who believe

in him only as iron necessity or law. God, *love;* God, *law;*—there runs the line that more and more separates thinking men. Under the second head falls the old theological Calvinism, partly, and the new scientific Calvinism, wholly.

---

We have known for some time that Rev. Dr. Townsend, of Jamestown, N. Y., who was the chief mover in establishing the Lakewood School of the New Theology last summer, has been contemplating the publishing of a paper, to be an exponent in printed form of the new religious thought. We are glad to see that at last the project has come to realization. The first number is already printed of *The New Theology Herald*, a bi-weekly, costing one dollar a year, to be edited by Dr. Townsend and Rev. Solon Lauer, a recent graduate of the Meadville Theological School. The new periodical seems excellently adapted to popularize the Gospel of Liberal Christianity. The office of publication is in Jamestown, N. Y.

---

We heartily commend "The Unitarian Church Temperance Society", of which Rev. Christopher R. Eliot, of Dorchester, is President, Wm. H. Baldwin, of Boston, Vice President, and Rev. J. L. Marsh, of Winchester, Secretary. To all our ministers and church workers who have an uneasy suspicion that perhaps they are not doing quite all they might and ought, to promote the important cause of temperance, we suggest that they send to Mr. Marsh for the constitution of this society and the printed address of Mr. Eliot on "Temperance Work in Unitarian Churches", and see if these will not suggest rational and effective methods of temperance work.

## MR. SAVAGE ON OUR UNITARIAN POSITION.

On returning home from the National Conference at Saratoga, Rev. M. J. Savage, of Boston, preached a discourse on the questions that are now before the Unitarian body in this country, growing out of the Ethical-basis movement in the West. Mr. Savage's sermons in their printed form go so widely over the country, and this present utterance so singularly fails in comprehension of the situation, that some equally public reply seems necessary.

Mr. Savage says some things that are excellent, but we are sorry he could not see his way to say the one thing specially needing to be said, and which said clearly by such men as himself would help so much to settle the present trouble: that is, that it is a perfectly rational thing, simply straightforward and business-like, in no sense creed-making, and wholly in harmony with Congregational usage, for an organization that has executive functions and which appeals to churches and individuals for money, to state what it exists for, what it intends to do with the money; and if that purpose really *is* the establishment of Christian churches, then to say that. Now it was exactly this that representatives of the strongest churches in the West asked the Western Conference to do; and it was exactly this that it refused to do. Mr. Savage talks about reconciliation, and about some basis on which all who have left the Western Conference can return to it. But he seems to forget in his argument for Mr. Gannett's plan and the analogy he draws between that and the constitution of the National Conference, that the Western Conference is an *executive* body with a treasury, and that the National is *not*. We have always said that if the Western Conference will give up its executive functions and turn its missionary work and funds over to the American Unitarian Association, we should not care how colorless mignt be its constitution. But so long as an organization takes upon itself executive functions, sets about the establishment of societies and appeals for money to do the same, the question becomes pertinent: Are those societies to be only ethical societies, or are they to be societies for worship—churches? and to say that Congregationalism forbids any answer to this inquiry, is simply nonsense.

Mr. Savage seems to represent all the trouble as growing out of the resolu-

tion of the Western Conference *welcoming to its fellowship* all who would work for ethical purposes. But this is a mistake. The only thing we have objected to about this resolution, is its passage in connection with a *refusal* to declare the *object of the Conference work* to be *Christian* or *Theistic*. We all said to the Ethical party, state the object of the Conference to be the promotion of "truth, righteousness and love" *and worship*, and we are all with you at once. But no! It must be the former with the worship, the Christianity, the Theism *left off*.

Mr. Savage curiously says: "If Jesus were present to-day, and should utter in our churches and attempt to have passed as resolutions some of the words which we read in his Gospels every day with loving reverence and approbation, he would give as much room to the charge of being in favor of the Ethical movement as those loved brothers of the West who are under that charge." Yes, if he should try to have such resolutions passed, while at the same time *opposing with all his might every possible form of recognition of God or worship*. Yes, if he should speak and vote for "love to men" but should speak and vote *against* the proposition of some of his brethren *to add "love to God"*. But that is just what Jesus would never have done, and that is where Jesus and our esteemed Ethical-basis brethren differ.

Nor can we quite see the force, in the connection in which it is told, of the story of Theodore Parker and the Atheist. As told in this sermon it seems to imply that some of us would rather men should confess God's name *than* keep his laws. But Mr. Savage knows perfectly well that this is not so; and if he thinks that belief in God is usually a *help* to men to keep his laws, then he thinks just as we do.

Equally irrelevant are the extended remarks about and condemnation of creeds. The only person who seriously proposed the setting forth of any creed was Mr. Gannett, who, however, wanted it stated to be merely the belief of the majority and subject to change at any time. But why attempt creed-making in any form? We had not asked for any statement of *belief*; we pressed only for a broad statement of the *religious object* of the Conference.

We are sorry to see Mr. Savage turning aside to put on the shoulder this switch-off Ethical Movement. If our reading of his sermons and books has been correct, he does not belong with this movement. He belongs with a movement of unequivocal Theism,—a movement that has the clearness of vision to see that God and worship even more than Ethics (though of course never for a moment to be divorced from Ethics), are and must be declared to be the central things of any religion that is to endure and have power in the world. We had counted on him to say this, and to say it in the strong, clear way in which it needs to be said.

At last the world seems growing ripe for a broader, deeper religious movement than we have yet. Everything indicates that it will be a movement in the profoundest degree ethical, but it will be *so* ethical, so *mightily* ethical, *because* unequivocally and tremendously *Theistic* and *Christian*.

Will Unitarianism fritter away her opportunity here? Will she continue to waste her berath denouncing creeds, when the one thing that is dead beyond resurrection among us, and indeed in the thinking world generally, is this very idea of "creeds" in the proper meaning of that word? Are we to go on amusing ourselves (and the world) by shouting for more liberty, when we have, by common consent, such liberty as no other church in the world ever had, and what is wanted now is for us to organize our liberty so as to make it earnestly and effectually *religious*? Shall we turn aside to play with "Ethical Culture" when the world is begging for *religion*, a religion with a rational and noble thought of God, such as men can really believe in, at its heart and centre, its very life and power and inspiration?

J. T. S.
B. H.

---

Macmillian & Co. announce to be ready soon, "Letters and Reminiscences of Thomas Carlyle," edited by Charles Eliot Norton.

## PLANS FOR RECONCILIATION.

### I. MR. UTTER'S SUGGESTIONS IN UNITY.

We welcome the frank suggestion, made in the editorial columns of *Unity*, that the Cincinnati Ethical resolution was a mistake, and ought to be rescinded. In *Unity* of October 9, appeared the following:

> When a reconciliation is sought between two parties that have been at variance each must be willing to go more than half-way to meet the other. Each party must go what will seem to it more than half way. We of the Western Conference can do this in regard to the Cincinnati matter without the sacrifice of principle and without loss of dignity, for very few meant by that resolution to change anything; it was all a mistake to think that there was an intention on the part of the majority to make Unitarianism mean anything different from what it has always meant. And now that it has been so much misunderstood there is no reason why we should not repeal it to satisfy those who have been so frightened or offended by it. It is only a resolution, not a new constitution. It is not a "basis" of anything, it is only an expression of opinion or sentiment, an expression we can do without if it cause our brethren to misunderstand first and then to misrepresent us. U.

This is followed up, October 16, by another paragraph, still more emphatic:

> All the trouble at Cincinnati last May, and all the wearisome and hurtful discussion since, would have been avoided by a strict adherence to Congregational principles and usage. If our brethren had all seen then as clearly as they now see that any Unitarian Congregational Conference exceeds its authority whenever it undertakes to pronounce upon the limits of fellowship, or necessary beliefs, they would simply have voted that any such resolutions as brethren Sunderland and Gannett and others were offering, were out of order, and so "the issue" would have been dropped. As the matter is, all must come to see, that, as the Conference did a thing it had no right or authority to do, its action in that particular is void, and needs to be undone rather for consistency's sake, than because it shows where Western Unitarianism stands, or where it is going. U.

"U." is clearly recognizable as Rev. David Utter, and though he is only one among seven editors, still these paragraphs seem somewhat significant, and would hardly have appeared unless there was something more than an individual disposition to seek (as the more conservative men so conspicuously did in 1875 and 1882) for a broad common ground which will hold us all. We are willing to let Mr. Utter take what comfort he may in the idea that he and his friends have been "misunderstood" and "misrepresented." We have always thought, that most of them *were* misunderstood and have distinctly said that their removing the Conference from its former Christian and Theistic bases and putting it upon one solely Ethical, did nearly or quite as much injustice to their own real position and aims as to those of our churches at large. But any *misrepresentation* has been their own. They have allowed Mr. Gannett to stand publicly as their exponent, and there has never been any possibility of misunderstanding him. Mr. Utter now says: "It was all a mistake to think that there was any intention on the part of the majority to make Unitarianism mean anything different from what it has always meant." Mr. Gannett has again and again, *before* the Cincinnati Conference, as well as *since*, spoken of the Ethical basis as a new departure which the time was ripe for Unitarianism to take. He has always frankly admitted that *heretofore* Unitarianism has essentially involved *Theism*, if not Christianity, but has contended that the time has *now* arrived for a *new clear step forward* which should make even *belief in God no longer essential, even in the Unitarian ministry*. If this was a "misrepresentation" we are glad to hear it, but it surely is not *ours*.

However, let that pass. We are heartily glad that our *Unity* friends are beginning to see that a serious blunder of some kind was made at Cincinnati, and are looking for some way out of it.

But right here lies a danger—the danger of another mistake, which may be hardly less harmful than the first. Indeed Mr. Utter's notes more than intimate that such a mistake is in his mind. According to his representation, the trouble in the West has all grown out of the passing at Cincinnati of the Ethical resolution, and will disappear if that resolution is rescinded.

But nothing could be farther from the fact. The rock of offense is not primarily that resolution, and never has

been. The contest at Cincinnati was only very slightly over that; indeed only a few of us who desired the Conference to declare itself as having a Christian purpose voted upon the Ethical resolution at all, either way. We said to the Ethical-basis brethren: We like your resolution so far as it goes, and we are perfectly willing to vote to declare the purpose of the Conference to be the promotion of "truth, righteousness and love", which is one half of Unitarianism, if only you will *add* the *other* half, which is *worship*. It was here that the contest came. And the wide-spread withdrawal from the Conference which has taken place since, has occurred not because of the adoption of the Ethical resolution, but because of the refusal of the Conference to restore in any shape its former basis of Christianity or Theism. We are greatly surprised therefore at such a proposition as this of Mr. Utter, to restore harmony and bring all who have gone out back into the Conference again, by simply rescinding the Ethical resolution,—something which in fact would only make matters *worse*, since then the Conference would have *no* basis of declared purpose at all, either Christian or Ethical. We have been trying for many months to make it clear that what a very considerable body of the Unitarians of the West believe in, and propose to stand for, and say, and work for, and organize for, and carry on Conferences for, and give money for, is the promotion of a religion of not only ethics but worship, love to God as well as love to man; and if the Western Conference means this, and is willing to say frankly and honestly to the world that it means this, and will set to work accordingly, then we shall be glad, heartily glad, to join it again, and put all our strength into it once more. But not until the Conference does mean this, and is willing to declare it, will it be anything else than a waste of words to talk about reconciliation.

### II. MR. CROOKER'S PAMPHLET.

We are in receipt of a pamphlet from Rev. J. H. Crooker, of Madison, Wis., entitled "Unitarians as Congregationalists, with some reference to the Issue in the West". The pamphlet is a brief glance at certain aspects of historic Congregational usage in this country, with a view to showing that the trouble which Western Unitarianism finds itself in at the present time grows solely out of a "departure from Congregational polity" at Cincinnati, and that "the way out of our so-called Western difficulties, which are fictitious and self-imposed, is in loyalty to Congregational Polity".

Perhaps the most striking thing about the essay is the somewhat curious disparity between the very confident tone in which its conclusions are announced and the very slender array of facts upon which they are based. When one considers how large a thing the history of Congregationalism, in its various branches, in this country, is, the meager and scattering character of the historic citations made becomes evident. Nor is that the worst. The citations that are given singularly fail to prove what they are desired to prove. There may be some faint justification for claiming that the Ethical resolution offered by the majority and passed at Cincinnati was objectionable as violating Congregational polity, in that it touched the question of fellowship (and for ourselves we objected to it on this ground); but that the resolutions offered by the *minority*, to declare the *purpose* or *aim* of the Conference, are contrary to Congregational polity or usage, Mr. Crooker does not show, and cannot show: indeed, most of the citations he makes so far as they have any bearing at all, prove just the opposite. The idea that Congregational polity forbids an organization to declare *what it organizes for*, is absurd on the very face of it. Must men lose their business methods, and their straight forward, practical common sense as soon as they become Congregationalists? Neither reason nor the history of Congregationalism, Orthodox Baptist nor Unitarian, bears out any such self-evident absurdity. With all Mr. Crooker's efforts he fails to cite a single action of any council, conference or church, or to quote a single utterance of any man of influence in Congregational history,

that justifies such a position. The author is able to give some semblance of point to his reasonings by representing the minority party at Cincinnati as introducing resolutions to define the "position" of the Conference. But here he is mistaken. Neither of the resolutions introduced by the minority said anything about "position". What they asked was that the Conference declare its *purpose*, its *aim*, what it *exists for*. And this, we repeat, is not opposed to Congregational polity, but exactly in line with it, through all its history, in our own denomination and outside.

Mr. Crooker's pamphlet as an argument to prove that the polity of Congregationalism is superior to that of Presbyterianism or Episcopacy is excellent: but as an argument to show that the action of the minority at Cincinnati in asking the Western Conference to declare its purpose was a violation of Congregational polity, is as complete a failure as one can possibly conceive.

No, the trouble in the West does not come from any violation of Congregational polity or usage; for there has been no such violation. It comes from the fact, as plain as the sun in the sky, which we hope our friends will after a while be willing to look at, that the Western Conference laid aside first its original, declared Christian purpose, and then its equally explicitly declared theistic purpose; and, at Cincinnati, when asked to restore one or the other of these, refused, and declared its purpose to be simply Ethical. This is the trouble, exactly the trouble; there is no other of serious moment that we are aware of but this. And the way to get out of it is as plain as the trouble. It does not lie in "loyalty to Congregational polity". It does not lie in simply rescinding the Ethical resolution passed at Cincinnati. That resolution may be rescinded or kept, as its friends prefer. It does lie in restoring the Conference to its original distinctly and unequivocally *Christian* or *Theistic purpose*;—this, or *else* giving up the executive and missionary work of the Conference into the hands of the American Unitarian Association.

We can have reconciliation and harmony again when and only when we can get back to that basis on which we had harmony so long, and from which as a Unitarian organization we should never have departed.

We shall be heartily glad if this proves to be the last time that it shall be necessary for us to say all this. But we trust our grace and patience will hold out, and enable us to keep saying it over and over, plainly and kindly, until at last the confusion that has been created, very unnecessarily, about the subject, shall have been dispelled, and the real and very simple issue before us shall be seen exactly as it is.

We desire reconciliation and harmony,—deeply and earnestly do we desire these; but we want them on no basis that shall destroy Unitarianism.

## A LONGING.

Father, thou know'st how much I long
For some great thing to do;
Thou know'st my restless, craving heart,
My proud ambition too.

Oh, help me, Father, while in vain
I strive for something great,
The noblest, greatest thing to learn,—
In patient faith, to wait!

To do the little duties near
With watchful, earnest care,
Believing that in thy good time
They all their fruit shall bear.

Teach me that he is truly great
Who does thy will alone,
And with a humble, trusting heart
Learns to give up his own.

Then Father, when these things I've learned
Then shall my striving cease,
And resting in thy tender love,
At last shall I find peace!

M. L. D.

## INSPIRATION VS. DOGMA.

It is not wholly surprising that the growing desire in our church to put forward more prominently the God idea, and the Christian idea, should give rise to some apprehension lest our freedom from dogmatic tests was to be surrendered. It has not been to much use that those who put forward these ideas, denied again and again any such sinister purpose. The feeling that these ideas had hitherto always been used in

the service of dogma, became gradually the feeling that they could not have any other usage, and not seldom the suspicion was harbored that to urge these ideas as part of the church constitution, and yet to deny any purpose of criticising by their means the church fellowship, was to accomplish in a surreptitious way that which could not be openly acknowledged.

It needs only to show the two quite distinct uses of the idea of God and the idea of Christianity, and at once the deep wrong of such a suspicion is manifest. For there are two very different ways of regarding these divine ideas, and it is the perception of this difference that makes the glory of our church. On the other hand, to act as though there were only one way in which our Church as a church can use the ideas of God, that is, as a dogmatic and test idea, is to degrade our church and plunge us all into a chagrin of disenchantment. So far from the offence of dogmatism are they who urge the new use of inspiration and consecration for the ideas of God, that they are the very ones that are in the deep sense liberating the church from dogma. But they who can see no such new insight, and make no such consecrating use, are they who in the deep sense are putting the church in bonds.

We all wish our church to grow into the perfection of religious development. We all wish it to pass out of the merely critical, or intellectual, or dogmatic stage, into the spiritual and devotional stage; to be quit of the egotism and crudeness of dissent and to take on the stature of a great universal faith. We wish it to be a church of humanity. But a great church must have a great faith, a great idea to be its light and inspiration. The universal church must have the universal faith. Now the only faith that is universal, is that which centers on God. God is the inspiration of it, the infinite strength of it, the sustaining cheer of it. What the universal church needs is to set that idea of God before it as the ideal of worship. It needs it proclaimed everywhere, preached constantly, held passionately. It is the idea that names the church, gives its principle of being. It is there like a light to show the way, and lead us on; it is there like a heart of unfailing courage; a clarion voice to call us away from foolish disputings unto the perfect way. This idea of God that we so passionately desire to instill into our work is there for inspiration, there to purify and exalt us. We want that idea to baptize our whole lives, our church, its service, its office of helpfulness. We want the church service to be a perpetual revealing of the redeeming, restoring life of God. We want the church to be the visible sign among men of the idea of God, to be the word made flesh dwelling among us. The church that is really to represent humanity must first of all represent God without whom there are only single men but no humanity.

To deny to our church the right to say, as a church, God, and to charge itself through and through with the idea of God, is to starve its very life, is to put it into the worst bonds of dogmatism, that of finding only a dogmatic use for the idea of God. It was the character of the mediaeval church that its use of the idea of God was the dogmatic use, the inquisitorial use. It is the glory of the modern church that it sees the question of fellowship and membership can take care of itself: our business is with declaring the eternal birthright of God. Let any one say, as the question presents itself, which is the more liberating faith, whereby to name our church, the one in the Author of peace and the God of all comfort, or that which cannot trust itself to name God lest it should be dogmatic. The one lifts us out of all thought of dogmatism; we forget there is any such thing in the deep ardors of inspiration. Humanity is caught up in its divine assumption. The other is the groveling idea; still doubting, fearing lest there be left about some rusting irons of torture. The one attitude for the church is an attitude of liberation of courage, of perfect love that casteth out fear. The other is the attitude of distrust and timidity. Can there be any hesitation in saying whose face is set toward the

past, or in the shadow of doubt, or whose is turned toward the east, the morning, the dayspring that hath visited us from on high? JOHN TUNIS.

## WAYFARING MINISTRY.

If the chance people whom one meets in the cars are profitable and interesting in conversation—as I am glad to say, I generally find them,—why is not this as good an evidence as one could have that mankind at large would prove interesting and profitable if we could only talk with them? Coming south last week I found my nearest companion in the sleeping car a natural born free-thinker, with a free, forcible and original way of expressing his thoughts. "Talk about this world's coming to an end", he exclaimed, addressing me as if I were the offending Millerite, "it never can and never will. It forever was and forever will be."

He was a large framed man with thick clustering black hair adorning a broad capacious head, and with those blue eyes, a sort of clay blue, which are commonly found only at the south. I thought I could trace in him that Scotch-Irish descent which is the secret source of much of the best character of North Carolina. He looked unfavorably upon the land through which we were passing and coolly devoted it to the fate which some of our earthquake scientists have been predicting. "They say all this region is bound to go down; well, let it. It's poor land anyway, all used up. Now, there must be the best sort of stuff under the ocean, full of lime and phosphates. I believe this old land has got to go down and the ocean bed come up, and I'm willing to go with it".

He was as generous as Emerson with his claims on this world, and expected he could get along without it. As our colored barber said the other day of this world and its anticipated destruction, "I ain't much stuck to it". But when our fellow traveler went on describing his views of immortality, as he did, I thought he was almost too generous with himself. He knew, he said, that he should go to his mother and father, who had died, but he did not expect to know anything about it when he was with them. The individual, as he thought, only survived in his posterity, and he seemed to enjoy the thought of a perpetual Abraham, forever renewed in his descendants. "Who was that man who lived so long—Methuselah?—he never did it, you know; no man could live in one body nine hundred years. It means that his family run on all that time".

"I am a Methodist and belong to that church", he explained, "but I never gave up my right to think. I believe in the Bible and have read it heaps, but folks don't explain it right". He must have known I was a minister. He confessed as much later; "thought I looked like one". But his only way of asking my views on religious matters was stating his own with defiant explicitness. I accounted for his pessimism, which came out boldly on all fours, by the rheumatism, of which he was a victim, and I wished that all pessimists had as good an excuse for their inhumanity. "I tell you", says he, with almost fierce energy, "there's only one thing meaner than a beast, and that's a man. We brag of our knowledge, but a monkey without learning knows more than we do. He knows enough to bite out the plague-spots in an apple before he eats it, and we don't. I've seen him do it".

"Men talk about God and his way of doing things; but it's all nonsense, he don't do that way. Things go on eternally the same, round after round, up and down, tho' for that matter there isn't any up that isn't down in less than twenty-four hours, and no down that isn't up". A hint of the diversity accompanying all this seeming repetition, set him off on that tack and he enlarged on the familiar fact that no two leaves or stones were alike. "A fellow brought a curious looking stone to one of his neighbors, suspecting some rare value in it. 'Yes', answered the shrewd collector, 'I will give you fifteen dollars for another *just like* it'. He had him, there couldn't be found two stones just alike". Unity of law,

diversity of form. This untutored thinker knew both as well as the most diligent reader of Huxley or Spencer. He had hit upon a book entitled "Man's Destiny", by a professor in Battle Creek, and found endless suggestion and profit in it. But the man proved himself no repeater of other men's notions. He had evidently come to his opinions at first-hand. It gave me a curious peep into the private working of a wide-awake mind, secluded from all the provocation to heresy which modern reading and modern society offer. A wary listener he in the church of his fathers! One of the great phrases of the Te Deum had caught and impressed him like Bible: "As it was in the beginning, is now and ever shall be, world without end." That seemed to condense all his science, philosophy and religion. He did not take it in its usual connection with the ascription to the Father, and to the Son and the Holy Ghost. That he left out. He never could make anything of the doctrine of the Trinity, and he added, "I never could fix it up about Christ. If God could speak straight out to men, as the Bible says he did, what need had he to speak by a son?" If the question was impertinent, the Bible certainly must take its share of the blame. Its stories of immediate colloquy between man and God gave this objector his starting point. We are not writing our itinerary, however, for the purpose of accusing or excusing this traveling heretic, but merely to show the working of his mind.

"Oh, I think", he said, "with earnest sincerity about all these things; times and scores I've thought about 'em, but no matter what they are, after I've gone some ways, long or short, I always *explode* at last". Poor fellow, I hope his rheumatism will be cured at the springs where he is going, and with it his pessimism. But there's matter in some of his questionings that does not need curing but rather support and strengthening. And that, perhaps, is our mission,—Unitarian ministers and lay folk!

GEORGE LEONARD CHANEY.

## THE UNITARIAN CHURCH IN HUNGARY.

This Church was established in the middle of the sixteenth century and is one of the legally acknowledged Churches in Hungary. At present 107 Congregations (Ecclesiae) belong to it, all of which have regular ministers. Besides there are 50 which have no regular ministers but are attached to the neighboring congregations, whose ministers holds regular services on some fixed Sundays. According to the laws of the country the members of each denomination must belong to some Congregation. The Budapest Church, which was established in 1882 and is sustained by the generous help of the English and American Unitarians, is the only one in the western part of Hungary, and thus a great many Unitarians, who are scattered over the country, belong to it and are served by the same minister. This Church is therefore of very great importance, especially because the other Congregations are a great way off in the east of Hungary, in Transylvania. This Congregation has not a place of worship as yet, but strives to attain to one with a youthful energy. Just lately the city of Budapest presented the Congregation extensive grounds for the building, but with the provision that the building shall be ready in five years. This gives the Congregation great anxiety, and, indeed, not without reason. They hope that the American brethren will come to their rescue.

According to the census of 1884 the number of Unitarians in Hungary was 56,428. The largest Congregation (Ecclesia) has about 1500 members, the smallest 50 members. In the same year 363 came to the Unitarian Church from other Churches and only 54 left it, making an increase of 1183. Ministers are paid by the members of the Congregations according to the families. Each Congregation has some land property, from the income of which it covers various kinds of expenses. Most of the ministers are paid in kind from the crops of the field. They have also some part in the field which

is cultivated for them by the younger members of the Congregation. The highest salary of a minister may be estimated at 600 or 700 dollars, the lowest at 50 or 60. Besides, each minister has a lodging and a small garden and orchard with it, so that he himself can provide the most necessary things for his living. Only four or five are paid in money. Half of the members of the congregations are well to-do, the rest have a hard struggle. These have already begun to raise funds, from the income of which the ministers shall be paid, when raised. The ministers have to keep a family register and also to do other civil duties of a similar kind. Partly for this service 5,000 florins ($2,000) are annually given from the State's treasury for the Unitarian Churches. This sum has been paid since the year 1868.

Each Congregation pays great attention to the Church-building and the minister's lodging. To each Church a spire is attached in which there are two, two, three or more bells. Most of the Churches have organs. There is great care given to religious culture, and people like to go to church whenever they can afford it. Most of the Unitarians are of the agricultural class. There are a few manufacturers. Those who finish the higher schools generally become ministers, lawyers or civil officers.

The congregations are distributed into eight ecclesiastical circuits. These are presided over by an older minister who is called the dean, and a layman who is designated the curator. Each Congregation has its own presbytery or committee which is presided over by the minister and the curator of the congregation. Each ecclesiastical circuit holds one or two meetings yearly where the common afairs of the Congregations are discussed, and then brought for final arrangement before the Representative Consistory. The dean's duty is to visit every year all the congregations belonging to his circuit, and see how things are going on. He then sends information to the consistory.

The Representative Consistory sits at Kolozsvár. It has for its members those consistors who live at Kolozsvár. It has two presidents: the bishop, and the chief curator who is a layman. The Representative Consistory is the governing body of the church. Everything is referred to the Supreme Consistory. The members of the latter are elected and number 300. This body fixes the laws (canons) for the church, nominates the officers and settles the questions brought before it, and states the budget for the coming year.

The Unitarian church is also an educational body. Up to the present time each congregation has had an elementary school. Now only 56 have them as their own, the others, mostly the poorer ones, sustain them conjointly with the parish. In some parishes the state keeps up schools, to which the Unitarians also send their children. In the Unitarian schools there were last year 2324 children from six to twelve years of age. The number of children of school age was 6194. Of these 5023 went to school, but 1171 did not go. Of the children from 12 to 15 years of age only a small number go to school because most of them are engaged in some occupation. There are two Unitarian higher schools and a theological college. The Kolozsvár higher school or gymnasium had last year eight ordinary and eight assistant professors, five teachers and 223 scholars. The theological college had five professors and 25 students. In the Szekely-Keresztur higher school there were five ordinary and four assistant professors and 97 students. At Torda there was also a higher school, but this since 1878 has been sustained by the state government as a grammar school. Here the Unitarians keep three professors to teach classical subjects. There are yearly 2 or 3 ministers sent out. Almost all the Unitarian children and young men are educated in these Unitarian schools, which is a great help as a connecting tie between the Unitarians to keep them together. The children of the poor agriculturist Unitarians have a great advantage in these upper schools by getting some assistance from those foundations which were given on the very purpose to help

them in their study. One of the professorial chairs in the Kolozsvár college is sustained from the American (Providence, Rhode Island) Richmond family's donation. The salary of a Unitarian professor is only $300 and lodging, which is not enough to give him a very high position and support a family, which each Unitarian professor has. Besides some more professors are wanted. It is on this account that last year the church asked for help from the state. Under these circumstances the Hungarian Unitarians are greatly obliged for the help they get from America, and they are glad to see that there is also now some endeavor to raise a sum for a Channing professorial chair.

Many Unitarians are yearly educated at the Universities, consequently in all the state offices there are Unitarians. In the Upper House or House of Lords two, in the House of Commons four Unitarians hold seats. In the highest tribunal one, six in the second court of justice, fifteen in the third are Unitarians. Of the Hungarian Academy of Sciences there are six members Unitarians. In all departments of the state government there are some Unitarians holding places. Besides we have medical men, lawyers, professors to be found in all parts of the country, even some painters also we have, so that there are no callings in which there are not Unitarians.

The Unitarians have a literature of their own, too. They have a bi-monthly periodical called the *Christian Seedsower*, which is now twenty-five years old. Pedagogical, theological, philosophical, historical essays and shorter articles are published in it. It is valued and used by non-Unitarians also all over the country, and has a high position in Hungarian ecclesiastical literature. Separate works, sermons, hymn and prayer books are also published. Under the title: "Unitarian Little Library" the Budapest minister publishes now and then translations of some English and American Unitarian tracts. Last year a "Unitarian Association", named after the first Unitarian bishop, Francis David, was established. One aim of the association is to publish religious and other tracts. The works of Channing are translated and published in six volumes.

Finally it should be noticed that the Kolozsvár College has a rich library of 30,000 volumes, which is freely used by the professors, ministers and theological students. At Székely-Keresztur and at Torda there are also libraries, each consisting of 15,000 volumes. The students in the upper schools have a library of their own which is also pretty rich. So the Unitarians are well furnished with the means of study and higher culture.

A Professor at Kolozsvár.

---

## HUSKING.

For months the vitalizing sun
  Has warmed these fertile plains,
And here for months the laden clouds
  Have dropped life-giving rains.

Oh, wondrous fact! the thrill of life
  Was felt amid the corn,
Adown long rows its pulses beat
  At midday and at morn.

The plow-boy's cheery voice has rung
  Through all the prairie land,
As, day by day, the stirring plow
  He held with steady hand.

And now November's leaden skies
  The laden fields bend o'er,
As happy men go forth at morn
  To husk the ripened store.

With skillful hands the husks they strip,
  The shining ears they throw
To fill the box on wagon borne
  That passes to and fro.

The rising sun finds them afield,
  They hardly pause at noon,
Perchance at night the toil goes on,
  Beneath a harvest moon.

As run the rippling winds along
  The rows of rustling stalks,
So run in rounds of merry jokes
  The huskers' happy talks.

The burdened fields rejoice to yield
  The harvest they have borne,
Till bursting cribs can scarce contain
  The wealth of gleaming corn.

O, cattle on ten thousand hills,
  O, men of every clime,
To you shall come glad gifts of food
  From this fair husking time.

O, wives and weans in prairie homes,
  For whom these huskers toil,
For you this yellow corn shall buy
  The fruit of every soil.

O. Clute.

## CHURCH LOYALTY.—IV.

In previous papers I have urged that you should give to your church your *mind* your *heart* and your *money*. Fourthly, I would say, give your *voice*. Are not words much? That depends on what is behind them, and how they are spoken. Words may be half battles! There have been words that have echoed through the world, like trumpet-blasts. The highest thought of the ancient world could find no better symbol of God's silent omnipotence than "the Word of the Lord". There is creative force in loyal words that come from loyal hearts. So, young people, give your voice, loyally, to your church. Give it in the worship. Whoever else holds the hymn book in listless silence, do not you so, but put your voice into the common song and help it upwards. Whoever else lets the words of the Psalm pass by, you claim them for your own and make them yours by your willing and earnest response. Why, a few loyal voices in a church can lift up the whole church worship into new life and helpfulness. And *out* of the church give your voice also, your earnest fearless word for all things pure and true and good. There is such power in words spoken out of the heart in frank simplicity. Speak so for your faith, and for the church which stands for it. "Be ready to give an answer to everyone who asks for a reason for the hope that is in you". I tell you, ours would be a stronger church today if we had more of this earnest, kindly outspokenness. It would be stronger in its witness for righteousness, it would be stronger in its setting forth of those great simple truths which might so bless the world. "Seeing we have such a hope", says Paul, "we use great plainness of speech". Oh, what plainness of frank and friendly words should be ours to win our friends to these great thoughts of simple spiritual religion.

And lastly, as the fifth point in this loyalty to the church, give your *hand* to it! Oh, young men and women, if you have given your church these other things, you will *have* to givet his. If you have put into it your mind and your heart, and your money, and your voice and word, you won't be able to help giving your hand in work. You may be as busy as ever you can; you may be so crowded with work that it seems as if you could not put in another thing —and still you can and will. You will feel that you want to take hold somewhere in this wide, manifold work which the larger Christian spirit shows us everywhere! It may not be in any specific church-work; much of the noblest work for the world's helping has been taken out of the church-lines, and it is a blessed thing it is so. All work for human good; all the true work of education; all helpfulness and healing to human want and poverty and suffering; all effort for purer, nobler government in nation, state or city; all movements for social reform,—all these are a part of that very saving and uplifting work for which Christ died, and it is still his spirit that can help men to do them in the noblest fashion and with the most patient and unyielding power. That is why I put them here as parts of the work which a true church loyalty will set you doing. That is my ideal. I want our churches to be a place, not where we can collect you as much as possible out of the world, but where we can help you to some higher strength to go forth and do true Christian service in the world. It is for that I ask your hand. I don't think that our own special church-work will suffer, but even if it had to do, it would be right. We would be content to have fewer charities in our own parish if we knew that our people were helping in the charities all over the city, and doing them all as if they were our own. We will be content to have few men in our Sunday Schools or at our week-day services, if we know that those whom otherwise we might look for are busy caring for our public institutions, or rescuing the public service which still so often, like Christ's poor traveler, has "fallen among thieves." Young men and women, I think almost more than anything else, I want to hold up to you this

standard of taking your Christianity out into the world! Crown all these other church loyalties, of mind, and heart, and money and voice, with this of the willing hand to work! Work not alone for your own interest and welfare—though do that strongly and well—but also let your hand reach out to something beyond, at any rate, to help the larger welfare of the world. So shall the loyalty that begins in your church go with you into everything, and then will everything send you back with new love to your church to have that loyalty renewed. For you will come back from that world that sometimes seems so hopeless and repulsive in its greed and sin, and learn in the light of Christ to love it still, and to believe in its good destiny. You will come back, sometimes, feeling baffled and defeated from the best things that you have tried to do, and here you will stand beside the Master's cross, and all the crosses that his faithful ones have borne, and know in them that no true work is lost, and so go back to the struggle with new, patient strength; and always you will come back out of the rush and glare of the interminable hours, and find here the rest and peace of God!

And so the church will bless you, and you will bless the church; and as your life deepens, you will love it more and more. And as the years pass on, and we elders lay, one by one, the burden down, your stronger hands will take it up and bear it, in the Lord's name, onward, in fresh inspiration to new help for man.

B. H.

---

## GROWING BEAUTIFUL.

Say not: "Behold!
I'm growing old."
Thy golden locks, soft-tinged with gray,
That hint of age, and youth's decay,
Become thee more, as year by year,
Thy riper wisdom doth appear.

Say not: "Alas!
I fade as grass."
Thy beauty, fed by springs within,
Is comelier than it e'er hath been:
A sweeter bloom, the spirit's grace,
Is kindled in thy earnest face.

—*W. De Witt Wallace.*

## RELIGIOUS STUDY CLASSES.

### III. MATERIALS FOR STUDY.

The *ethical* or *duty* side of religion demands a large place in any proper scheme of church study. For brief practical manuals we may well take "Rights and Duties," by Mrs. Kate Gannett Wells, "Character Lessons," by Geo. H. Young, and "Citizen and Neighbor," by C. F. Dole. But if we wish to look deeper than these brief manuals are able to go, into the great, world-old but forever new and forever living problems, which lie underneath and at the heart of all ethics, let us turn to the fascinating chapters of Blackie's "Four Phases of Morals,—the Socratic, the Aristotelian, the Christian and the Uti itarian," or, for something still more elaborate and exhaustive, to Martineau's "Types of Ethical Theory," or Paul Janet's "Theory of Morals."

Practical Christianity in the form of *philanthropies, charities, reforms and beneficences*, might occupy an entire winter with great interest and profit, and with the result, as I believe, of transforming not a few dead churches into living centers of Christian helpfulness. A series of studies in this line would wisely include John Howard and prison reform; Wilberforce and Garrison and the anti-slavery movement; Dorothea Dix and asylums for the insane; Dr. Howe and instruction for the blind, deaf and dumb; Florence Nightingale and hospital reform; Clara Barton and the Red Cross movement; Charity Organization work; Child Saving work; Flower Mission and Country Week societies; temperance work, including the evils of tobacco; prevention of cruelty to animals and children; Octavia Hill and tenement house improvement; strikes and other capital and labor questions and the church's relations to the same. Ought any Christian man or woman to be willing to be ignorant of or indifferent toward any one of these practical and vital questions of everyday life? Can the church afford not to call the attention of its members to them and make provision for a careful study of their history and bearings?

And not less important than the work

side is the *thought* side of our religious life, for out of the thought side the work side springs. Our *theories* of life and God and duty and destiny will determine very largely our practical living and acting. What are our theories of life and God, and duty and destiny? in other words what are the *theological views* upon which our denominational life is based? To gain a comprehensive view of Unitarian doctrine a class could not perhaps do better than begin with Freeman Clarke's "Manual of Unita ian Belief," or "Essentials and Non-Essentials in Religion," or with "Unitarian Affirmations," a little volume of theological thought by six of our leading preachers. These might be followed by M. J. Savage's "Belief in God," and James Freeman Clarke's "Doctrine of Prayer." Suggestive and helpful side reading in this course would be found in Stopford Brooke's "Faith and Freedom:" "Reason in Religion," by Dr. Hedge; "Christianity, the Science of Manhood," by M. J. Savage, and Parker's "Ten Sermons." Clarke's manual needs a list of reference books to accompany it; with this addition I am very sure (and I speak from experience) that any class of earnest students will find a winter of Sunday evenings all too short to traverse the ground it maps out, and at the winter's close the members of the class will not only know what Dr. Clarke thinks Unitarians believe, but, what is much mere important, they will have more definite ideas than some among us now have as to what they themselves believe, and why? Another admirable manual of "questions" upon such topics as Faith in Man, Faith in God, An Indwelling God, Sin, Forgiveness, Prayer, Providence, Worship, Jesus, Immortality, is S. H. Winkley's "The Higher Life." The value of this will depend very largely, however, upon the leader and class, for wise questioning will not ensure wise answers or deep insight, if the wisdom and insight are wanting in those who answer.

The doctrine of *immortality* has taken so central a position in the world's thinking that a large place may well be given to it in our plan of religious study. On its historical side Wm. R. Alger has written with ripest knowledge, in his "Doctrine of a Future Life"; while John Fiske's "Destiny of Man in the Light of his Origin", and Page Hopp's "The Future Life", will give us the scientific, and Frances Power Cobbe's "Hopes of the Human Race", the moral and spiritual arguments or grounds for cherishing such a hope.

Just outside of our Unitarian faith lies that great body of speculative thought known as *orthodoxy*, which has for centuries dominated, and still dominates, the religious thinking of by far the larger part of Christendom, and which, therefore, no earnest religious thinker should regard with indifference, or be willing to be ignorant of. There must be something of truth in it to have made it live so long, and with so vigorous a life. What is the truth, and what the error? James Freeman Clarke answered these questions a number of years ago in his "Truths and Errors of Orthodoxy". The answers need to be rewritten up to date, but Doctor Clarke's book will furnish a useful guide to class study. E. H. Hall, in "Orthodoxy and Heresy in the Christian Church", has given a good, perhaps the best, brief popular account we have of the origin of these orthodox doctrines. His account might be supplemented in the case of a few of the more important doctrines by Stannus' "Origin of the Doctrine of the Trinity", Reville's "The Deity of Christ", and S. J. Barrows' "Doom of the Majority". No class after such a course of study would find it difficult, I think, to give a satisfactory answer to the question, "Why am I a Unitarian?"

After such a course of theological study our class will be prepared, possibly, to enjoy more strictly *philosophic* presentations of religious themes; if so it will find the most profound and vital religious problems discussed, and with great clearness of insight, and ability, in Hedge's "Ways of the Spirit" and "Reason in religion", Martineau's "Materialism", Parker's "Studies in Theism", Harris' "Philosophic Basis of

Theism", and Lotze's or Caird's "Philosophy of Religion".

Finally, what of the *worship* side of the church life? Can we find any place for that in our religious study classes? Why not? One evening in four might be given to a definite study of devotional literature. Better still, half an hour or twenty minutes of *each* evening might be so occupied, and this might form a part of the devotional exercises at the opening of each meeting. Theodore Parker's Prayers, George Dawson's Prayers, Frances Power Cobbe's "Alone to the Alone", Lydia Maria Child's "Aspirations of the world", the volumes entitled "Prayers of the Ages", and "Hymns of the Ages", would all serve admirably as helps in this devotional hour. So would also the little volumes of selections of devotional poetry entitled "Sunshine in the Soul", and "Quiet Hours". "Daily Strength for Daily Needs", too, and Keble's "Christian Year", and the poetry of Horatius Bonar, Frances Havergal, Whittier, and many of our Unitarian writers as found in our later denominational hymn books, as well as much in the writings of Madam Guyon, Fenelon, Tauler, Marcus Aurelius, and Epictetus would lift the heart heavenward and Godward. No single half hour could be spent with such authors and books, much less could a series of half hours be so spent, without great spiritual good to every earnest soul.

If, instead of a half hour's reading, the half hour should be filled by recitations from these devotional classics, how much greater still the gain to those who had thus become permanent possessors of these prayers or hymns of the ages! "What greater calamity can fall upon a nation", asks Emerson, "than the loss of worship? Then all things go to decay". And what greater blessing, we may ask, can come to individual, church or nation than enrichment in the spirit and habit of worship? But this will come to none by chance. Spiritual growth, devout thinking, the spirit and habit of worship, follow definite laws as truly as do intellectual growth and habits of reading and study. Our Unitarian churches have left behind many of the appliances once considered helpful, and still so considered, by the other churches around us, as means to develop the religious character in the direction of worship; but our churches cannot leave behind the responsibility to make provision of some kind for such development. May we not find in such a devotional hour as I have hinted at, the germs of a rational devotional meeting?

I have thus briefly hinted at some of the directions in which classes in religious and ethical study would do well to plan systematic work. They are only hints, but are they not sufficient to show how large the field is, and how full of deep human interest? Does not this very enumeration give to the subject a new importance? Once let our churches all of them take hold of such study with the broad, inclusive spirit in which the state handles secular education, giving to it time, thought, money, then religion and ethics would rise to such dignity, and command such consideration, as would give our churches a new lease of life". E. R. S.

---

## A CHANGED SITUATION.

EXTRACT FROM A SERMON PREACHED IN ALL SOULS CHURCH, NEW YORK CITY, BY REV. THEODORE C. WILLIAMS.

We have now arrived at a crisis in our missionary history. The purpose of early Unitarianism was simply to "purify Christianity". Its object was to make "Re-statements of Christian Doctrine", or, to use another phrase of Dr. Bellows', "to make Christians, and not sectarians, of any name",—to show "that the free use of reason is compatible with hearty faith in the gospel, and that emancipation from superstition and human authority does not involve the loss of a tender reverence for divine persons and things".

But by the opposition of the Orthodox, the fathers of our faith were compelled [reluctantly at first] to form separate churches, under the Unitarian name. It was necessary to prove to the Christian world not only that our doc-

trines were true in the abstract, but that they were a sufficient basis, nay an inspiring and persuasive motive, for working and worshipping congregations, which should do at least their part in the religious education of mankind.

Said a witty English bishop to a candidate: "It is difficult, sir, to maintain the truth, but it is more difficult to be maintained by it". Both of these difficulties were set before the Unitarians. On the one hand, the seeming novelty of their position compelled them to perpetual controversy; and, on the other hand, their truth had to be set forth, not only as the negation of error, but so as to persuade and uplift,—to commend itself to every man's conscience in the sight of God. They were called both to destroy and to fulfill. As their pilgrim forefathers raised their log meeting houses, with flint-lock and broad-sword ever lying near, so these builders of a new faith had their weapons of controversy or defense continually in use, while they plied as best they could the labors of doctrinal construction and church extension.

In both these labors they were successful. Least so, it is freely acknowledged, in the extension of their *visible* church. Yet even in this last their achievements were remarkable,—considering that they had not the impetus of numbers or of popular enthusiasm. There was nothing in their work to impress the common imagination. Nor had they even novelty to help them; for they professed not a new, but a purer gospel, and their mission was avowedly to the more thoughtful and better educated classes.

In what respects has the situation changed?

The three dominant phases of modern society have grown clearer and vaster since the beginning of the Unitarian movement.

First.—There has been an internal decay of the old theology; or, by a truer figure, there has been a growth, within the churches themselves, of new forms of Christian life and thought, out of the mouldy soil of ancient philosophies and creeds.

Second.—There has been a growth of secularism; that is, of a temper by which all religious sanctions and aspirations are ignored, and sad professions of denial are openly made, compared to which the cheerful infidelity of Voltaire and Paine were religious affirmations. This modern Sadduceeism is no longer the elegant trifling of literati and men of leisure. It has reached the mob. It dictates social doctrines, and withering the very nerves of hope among thousands of half-educated men and women, it alienates the church universal from the deepest sources of her power—the working classes.

Third.—There is the awakened activity, both in and out of the churches, of practical philanthropy and social reform. These are the sincerest passions of the present generation. There was a time when the serious effort to ameliorate human life was confined to the advanced thinkers, or at least to the liberal party in the church. Ecclesiastical enthusiasm chiefly spent itself in foreign missions or in sentimental and useless alms-giving. All that is changed. A large body of the clergy are now experts in social questions. Even political parties—witness prohibitionism and the labor movement—fill the demands of the philanthropic idea, not, as in the anti-slavery contest, applied to a simple question of human rights, but to complex and concrete problems of morals and social order.

Now, in this changed situation, Unitarian Christianity has new duties. Once we preached religious liberty to a community in which it had hardly begun to be. Once we were the leaders and almost the instigators of practical philanthropy in a community where the religious impulse was chiefly applied to dogmatic speculation and propogandism. I do not say that this gospel of the open mind and helping hand has spent its force, or ever will. As long as human nature remains, so long the temptations to bigotry and selfishness will exist; but I venture the assertion that in this country today there is less bigotry and less forgetfulness of human brotherhood than in any time or country

since history began. Bigotry! Why, Rome herself affects toleration. As for the duty of helpfulness, our wealthy classes make it fashionable. It is already a social disgrace not to give, and one day it will be equally so not to work. We have almost come to doubt whether a man has anything he can call his own.

Once more then, it is always in season to preach liberty and helpfulness. But is it not evident that the comparative importance of these gospels, their relation to other and equally valuable truths is very different from what it was a generation ago? It is never the highest mission of the preacher to repeat the common-places of his time, still less is it the mission of the Unitarian church, if that is to remain an influential and progressive church, to adopt as its characteristic gospel the things which the whole world is saying.

Thank God! there are some truths which mankind is learning without our preaching them. Our fathers have not lived in vain. History is in sober truth the education of mankind. And at this time we live in, those who profess to be the world's high school thachers, need not be forever reviewing the lessons of the Kindergarten. If there be anything which the history of the past five centuries has added to the spiritual consciousness of the average man, it is the possession of these sacred truths of freedom and fraternity.

I believe therefore, that if Unitarianism is to preserve the *prophetic* place which it has held thus far in American Christianity, we must utter a more comprehensive and inspiring message than those we were called to preach to a creed-bound church, which forgot the Kingdom of Heaven was ever to come here on earth, and that we can help it come. In practical philantrophy we pretend now to no exclusive eminence. We trust not to be left behind. But our natural place now is to join hand with our eager brothers of every sect and creed, wherever we can help mankind. Of intellectual liberty we have no peculiar possession. That spring is open now to every one that thirsteth. There will always be a majority of men who cannot think for themselves, and who will go in droves after any audacious mind. But alas! in the present time, it is not more liberty of thought we need, but rather more truth and seriousness in our thinking. Are not the people scattered abroad as sheep that have no shepherd?

Religious oppression? spiritual bondage? I do not fear it for any audience our Unitarian message is likely to come to. Is not spiritual desolation the conspicuous danger against which the higher teachers of religion need most to guard?

Our mission to the American people, and to the American church, is to commend the religion of Jesus—to a generation that admires his benevolence but forgets his prayers, his vision, and his peace. We are to declare in new language the glad-tidings of an Infinite Love which fills the world and abides eternal in the Heavens. We are to reveal to man his own heart. We are to interpret human nature as endlessly receptive of God, as able to pass out of sin into universal relations and to go on through faith, hope and love "from glory to glory". The true Unitarian will be "a prophet of the soul".

And we may be sure our prophecy will be heard. With all its liberality, philantrophy and running to and fro, this generation of ours is none the less thirsting for the living God. We do not need new ideas, but new inspirations. We do not need more liberty of inquiry, but stricter allegiance to the truth we know. The spirit of the age has shown us many a fair and pleasant thing; but, all the more, our lives need governance. With our ever-growing sensibility to pain and joy, we need an eternal object for our divided loves—if ever we are to find rest unto our souls. Who then can render greater service to the present age than they who interpret the spiritual religion of Jesus so as to meet at once the needs of the heart and satisfy the questioning mind? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion—*thy God reigneth.*"

Such is the Unitarian mission; and it is mighty and broad. It is not sectarian but human; not addressed to any single class in the community but to all, and how shall this calling be fulfilled? Not by cutting ourselves off from the sources of inspiration, the motives to progress which have come down to us from a sacred past! Not by becoming aliens and strangers in the household of God, denying our Christian inheritance, and setting the heroes of the hour in the place of Jesus Christ—who is still the master and supreme ideal of all who know him best. The day of individualism is over. The day of "solidarity" and "community" has come, and why not the "communion of saints", and "fellowship with Jesus Christ".

We must return to our original purpose of "purifying Christianity". I do not fear that the truths we have cherished will be forgotten. They are more and more proving their power to fortify and gladden human life as the old religion of fear and authority could never do. The fields are white already to harvest. But if we are unfaithful to our trust; then, other hands than ours will thrust in the sickle, and entering into the labors of our fathers, gather a revived Christendom into the Church of the Future.

## INSPIRATION A PARTNERSHIP BETWEEN GOD AND MAN.

In the earlier days of the church, theologians, wishing to do God the greatest honor, held to the verbal inspiration of the Bible, man being pipe merely—a hollow mechanism to let the words and sentences through. The religious world moves, and it has moved away from that particular form of thought. In the great changes regarding sacred things, we have not moved away from inspiration in the two Testaments. But Christians have progressed, in an ascending spiral, round to the same thing on a higher plane, where God divides the glory of inspiration between himself and humanity. Such partnership, such coöperation is a general truth. It is not man alone or God alone, but man and God engaged in bringing forth the fruits of autumn, the works of art, the results of trial and experience, the power of preaching, the founding of national independence, the writing of Bibles.

If man had not enough of the Holy Spirit to write the Bible he would not have enough of the Holy Spirit to understand and obey the teachings of the Bible, which God alone might write.

W. M. Bicknell.

## ILLUSTRATIONS OF UNITARIANISM.

On the box containing various papers and documents placed in the corner stone of the new Unitarian building, corner of Beacon and Bowdoin streets, Boston, December 2, 1884, was engraved, among others, these words: "To the glory of God and the welfare of man, through the diffusion of pure Christianity, this building is erected."

At the formal opening of the same building, after its completion, June 24, 1886, Gov. Robinson, the president of the American Unitarian Association, gave the closing address, in which he said:

"Let this building be in fact and in truth consecrated to all that we love and adore and live for,—to God and to Christ, to truth, to piety, to righteousness, to love, to holiness."

The British and Foreign Unitarian Association declares itself to exist "for the promotion of the principles of Unitarian Christianity at home and abroad—the support of its worship, the diffusion of biblical, theological and literary knowledge on topics connected with it, and the maintenance of the civil rights and interests of its professors."

Rev. John Wills, of Barnstable, Mass., sends us the following contribution, which gives his thought of Unitarian doctrine, in poetical form:

### UNITARIAN AFFIRMATIONS.

Rejoicing in the freedom of the mind,
No steel-clad creeds have we our faith to bind:
From various stand-points we the truth behold,
Nor cast free thought in an unyielding mould.
Yet there are truths in which we all agree.
Many grand words our faith may well express,
Among them "Liberty", "Love", "Holiness."

First, we affirm the dignity of *Man*,
Formed in God's image on a perfect plan:
Comes next, our high conception of "*The All!*"
Whom we "*our God*", "*our Friend*", "*our Father*" call:
He, the "*All-wise*", "*All-perfect*" and "*All-good*",
Bindeth mankind in bonds of brotherhood,
Stamping with his divine, approving seal
All that's conducive to man's highest weal;
Condemning all that's false, unkind, or mean,
Irreverent, or selfish, or obscene.
We hold there is no other God but He,
Reigning supreme through all Infinity.
His son, our brother, from far Galilee
Was the fast friend of all humanity,
A teacher sent by God, to save from sin,
Who taught that God's true kingdom is within.
The Holy Spirit we believe to mean
The holy influence, pure, sweet, serene,
Which captivates the human heart and soul
With a divine, omnipotent control.
The righteous banner by our faith unfurled
Displays the truth in sight of all the world,
That "*God is Love*"—that Justice never fails,
Nor against Mercy ever once prevails;
That no discordant attributes belong
To Him—*the Infinite—the Good—the Strong—The One*, inhabiting eternity!
The "All-in-all"! the Soul of harmony!
O glorious truths in which we all agree!
Gem-like they shine through all our history.

UNITARIAN NEGATIONS.

But there are doctrines, held by good men too,
Which we ignore, as we are bound to do,
Because our reason disallows their claim
To our allegiance: Legion is their name.
Stands, first of all, the so called Trinity—
Subversive of the Godhead's unity.
The prophet Jesus never claimed to be
Equal in power with the Deity,
So, unto one who called him "*good*" he said—
"*Why call me good?*" Then, lifting up his head,
Aloud he cried—"*There is none good but One, And that is God.*" "*Father, thy will be done,*"
Was still his prayer, as forth he daily went,
On deeds of mercy evermore intent.
Three persons in One God can never be,
Away, away, with such theology!
Mere faith, we say, can never saving be;
Nor stand in lieu of inward purity.
For without works, faith is a worthless thing
And carries not salvation on its wing.
Another's righteousness can ne'er atone
For sins committed by one's self alone.
There is no fiend God's holy will to balk,
Through the fair earth defiantly to stalk,
Against the everlasting truth to wage
Warfare, perpetual, from age to age.
Call these all "*pale negations*" if you will,
But I regard them strong denials, still,
Of doctrines, false as ingrained falsity;
And what's untrue must needs immoral be.

UNITARIAN RELIGION.

Love God above, your fellow man below,
All else is worthless tinsel, idle show;
This is the true religion, which alone
Will manhood crown, and right with might enthrone.

---

## THE CHURCH A CLUB?

The idea a church has of its mission will very largely shape its efforts and measure its success. And the controlling idea of a church does not always appear in its covenant or manual. In fact, there is usually in a church an unwritten constitution that is far more potent than anything formally adopted and published to the world. The covenant may say one thing and the whole temper of the church say another. Thousands of men regard the church as they regard a club—an organization for the mutual benefit of its members and for the gathering of congenial spirits. When strangers come among them the first question is whether they are of the kind wanted in their set. If not, they are left out, not by any rule or church action, but by something more potent than either. Instead of living for humanity they aim at gathering a pleasant social circle, congenial to their own tastes. As some writer has said of a certain family, "their set is full," and no new comer can enter except he be well introduced and vouched for by a member of their set.

The old Baptist deacon who told an unwelcome applicant "that there was no vacancy in their church just then" was only a little more frank than usual, and expressed in words what others only feel and express in deeds. Such a spirit as this curses and blights many a church. It may be called the club-house theory of church organization. The great aim of the members is to make the church pleasant and congenial to themselves, and to draw in those who will be an addition to their circle. They seem to feel that the church is their own, and that they have a perfect right to shape it to their own tastes and use it to their own advantage. But the church is not an organization for mutual admiration, or mainly mutual comfort, or even for mutual spiritual growth alone. It is an organization for Christian work.—*Chicago Times.*

## A NEW SPHERE OF WORK FOR OUR LAYMEN.

As Unitarians we have a message that can help the world to a higher life; we have a literature in which that message has been preached and sung in such way that it can reach all hearts and minds; we have a mighty continent teeming with millions of eager men and women, to whom, if they could but hear and accept our message, it would be as a voice from the cloven skies. But we have not the preachers. And how shall the people hear except they have a preacher?

What are we to do?

Evidently the first essential is to get preachers. But to get preachers who are regularly trained for the work, and who can give to it their whole time, is a slow process. Our schools supply but a few each year, and these are at once absorbed by the old societies. If we trust to getting our work done only by regularly trained preachers, it is clear that a large part of the work will never be done at all. Our work is inviting, pressing. It needs to be done this year, and in the years in the immediate future.

But what is to hinder our *laymen* and *laywomen* from doing a large part of this work? They are now fitted for it. In a great many instances they would be inclined to do it if they could be led to see that they are fitted for it. Show them, now, how easy it is for them to read with power a grand sermon from Channing, or Parker, or Dewey; how they can lead a congregation in singing the beautiful hymns; how they can lead the worshipful voices of the people, as all join in reading the psalms and prayers that have come fresh from the hearts of our translated or our living saints,—psalms and prayers fit to lead all souls up the heights of worship. The laity *can* do this work; they ought to do it. It is our duty to show them that they can and ought, and then to lead them into it. Doctors, lawyers, merchants, farmers, mechanics, school teachers, students in high schools and colleges, women of education and leisure,—interest them in the work. Show them how easy it is, and how helpful. Make appointments for them, and if necessary go with them to the first appointments. Often we shall find isolated men and women in remote sections who will be not only willing but eager to begin the work, for their loneliness has proven to them its need and its value.

Having the consent of a leader, arrange meetings for him at first, until he has the confidence to arrange his own meetings. Secure a parlor; or, it may be, a dug-out on a prairie in Dakota; or a school-house; an upper room; a small hall; in the summer a a barn or a grove is the best kind of a meeting-house. Send word to everybody that the meeting will be held at a certain hour. Get two or three to lead the singing. When the time arrives, see that everybody is supplied with a service-book. Then have the services read in a reverent manner; have all join in singing; have the leader read a sermon that will help all to better thought and life and spirit. This done, and you have a Unitarian meeting of the most genuine and helpful kind. That the sermon was not written by the leader is of no consequence. All understand that he did not write it; all know that they are listening to the thoughts of one of our greatest preachers. If neither the leader nor the congregation were the first to put the responses and the prayers and the hymns into words, what matter? The thoughts expressed in response and prayer and hymn are common to them all and helpful to them all. And the words in which those thoughts are clothed are those that leaped unbidden to the tongue or the pen of men or women of high religious genius, and of such large poetic gifts as lend to their expressions a most attractive charm.

In such work as here indicated we can use a large amount of power that is not now utilized; we can reach and help a very large number of people who are not now reached by our thought; we can give that thought a very much wider and larger influence in the world.

O. C.

## WOMEN'S WORK.

### THE RECENT MEETING OF THE "WOMEN'S CONGRESS."

An important department of woman's work is represented by the "Association for the Advancement of Women", more popularly known as "The Women's Congress". This body held its fourteenth annual meeting in Louisville, Ky., October 20—22. The especial object of the Congress has been from the first to arouse and encourage women to interest themselves in thinking out into practical shape living problems of the day, in so far as they affect the present or future of women. This will be apparent on even a cursory glance at the programmes of topics presented for discussion from year to year. Among the topics discussed at the recent meeting at Louisville, were: "Education in Industrial Art", "Marriage and Divorce", "What Agencies Should Women Employ for the Uplifting of Society", "Woman's Industrial Position", "Women as Land-holders in the West", "The Effect of Stimulants and Narcotics upon the Health and Morals of Women".

That the Congress succeeds in its object of arousing thought by its meetings and discussions, no one who has ever had the good fortune to attend its sessions will question. The recent Congress was no exception. Louisville is farther south than any previous place of meeting, but the officers of the Congress felt that the time was ripe for appealing to Southern women to aid their work, hence their choice. A Presbyterian church with light and attendance was put at the service of the Congress, free of charge. The size of the church proved its only drawback; the attendance, especially at the earlier sessions, seeming meager as compared to a seating capacity of fifteen hundred, but this disparity diminished as the meetings progressed, and the audiences steadily increased in size. This was largely due to the courtesy of the Louisville papers in giving full reports from day to day of the proceedings, but largely also to the sessions themselves proving so full of interest that attendants at one came again bringing friends. On the last evening of the Congress an elegant reception was tendered the members of the Congress by a prominent citizen of Louisville, at which we overheard one gentleman remark to another: "One thing at least this Congress of women has demonstrated, namely, that ability to handle large questions in a clear and logical manner, and to speak with force and point in extempore debate, is no longer a monopoly of the masculine side of humanity." The Congress may well be satisfied, we think, with its first Southern venture. May it long continue its good work and if to its present programme of thought and discussion it should see its way in the not distant future to some more immediately *practical* endeavor, that work might, we think, become still more valuable.

E. R. S.

## LITERARY NOTES.

Canon Liddon is at work upon a biography of Dr. Pusey.

"Character Building" is the title of a little book of 50 pages, from the pen of Dr. A. P. Peabody, of Cambridge, Mass., published by James H. Earl, Boston; price 30 cents.

Frank S. Thayer, of Denver, Col., has issued a little illustrated memorial of Helen Hunt Jackson. It is a description of the place where her grave is made, on Cheyenne mountain.

We are told that Rev. H. R. Haweis, of England, well known in this country by his book "Music and Morals," is about to issue a new theological work on "Christ and Christianity."

A full report of the great debate on the Andover theory of a possible future probation, at the recent meeting of the American Board at Des Moines, will be published immediately by Houghton, Mifflin & Co.

Rev. M. J. Savage announces a series of 12 sermons to begin the first Sunday in November, on "Trustworthy Beliefs," the purpose of which is to make a careful search for those elements of religion which give evidence of being permanent and not liable to decay or change.

A descriptive list of Books for Children, selected from the annual lists (1866–1885) of the Ladies' Commission on Sunday-school Books, may now be had on application at the rooms of the American Unitarian Association, 25 Beacon street, Boston, or by mail to the librarian L. C. S. S. B. at the above address.

Aside from the continued stories of W. H. Bishop and Charles Egbert Craddock, the more important articles in the November *Atlantic*, are Hammerton's "French and English," "The Germs of National Sovereignty in the United States," by John Fiske, "A Corean Coup d'Etat," by Percival Lowell, "Henry Hobson Richardson, Architect," by Henry Van Brunt, "The Blindman's World," by Edward Bellamy, and "The Peckster Professorship," a story, by J. P. Quincy.

The November number of *The Century* will contain the first installment of a biography of Abraham Lincoln, by Mr. Hay and Mr. Nicolay, secretaries of Mr. Lincoln—the whole series to run through most of next year, and to be illustrated. Lincoln is undoubtedly the most interesting character in American history, partly because of the integrity and essential nobleness of his character, partly because of the singular originality, simplicity and freshness of his mind, and partly because of the exceptionally important part he was called upon to play in the national history. Whatever is well written about him is always sure to find interested readers.

"Selections and Poems for Funeral Services:" such is the title of an excellent manual which has been compiled and recently published by Rev. Christopher R. Eliot and Rev. Charles J. Staples, for use, as the title indicates, on funeral occasions, and also as devotional readings in sick-rooms, or elsewhere. Of the several manuals of the kind that we have seen, this is by far the most complete. The scripture selections are grouped under 22 different heads. There are a few prayers, a few prose selections from the great prose writers of the religious world, and more than a hundred poems, expressive of almost every phase of thought and feeling concerning death, the true purpose of life, immortality, trust in God, the consolations of religion. The selections are well made—one hardly misses anything that he has been accustomed to think of as appropriate or helpful either at the funeral service or in the sick-room. The price of the volume is $1.25. It can be obtained from the American Unitarian Association, 25 Beacon street, Boston.

"Ancient Cities: From the Dawn to the Daylight," is the title of a very interesting and instructive book by Rev. Wm. Burnet Wright, pastor of the Berkeley street church, Boston, designed to give a popular account of thirteen of the most important of the ancient cities known to history, namely: Ur, Nineveh, Babylon, Memphis, Alexandria, Petra, Damascus, Tyre, Athens, Rome, Samaria, Susa and Jerusalem, with two closing chapters on "New Jerusalem." The style of the book is excellent; every chapter is literally "as interesting as a story." But the work is written with too obvious a theological purpose in view, and it is so essentially popular rather than scholarly that some of its statements as to marvels and magnitudes need to be taken with some allowance. When we are dealing with Ur and Nineveh and Babylon we are in a region of twilight: the most reliable authorities we have leave much to be guessed, and it is to be questioned whether Mr. Wright has always chosen the highest authorities. Still the book is so good of its kind that it may well be read, and it is so interesting that it certainly will be widely read.

"Lessons from the World of Matter and the World of Man". By Theodore Parker. Not long before his death Theodore Parker said to Rufus Leighton: "It has been a great comfort to me, often, to think that after I have passed away some of my best things might still be collected from my rough notes and your nice photograph of the winged words. The things I value most are not always such as get printed". The volume named above was put before the public by Mr. Leighton some years ago, and is made up of "best things" from Parker, largely taken down from his lips or gathered from his own notes. The book ran through several editions, and then dropped out of the market. It has now, however, been obtained by Charles H. Kerr & Co., and put down to $1.25, which is only half the original price. The subjects treated (some in a paragraph and some in many pages) are very numerous, covering, indeed, almost the whole range of religious thought, and generally showing the great preacher at his best. Probably there is no other single volume that gives at once so comprehensive and so vivid a picture of Parker as this.

---

NOTICE.—Have any of our readers extra copies of the August UNITARIAN which they could return to us? We wish some to complete files, and shall be glad to pay for the same.

---

BOOKS AND PAMPHLETS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowleged under the head of "Books Received," with statement of publisher's price, if known.*

"Ancient Cities". By William Burnet Wright. Houghton, Mifflin & Co. Boston and New York. Pp. 291. Price.....$1.25

"Ten Dollars Enough. Keeping House on Ten Dollars a Week. How it was Done, and How it may be Done." By Catherine Owen. Houghton, Mifflin & Co. Pp. 279. Price.....$1.00.

"Unitarians as Congregationalists, with Some Reference to the Issue in the West". By J. H. Crooker. Madison, Wis. Pp. 21.

"George Eliot: Suggestions for Clubs and Private Reading". By Celia P. Wooley. Charles H. Kerr & Co., Chicago. Pp. 10. Price.....10 cents.

"Ten Great Novels: Suggestions for Clubs and Private Reading". Charles H. Kerr & Co., Chicago. Pp. 23. Price.....10 cents.

"God, the Eternal Support". A Sermon by C. D. Bradlee, pastor of the Harrison Square Church, Boston. Pp. 11.

"The Framing of the Ages". A Sermon by Rev. W. S. Crowe. Preached at Good Luck, N. J. Pp. 21. Price.....10 cents.

"The Evolution of Faith in God, the Inspiring or Odic Force of the Universe". By Hu-Manu. Pp. 13.

Services at the Ordination of Roderick Stebbins, at Milton, Mass. With a Sermon by J. H. Morison, D.D.

---

## A SUMMER CAMPAIGN.

In the June number of the UNITARIAN I published a short article under the above caption, outlining in very brief shape a plan of work I hoped to carry out, and asking for help to carry it out. The plan of the work has received unexpected favor from many quarters. The request for help brought the following pledges, all accompanied by hearty words of encouragement:

| | |
|---|---|
| Wm. R. Smith, Sioux City, Iowa | $100 00 |
| Rev. John Snyder, St. Louis, Mo., from friends in the Church of the Messiah | 100 00 |
| Miss Julia Cavanagh, Iowa City, Iowa | 25 00 |
| Hon. Geo. W. McCrary, Kansas City, Mo. | 10 00 |
| Friend | 10 00 |
| Sam'l May, Leicester, Mass. | 10 00 |
| A. S. Chadbourne, Vinton, Iowa | 5 00 |
| Mrs. S. L. Clarke, Fairfield, Iowa | 5 00 |

It was somewhat late when my request was published, hence it was still later in the season when some of the above pledges were received. By this time the fierce heat and drouth of the summer had come and I did not feel equal to the labor and care of taking up and carrying on this new work. My interest in the work is

so strong, I so firmly believe it may be made of great value that I did not like to imperil its success at the beginning by starting out in doing it with only the spirit and strength left at the end of an active year's labor. So, in the interest of the work, I determined not to begin until next spring. I have desired all the friends who have made pledges to allow me to call on them for the money in the spring, and they have agreed to this, except that Miss Cavanagh and Mrs. Clarke have generously desired to pay their pledges into the treasury of the Iowa Unitarian Association for use in the general work, and have so paid them. To all who have offered money or who have given sympathetic encouragement, I give hearty thanks. A year hence I hope to have a report of work done. O. CLUTE.

IOWA CITY, October 25, 1886.

## A PRACTICAL CONFERENCE.

The Conference of the Iowa Unitarian Association, called to meet in Des Moines Nov. 10–11, promises to be one of much profit from the practical point of view. Those who have the programme in charge are rigidly confining it to subjects pertaining to work that needs to be done at once and that can be done within a year. These subjects are not to be presented each by one person in a lengthy paper and then allowed to lapse into the limbo of indeterminate silence and inaction, but each topic is to be opened by a brief paper or address, and then the Conference is expected to *confer* about it, and, if possible to come to an agreement and a determination that will carry it into effect in the immediate future. The topics to be considered are :—"Lay Propagandism", a consideration of the work which it is possible for the men and women of our congregations to do in spreading our thoughts, and of their duty to do such work.

"Lay Leaders", a consideration as to organizing an order of men and women bound together by a common spirit, purpose, and methods for doing lay work. Here the subject of "Colporters" will come up.

"A Service Book", in which shall be voiced the most reverent thought and aspiration, for the use of "Lay Leaders" and others, in conducting meetings for worship.

"Ministerial Propadeutics." Perhaps by using this unfamiliar word we may arouse attention throughout our body to the need and the feasibility of arranging a course of instruction which, under the guidance of a minister or a competent layman, can be pursued by young men and women, who cannot attend one of our schools, in preparing for lay work and, finally, for the ministry. Such a "course of study" will be considered at the Des Moines meeting.

"A call to the Ministry", that is, a clear and strong statement of the present great need for Unitarian ministers, of the large work they can do, and of the high mental and spiritual compensations the work brings, and an appeal to young men and women to enter upon the work. Such appeal to take shape in a tract.

"The Post-office Mission", its status and its needs. How shall we still further increase its usefulness?

"The Sunday School", and "The Social and Literary Work of the Church" will come in for a full share of time and attention.

It is believed that every Unitarian minister in Iowa will be present, and we hope to have the help of some able ministers and laymen from without the state. All the churches in the state should send delegates, and individual friends not affiliated with churches are cordially invited. O. C.

## ALL SOULS CHURCH, CHICAGO.

After a busy year in planning and building, the friends of the Fourth Unitarian Church in Chicago enter with joy their new church home. In general appearance the building conforms in the main to the cut sent out some months ago, which many of the readers of the UNITARIAN have seen. The slight changes have all been improvements. All who have seen the cut and the accompanying plans have a pretty clear idea of the external appearance and of the internal arrangements. As one looks at the building from without it has a pleasing architectural effect, and gives promise of comfort and convenience within, a promise which is borne out by the interior.

The auditorium is semicircular. At the center of the diameter of the circle stands the pulpit,—if this word "pulpit" has not associations too ecclesiastical to be applied to the graceful table, on which stands a small reading desk covered with a plush scarf of very restful color. Chairs are used for seats. They are all movable, and are easily taken away so that the auditorium becomes available for any large social gathering of the society. The room is high enough for comfort and beauty. It is not so high as to be desolate and "barny".

The vestibules, the study, the library, and the parlor are all grouped along the curve of the circle opposite the pulpit, and all open into the auditorium by large doors, hence can be made a part of the auditorium when necessary. This arrangement enables all the space, in auditorium and in social rooms, to be used for any purpose for which it may be needed. It gives the largest amount of available space for the money used, and at the same time gives a group of small rooms for Sunday-school, educational, and social uses,—rooms pleasantly located, well lighted, and easily warmed so that they can be used every day in the year.

At one corner of the building is a private entrance giving access to the second story which contains pleasant and convenient rooms for the minister's residence. It was necessary to have a large sky-light up through the center of the building to light the auditorium. This necessitated placing the rooms above on three sides of a parrallelogram, the rooms on two sides being separated by the sky-light. All the rooms are accessible from a hall extending

around the sky-light. There is a large basement containing the boilers for heating the whole building. In this basement a dining-room and kitchen for the church are to be finished after a while, and perhaps a gymnasium for the children of the church.

The dedication service was held on Tuesday evening, October 12. The weather was perfect. The rooms were all filled with a happy congregation. Mr. Jones and his society had not arranged for one dedication sermon, but had asked a number of ministers and laymen to make short addresses. Thus they had several voices and many thoughts briefly stated. But the exercises seemed not to have the impressive effect which comes from one or two well-considered addresses of sufficient length to give opportunity for the statement and enforcement of great themes. The hymns, all written by members or friends of the society, were sung by the congregation. The scripture readings included high thoughts from many sources. Pastor and people joined in a responsive service of dedication in which reverent faith in God and Christ found expression as broad as human brotherhood. A prayer of dedication followed, and then all joined in singing "Old Hundred".

The society of "All Souls" and its pastor are to be heartily congratulated on their entering their home under such happy auspices.

O. C.

## THE ILLINOIS CONFERENCE.

The Illinois Conference held its twenty-fifth meeting in All Souls Church, Chicago, October 12–14. The State work was discussed by J. Ll. Jones, J. V. Blake, Judson Fisher, Mrs. E. T. Leonard and others. Papers were read, on "Practical Religion", by Rev. Judson Fisher; "The Work of the True Church", by Rev. J. H. West; "The Morality of Prohibition", by Eugene Lewis, and "Soul in Nature", by Rev. T. B. Forbush. Rev. J. C. Learned preached a semi-centennial discourse on "The Old Unitarianism and the New".

An account of Unitarianism in Chicago was given by the President of the Conference, Mr. John A. Roche.

The Conference adopted resolutions, sending its greetings to the Illinois churches; reaffirming (in effect) its Ethical or Free Religious position as a Conference; recommending the wide-spread fromation of "Unity Sunday Circles"; appointing a committee to arrange for a series of discourses at Champaign, the seat of the State University; appointing a committee to prepare a history of the first fifty years of Unitarianism in the State; requesting Rev. J. R. Effinger to remain the Secretary of the Conference at a salary (for two-fifths of his time) of $1,000 a year; requesting the A. U. A. to assist as heretofore in Mr. Effinger's support, and instructing the Directors of the Conference to arrange for the publication of "an Illinois number of *Unity*."

## NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country, in these columns, and will if our friends will help us.*

*Ministers, Sunday-School Superintendents and teachers, and church workers, everywhere, please send us word—brief, concise—of the important things you do.*

*Don't wait for an accumulation of items; but as soon as one of interest occurs, send it immediately on a postal card.*—EDS. UN.]

On Sunday, Oct. 24, Rev. Brooke Herford preached at Cornell University, his pulpit in Boston being supplied by Rev. Wm. C. Gannett.

Rev. Grindall Reynolds, Secretary of the American Unitarian Association, will preach the opening sermon of the Winona, (Minn.,) Conference, Nov. 10. He will also preach at Des Moines, Nov. 14, and at the Nebraska Conference, Nov. 16.

Rev. Hilary Bygrave, who for nearly six years held our Unitarian fort at Toronto, Can., has received and accepted a call to Belmont, Mass., one of the most pleasant suburbs of Boston. Besides being pastor of the strong and long established church at Belmont he will also have charge of the new Society at Waverley.

Rev. S. R. Calthrop, of Syracuse, New York, has yielded to an urgent invitation to make a visit West, to help the work. A tour has been arranged for him, including Sheffield, Ind., Davenport, Iowa City, Des Moines and Humboldt, Iowa, and Winona, Minn. At most of these points he will give the address on "God" which was heard with so much pleasure at Saratoga. At Des Moines he will preach on Sunday morning and evening, Nov. 7th, and on Monday evening, Nov. 8th, being the first three of the series of meetings which have been arranged for that place. He will also preach at the conference at Winona, Minn., on November 11.

The Annual Meeting of the Unitarian Sunday School Society was held in Worcester, Mass., October 20 and 21. The opening sermon, by Rev. F. B. Hombrooke, of Newton, was preached on Wednesday evening in the Church of the Unity. The exercises of Thursday consisting of papers and addresses by Secretary Reynolds, Rev. James De Normandie, Rev. J. L. Hurlbut, Miss Elizabeth P. Channing, Rev. Stopford W. Brooke, of London, Eng., Edward Everett Hale, and others, were held in the Second Congregational Church. The more important topics considered were, "The Sunday School of To-day," "How to Retain our Young People in the Sunday School," "A Word from the Week-day School" and "Temperance Teaching in Sunday Schools."

**Atlanta, Ga.**—The work reopens auspiciously here. Atlanta feels the lift of the better times at hand. Our cause is respected and its representatives treated with cordiality.

**Boston, East.**—At the Church of our Father, (Rev. G. M. Bodge's,) they opened a new Sunday School Library, Oct. 1. Six hundred volumes—all paid for—"and not a mean one among them," says our informant.

**Boston.**—South Congregational: The dedication and installation of Mr. Edward Hale as colleague of Dr. E. E. Hale took place Thursday, October 14, and was a very noble and inspiring service. Rev. F. G. Peabody preached; Dr. A. P. Peabody made the prayer of ordination; Rev. C. F. Russell gave the right hand of Fellowship; Dr. C. C. Everett the charge to the people. The charge to the minister was given by Dr. Hale himself, and our readers can hear the earnest, helpful ring of it even from the brief report of the papers. He said: "This world is more religious today than it has ever been before. It is also true that old forms of religion must change. Give more and more thought to the ministry each day. The fact that the world is more religious than ever before does not stop the Christian ministry from going higher and higher. The sheep must not overrun the leader. The office of minister must be kept a great one. The respect for the ministry has not died out, nor has the respect for all religious institutions. Concerning your methods, rest in the arms of God and rely on his strength, then your methods will come and the work will be done. My charge to you is to say in this church what you think and believe is right, what God prompts you to say, and so God bless you, and may you be a blessing to this people."

**Brattleboro, Vt.**—Rev. S. M. Crothers has resigned the Pastorate of the Unitarian church to accept a call to St. Paul, Minn.

**Charlestown, Mass.**—Rev. Pitt Dillingham has just past the tenth anniversary of his settlement as pastor of the Unitarian Society, on which occasion he received a letter from more than a hundred of his parishioners asking him to sit for his portrait, to be painted in oil and hung with those of his predecessors, Dr. James Walker and Dr. Geo. E. Ellis, in the Boylston chapel. The letter also expressed the very warm regard of his people, and their appreciation of his conscientious, devoted and able work as their minister.

**Cincinnati, O.**—Rev. Geo. A. Thayer advertises eight Sunday morning sermons in October, November and December, upon the following themes: The Creation of the Worlds; The Origin of Man; Temptation and Sin; Language and the Dispersion of Mankind; The Commandments; The Unity of God; Sabbath and the Sacred Number Seven; Angels and Demons.

—The Unity Club of the Unitarian church has prepared for the winter a very interesting programme of work and entertainment, embracing studies of the English literature of the first quarter of this century; discussions of public and economic questions; lectures by Mr. Thayer on Leaders of Men; dramatic entertainments and socials. During the season original stories will be read by Mrs. Alice Williams Brotherton, Hon. Charles W. Baker, Mrs. Fayette Smith, Judge D. T. Wright, Mrs. Robert Hosea, Mr. J. M. Cochran, Mrs. Virginia G. Ellard and Mrs. Geo. W. Hardacre. The club will also, as for a number of seasons past, maintain a series of Sunday afternoon popular lectures by distinguished speakers.

**Cleveland, O.**—Rev. F. L. Hosmer has been giving three Sunday evening lectures on The Poet Bryant, Longfellow's "Christus," and Tennyson's "In Memoriam."

**Deerfield, Mass.**—A large meeting of the Connecticut Valley Unitarian Conference was held here October 13. The quaint old church was brightened by a brilliant abundance of autumn foliage. Rev. Edgar Buckingham welcomed the visitors and led the devotional service. Rev. J. C. Parsons, of Prospect Hill Seminary, read a scholarly and yet practical address on "Religious Experience", which was discussed by Rev. John Cuckson, Rev. J. B. Lincoln and Dr. Peabody, of Cambridge. After a generous collation and a business session Dr. Peabody preached on "The Place the Christian Religion Fills in the Universe"—a sermon able and hopeful to the point of prophesy. The officers of the conference are J. R. Smith, of Springfield, president, and Rev. C. E. St. John, of Deerfield, secretary. Over 250 persons were in attendance.

**Des Moines, Ia.**—The work of Rev. Ida C. Hultin opens favorably in this important field. A series of meetings to continue for eight days has been arranged, to begin on Sunday morning, November 7, and to close on Sunday evening, November 14. Rev. S. R. Calthrop, Rev. Marion Murdoch, Rev. Arthur M. Judy, Rev. Mary A. Safford, Rev. S. S. Hunting, Rev. O. Clute, Rev. Arthur Beavis, and perhaps others, will take part.

**Detroit, Mich.**—At the annual meeting of the Unitarian Society held October 13, the Board of Trustees was empowered to secure a pastor, and was also asked to report to a special meeting of the society in two weeks upon the practicability of purchasing a new site and building a new church. The society is out of debt. The Sunday school library has been put in excellent condition during the past summer vacation, under the supervision of Mrs. Florence Bagley Sherman, the librarian.

**Greenfield, Mass.**—The Unitarian people received in July fifty-one city children through the officers of the Boston "Country Week". They were quartered in the village, or, at the expense of the parish, among the Shelburne Hills, and remained a week, giving satisfaction to their hosts by their good be-

havior. The young people of the Greenfield church have arranged for a course of lectures to be given by Geo. W. Cable, Stuart Rogers, Geo. W. Towle and James Kay Applebee. The church has sent $50 to Charleston, S. C., and $10 to Mr. Hugenholtz to help build his new place of worship in Grand Rapids, Mich.

**Gardner, Mass.**—Rev. W. C. Litchfield was installed pastor of the Unitarian Society on the evening of October 28, a half dozen of the neighboring ministers taking part in the very interesting service.

**Hanover, N. H.**—A Correspondent writes: "Unitarian services conducted by Rev. W. H. Fish, of Lebanon, are now being held in Precinct Hall every Sunday P.M. Anything like "Liberal Christianity" is a new feature here, but the look is promising. The expenses for one year are generously borne by one of Dartmouth's Alumni, now a prominent Boston lawyer. A goodly number of students (Dartmouth) have already made it their choice for the one service required by the College, and the meetings are and promise to be both pleasant and profitable; though in a town so rigidly Orthodox the progress can be only slow. But being a town where so many young men are gathered, as come here to college, the opportunity for good work is self-evident.

**Hartford, Ct.**—Rev. J. C. Kimball has re-organized his class of last year for a second season of study in Good Citizenship, the number in attendance being large. The class, instead of forming merely an adjunct to the other services, has become one of the most vital parts of the day's work, taking up, as it does, in a free and unconventional manner, the great social and economic topics of the time and discussing them in the light of religion. During the summer vacation the parlors and lower hall of the Unitarian Society were beautifully frescoed and fitted up as a surprise to the returning pastor.

**Iowa City, Ia.**—The Religio-Scientific Association, which Rev. Arthur Beavis has organized in connection with the Unitarian Church, puts out a programme of very solid and attractive work for the season, from October to June. Among the subjects to be studied and discussed are Intuition; Prophesy; Stimulants; Culture; Evolution (5 studies); Bible Cosmology (3 studies); Origin, Development and Effects of the Christion Religion (12 studies); The Deists of the Eighteenth Century; The French Revolution; Capital and Labor (4 studies); Immortality(3 studies).

**Jamestown, N. Y.**—Dr. Townsend, pastor of the Independent Congregationalist Church, has not only started a new paper, the *New Theology Herald*, but has associated with his work two young ministers, Rev. Solon Lauer, and Rev. A. N. Somers, who, with their head-quarters in Jamestown, are preaching and doing New Theology Missionary work in the regions round about.

**Lebanon, N. H.**—Rev. W. H. Fish was installed pastor of the First Congregational Society on October 25.

**Lowell.**—Rev. G. C. Wright, who has been minister at Northfield, Mass., for the past two years, has accepted the ministry to the poor in Lowell, a kind of work to which he has long felt drawn. He was installed as pastor of the Free Chapel Church and Ministry at Large on Oct. 15, Dr. A. P. Peabody preaching the installation sermon.

**Melrose, Mass.**—Special Sunday evening services are being held at the Unitarian Church, with very attractive subjects and speakers. On Oct 31, Mrs. Mary A. Livermore spoke on the question, "What makes a Church a Power in a Community?" The programme for Nov. and Dec. is as follows: Nov. 14 "Individual Fidelity the Secret of Church Efficiency", by Rev. E. D. Towle; Nov. 28, a Thanksgiving Service; Dec. 12, "Ethical Instruction in the Sunday School," by Hon. Carroll D. Wright.

**Northfield, Mass.**—Rev. Geo. C. Wright has resigned his pastorate of the Unitarian Church, and the society is now hearing candidates. The Northfield Sunday School held its annual meeting Oct. 7, re-elected Henry C. Holton Superintendent and nearly the same corps of officers who served last year, and laid plans for active work.

**Omaha, Neb.**—A private letter from an English Unitarian lady, settled here, says: "This morning was the Harvest Festival, the Church was very beautifully decorated, it has been painted and papered this summer and altogether looks very pretty. The congregation is improving, there are much larger audiences than there were when I first came to Omaha. The Church is in a flourishing condition.

**Philadelphia, Pa.**—The First Church (Rev. Joseph May's) was reopened on the 19th of September. An added beauty was found in the "Barton" memorial window, erected to the memory of Mrs. Sarah Barton. A "Clark" memorial window will be added soon, also a window in memory of Mrs. Wm. H. Furness. A series of monthly discourses on "Important Themes in Theology and Religion" will be given this winter by Rev. F. H. Hedge, D.D., Rev. Edward Everett Hale, D.D., Rev. A. P. Peabody, D.D., Rev. Howard N. Brown, Rev. S. R. Calthrop, Rev. John Chadwick, Rev. Theodore C. Williams and Rev. Brooke Herford. The different charities of the church, the Ladies' Aid Society, the Reading Class, and the Sewing School are all getting into active operation for the winter.

—The Germantown Church (Rev. Mr. Clifford's) reopened on September 12. The Sunday-school is in an excellent condition. Mr. Clifford gives at each session a short talk, and also conducts an Emerson class composed of young people. Connected with the Sun-

day-school is a free "Kindergarten" for the little ones, and also a useful household school for young girls.——The people of the Germantown society are happy over the return of their pastor and his wife (Mr. and Mrs. Ames) from abroad. A very delightful reception was given for them October 14.

**Rock Falls, Iowa.**—The work here has been going on quietly for several months. Our friends have obtained the use of a convenient hall, have furnished it neatly, and will use it for religious and social meetings. The hall was formally opened on Sunday, October 17, when Rev. O. Clute preached on "Unitarianism, its Method, its Thought, its Life". In the evening the congregation filled the room to overflowing.

**Rock Rapids, Iowa.**—This thriving town in Lyon county, in the extreme northwestern part of the State, was recently visited by Rev. S. S. Hunting, who preached on two successive Sundays to excellent congregations. It is hoped that further work may soon be done here.

**Wayland, Mass.**—The people here are feeling very much encouraged. Rev. Herbert H. Mott, after preaching among them for some months during his last year at Harvard Divinity School, received during the summer an earnest invitation to settle, the people showing great heartiness and unanimity in the call. Mr. Mott accepted it and has been preaching right along, and already there is a marked increase in the attendance. On the 17th of September he was ordained; Revs. Dr. Everett, F. G. Peabody, H. Price Collier, C. F. Russell and Brooke Herford taking part. A few Sundays ago, the communion was revived, and deep interest was manifested, many remaining to join in the service who had never done so before.

**Wichita, Kansas.**—A correspondent from this place writes: "Could you not send a missionary to this city? We have 24,000 population, and as yet the Unitarian faith is unknown here."

**Winchester, Mass.**—The Unitarian church was newly fitted up and frescoed during the summer. Harvest Sunday was observed by the union of congregation and Sunday-school,—the Sunday-school sitting not by itself, but mingled with the congregation—parents and children sitting together so far as convenient. The service used was the harvest service in the Sunday-school hymnal, the minister, Sunday-school superintendent, choir, congregation and school all taking part. After the opening service ten children were christened, and the pastor preached a sermon to the children and congregation as one. The decorations of autumn leaves and fruits were beautiful, and the whole service was much enjoyed.

**Worcester, Mass.**—Few of our readers probably are aware of an interesting religious movement, a little French liberal church. Some five or six years ago, Rev. Gran Syvret, a French Protestant missionary previously among the French Canadians in Montreal, was sent by the Board of Home Missions to preach to the French Canadians in Worcester. By and by some liberal books came in his way, and without knowing any Unitarians he gradually became one. His preaching changed its tone, and after an ineffectual warning the Board withdrew their support. His people, however, would not leave him, and for three years past he has continued his ministry, struggling on under great difficulties, his congregation, varying from 30 to 60, being composed of working people, and his only support heretofore being his own teaching, and a hundred dollars contributed by the ladies aid society of the First Church, Worcester. We are glad to hear that M. Syvret is applying to our fellowship for a district status among Unitarians, and that our Worcester churches are considering some plan for the maintenance of his work.

## JOTTINGS.

Mrs. Lighthead—"Of course, Dr. Scripture, we were very sorry to have to give up our pew in your church; but it cost us so much for the children's dancing lessons this winter, that we had to give up something."

The Religio-Scientific Association connected with the Iowa City Unitarian church takes as its fine motto: "Truth wears no mask; bows at no human shrine; seeks neither place nor applause; she only asks a hearing."

You will never be sorry
For hearing before judging;
For thinking before speaking;
For holding an angry tongue;
For stopping the ear to a tale-bearer;
For disbelieving most of the ill reports;
For being kind to the distressed;
For being patient toward everybody;
For doing good to all men;
For asking pardon for all wrongs;
For speaking evil of no one;
For being courteous to all.

The first printing done in America was in the city of Mexico, in 1539. There were then 00 printing offices in Europe. The second press in America was set up in Lima, Peru, and the third in Cambridge, Mass., in 1639.

Says the Boston *Commonwealth:* Three rather able girls are the daughters of F. A. Drexel, the Philadelphia banker, each worth $4,000,000, who have been brought up to look after their own affairs, and to make good use of their wealth. They maintain a great educational charity at Torresdale, Pa., and are said to have a list of 350 pensioners upon their private bounty. They live and dress plainly, and horses are about their only dissipation. A few weeks ago they sailed for

Europe to visit the educational institutions of the old world, and gather points for their own guidance in the management of their school.

Warner Bros., the well-known corset manufacturers, are putting up a building in Bridgeport, Conn., to cost $35,000, for the free use of the one thousand girls employed in their factory. The building will be about seventy feet square and three stories high. The first story will be devoted to a restaurant where good meals will be furnished at cost. The second story will contain a large reading-room and library, conversation room, music room, bath room and lavatory. The third story will contain a large hall seating 600, a small hall seating 150, and class-rooms, where evening classes in singing, penmanship, drawing, bookkeeping, fancy needlework, etc., will be taught. The building will be under the care of a competent matron, and will be free to all girls in Warner Bros.' employ.

---

BEAUTIFUL THOUGHTS.—Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fair palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—*Ruskin.*

---

FRIENDS! WILL YOU SEND US 1,000 NEW Subscribers for the Unitarian during November and December? You can easily do it. Get your neighbors to subscribe. Subscribe for a copy for a friend or relative at a distance. Get your church to subscribe for 25 or 50 copies to put on the table at your church door. Order 10 or 20 copies for your Post Office Mission work.

---

NEW SUBSCRIPTIONS TO THE "UNITARIAN" may begin at any time.

**Specimen Copies of the "Unitarian"** will be sent free to all who desire. *Packages* will be sent free to ministers, post-office mission secretaries, or other workers who wish to distribute them in their churches, or otherwise use them as samples.

---

250 UNITARIAN BOOKS BY SUCH AUthors as Channing, Theodore Parker, Freeman Clarke, Robert Collyer, Dr. Hedge, Edward Everett Hale and M. J. Savage are included in our Loan Library. Any book lent for twenty-one days on receipt of 10 cents to pay postage. Unitarian tracts and pamphlets of fifty different kinds given away. Catalogue of books and tracts sent free. Address REV. MARY H. GRAVES, Unitarian Rooms, 175 Dearborn street, Chicago.

---

RELIGIOUS STUDY CLASSES; or, The Study of the Literature of Unitarianism in Churches, Bible Classes and Clubs. By Mrs. Eliza R. Sunderland. Pamphlet; 24 pp. Price 10 cents; per 100, $5.00. Address Women's Western Unitarian Conference, 175 Dearborn street, Chicago.

## CALENDAR FOR NOVEMBER.

A THOUGHT GEM FOR EVERY DAY.

(Selected from Shakspeare by MRS. E. E. MARRAN.)

1. M. What stronger breastplate than a heart untainted?

2. T. Many strokes, though with a little axe,
Hew down and fell the hardest timber'd oak.

3. W. No profit grows, where is no pleasure ta'en;
In brief, sir, study what you most affect.

4. Th. From lowest place, when virtuous things proceed,
The place is dignified by th' doer's deed.

5. F. Sweet mercy is nobility's true badge.

6. S. The gods are just, and of our pleasant vices
Make instruments to scourge us.

7. S. Heaven doth with us as we with torches do—
Not light them for themselves.

8. M. Condemn the fault and not the actor of it.

9. T. Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt.

10. W. The fault—is not in our stars,
But in ourselves, that we are underlings.

11. Th. Dare do all that may become a man;
Who dares do more is none.

12. F. Nought so vile that on the earth doth live,
But to the earth some special good doth give.

13. S. There's beggary in the love that can be reckoned.

14. S. Love thyself last: cherish those hearts that hate thee,—
Still in thy right hand carry gentle peace.

15. M. A little fire is quickly trodden out,
Which, being suffered, rivers cannot quench.

16. T. The attempt, and not the deed, confounds us.

17. W. How oft the sight of means to do ill deeds
Makes ill deeds done.

18. Th. They are as sick that surfeit with too much
As they that starve with nothing.

19. F. You have too much respect upon the world;
They lose it, that do buy it with much care.

20. S. How far that little candle throws its beams!
So shines a good deed in this naughty world.

21. S. There is some soul of goodness in things evil,
Would men observingly distil it out.

22. M. Our remedies oft in ourselves do lie,
Which we ascribe to heaven.

23. T. It is excellent
To have a giant's strength, but it is tyrannous
To use it like a giant.

24. W. Virtue is bold and goodness never fearful.

25. Th. Spirits are not finely touched, but to fine issues.

26. F. When fortune means to men most good,
She looks upon them with a threatening eye.

27. S. The flighty purpose never is o'ertook,
Unless the deed go with it.

28. S. Angels are bright still, though the brightest fell.

29. M. Use every man after his desert, and who should 'scape whipping?
Use them after your own honor and dignity.

30. T. This above all,—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

# THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. DECEMBER, 1886. No. 12.

THE UNITARIAN.
EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES. . . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . . Chicago.

*All communications to be addressed to*
REV. J. T. SUNDERLAND,
115 Monroe Street,
Chicago, Ill.

## TO OUR READERS AND FRIENDS.

With this issue our work for the first year comes to a close.

Twelve months ago this magazine was an experiment; now it is an assured success. We have asked for no pecuniary help, either to begin it or to continue it. After our first start with 2,500 subscribers, worked up by the kindness of friends, we have made no further special effort. It has gone of itself. Week by week, month by month, new subscriptions have kept coming in from all parts of the country, until within the year it has grown to 6,000 paying subscribers, and we are glad to say it is self-supporting. As to the work which we have tried to do, it is before our churches. We believed that a periodical was wanted at once cheap enough to be taken by all, broad enough in interest and sympathy to be of equal use West and East, and unmistakably trying to meet and help the Christian feeling which is ever deepening in our churches. In the original prospectus of this magazine, we said:

"The only basis upon which Unitarian Churches, *anywhere*, can ever prosper and do their true work, is that of earnest, rational, distinctly-avowed Christianity. So, it is *this* for which *this monthly* will stand, while yet desiring to keep *our fellowship* as wide as aims of common work and worship will allow. We want to do our part to promote in the homes and churches of our people a warmer piety, a reverent, intelligent study of the Bible and of the truths of religion, more active and united church life and work, and especially more zealous efforts to make known the broad, progressive gospel which has been committed to us."

This aim we have constantly held in view. It has involved some controversy which we would gladly have avoided. But so long as our Unitarian position is misunderstood or misrepresented by those who wish to widen it by putting Christianity and religion in the background, we suppose it will still be necessary to refute the sophistry and correct a blunder which is so crippling and injurious to our work as a church. We hope, however, that the recent emphatic reaffirmation of the Christian position of Unitarianism by our National Conference has settled that matter beyond the need of much further protest. And to the quiet, constructive, helpful work in our churches and in our homes, for which this magazine was established, we once more dedicate its pages.

## EDITORIAL NOTES.

The visits of Rev. Brooke Herford and Rev. M. J. Savage to the west last winter and the winter before, and the recent visits of Rev. S. R. Calthrop and Rev. Grindall Reynolds, have had a most genial and helpful influence on ministers and congregations wherever these gentlemen spoke. Our western ministers are so widely sundered by space that their lives are necessarily somewhat lonely. They feel the need of the inspiration and strength that companionship gives. A visit from one of his western brethren is always hailed as a great pleasure by one of these lonely workers. If the visitor is from "the East", and brings the word of hearty fellowship and growing power from those sections where our cause has a noble history and inspiring traditions, his presence and word give a feeling

of strength and courage that these visitors themselves can little understand. And the people in our organized congregations, and the numerous friends scattered abroad, regard these visits with deep interest. Nearly all our people have associations with the East. The man from Boston who preaches for Dr. Channing's church; or the man who has stood for many years in the pulpit at Concord; or the man from Syracuse who preaches for the congregation to which once ministered the noble Father May, is met by all the people with pleasure. His word comes to them with all the charm and force that old associations give. And if that word is a strong appeal to the love, and aspiration, and consecration that, in spite of the absorbing materialism of western life, are strong and warm within their hearts, it has a power for good that is worth infinitely more than the modest speakers themselves give it credit for. It is to be hoped that these recent visitors, who have gone as far west as Topeka, Kansas, are but forerunners of a great army, who, grip-sack in hand, will "come over and help us", not stopping until they have spoken their word, not only in the great mid-west, but far away at the foot of the Rockies and where the tides of the Pacific flow in at the Golden Gate. O. C.

---

Harvard university was very impartial at its great 250th Founders' day, conferring her LL.D. degree on Prof. Park, the chief advocate of the inevitable perdition of the heathen, and her D.D. on Prof. Smyth, who is now undergoing Prof. Park's Christian persecution for venturing to doubt such an atrocious doctrine. That was a delicate distinction, too, to give the doctorship of *laws* to the prosecutor.

---

Rev. E. A. Horton, of Boston, has prepared a course of study for his Sunday-school, which might well be more largely introduced. He has divided his school into five grades; and, besides choosing with great care the subjects and lesson books which are to be taken up successively in the different grades, he has also made out and printed special lists of books which will aid the teachers and older scholars in the preparation of lessons. It is this sort of systematic forethought which is needed to make our Sunday-school work effective.

---

Rev. Reed Stuart, who for some years has been pastor of an independent society which grew out of the Presbyterian church to which he had previously ministered, in Battle Creek, Mich., has accepted a call to the Unitarian church in Detroit, and enters upon his new work in December. Mr. Stuart has won for himself a reputation as a preacher scarcely second to that of any man of any denomination in Michigan. We heartily welcome him to our Unitarian ranks. He is yet young, and the field to which he goes is one of the most important in the west. Under the impulse of the new minister in the pulpit, we hope the Detroit church will go forward soon to build the new house of worship which they almost decided to build under the leadership of Mr. Forbush, three years ago.

---

Rev. S. M. Crothers, the author of the sermon which we give our readers this month, has just gone to St. Paul, Minn., to be pastor of our church in that remarkable city, which, with its no less remarkable companion and rival, Minneapolis, is so rapidly becoming a great northwestern metropolis. Mr. Crothers is one of our younger Harvard men. He has had a successful pastorate at Brattleboro, Vt., of several years, and is with reluctance given up by the Brattleboro people, to allow him to go to the larger and more responsible western field.

---

A ludicrous mistake of the printer caused us to say in our November number (on page 291), "We are sorry to see Mr. Savage turn aside to put on the shoulder this switch-off Ethical movement" [in the West]. The sentence should have read: "We are sorry to see Mr. Savage turn aside to *pat* on the shoulder this switch-off Ethical movement." The rest of the paragraph continues: "If our reading of his sermons

and books has been correct, he does not belong with this movement. He belongs with a movement of unequivocal Theism,—a movement that has the clearness of vision to see that God and worship even more than Ethics (though of course never for a moment to be divorced from Ethics) are, and must be declared to be, the central things of any religion that is to endure and have power in the world."

---

In our last number we had the following:

We have always said that if the Western Conference will give up its executive functions and turn its missionary work and funds over to the American Unitarian Association, we should not care how colorless might be its constitution. But so long as an organization takes upon itself executive functions, sets about the establishment of societies, and appeals for money to do the same, the question becomes pertinent, "Are those societies to be only Ethical societies, or are they to be societies for worship—churches?" And again: "It is a perfectly rational thing for an organization that has executive functions and which appeals to churches and individuals for money to state what it exists for, what it intends to do with the money; and if that purpose really *is* the establishment of Christian churches, then to say that."

This was our answer, and surely a sufficient one, to the point made by some friends that any statement of *a religious object* on the part of a *conference representing congregational churches* is inconsistent with Congregationalism. But W. C. G. makes these sentences the text, in *Unity* of November 20, for another of his long articles, maintaining that "such talk" is "*misleading the public*" (in italics) and not "*true*" (!) Why such a serious charge? Simply because—and we are appealed to by name to corroborate the statement—the Western Conference "has not given *one cent* to any church, Christian or heathen, or even towards the printing of a tract"; and "has not *asked* for a cent for such a purpose". Certainly; we cheerfully corroborate this statement! But we did not say it had *given money to churches.* What we did put as its "executive functions", are that it "sets about the establishment of societies, and appeals for money to do the same". That is just what it does! Its secretary is—has been for years—a traveling western missionary, starting and building up churches,—just as much "executive" work as if he helped them with money. The idea of the Western Conference discontinuing such "executive functions" did not, however, originate with us, and we have no wish for it. We want it to do all it has ever done, and more, only, we want it to say, as it always did till four years ago, what its "doing" is for. Let it make its work again, as formerly, distinctly Christian—distinctly aiming to promote belief in God and worship, as well as "truth, righteousness and love", and then we shall rejoice to have it keep its executive functions. We have only suggested the giving these up as a compromise by means of which a union of all parties might possibly be effected. We are sorry W. C. G. (and the senior editor of *Unity* also, who, in a column adjoining that of W. C. G., takes occasion publicly to indorse all his colleague's utterances, past and present, in the paper) is not willing to go even so far as this for the sake of harmony.

---

At the recent meeting of the Missouri Valley Conference, held at Topeka, Kansas, the following resolutions were discussed, and passed almost unanimously—the vote standing, if we are rightly informed, 40 in favor and 2 against. They were framed with reference to the condition of things in the denomination in the west, with the hope of proving a sort of common ground on which all western Unitarians, the Western Conference and the Western Association, might unite. The resolutions were as follows:

*Resolved*, That this Conference recognizes the entire independence of each Unitarian congregation, and claims no ecclesiastical authority whatever; its relation to the churches represented is advisory only.

*Resolved*, That this Conference stands for the upbuilding and maintenance of pure Christianity.

*Resolved*, That in thus declaring plainly the nature of our organization we do not intend to limit our fellowship, but on the contrary declare that our fellowship is based upon no dogmatic test, and we welcome all who are

willing to work with us or with them for the establishment of truth, righteousness and love in the world.

To these resolutions we of course give a hearty assent, and earnestly wish that on the basis which they offer there may be a drawing together of all our western forces. Our fellowship is left by these resolutions as broad as anyone can desire: the absolute independence of each church is sufficiently guarded, while the purpose of the Conference is made the same as that for which our national missionary organization, the American Unitarian Association, exists, namely, the promotion of "pure Christianity". Let the Western Conference but place itself on this ground, and there will be harmony among us in the west again as of old. That this is what a large part of the Unitarian *people* of the west *really want* is seen by the very large majority with which the resolutions were adopted, and this notwithstanding the fact that the secretary of the Western Conference was present and spoke against them.

Let the good work which our Missouri Valley brethren have so excellently begun, of trying to find a broad common ground on which we all can stand, go forward.

---

It seems likely that our National Conference will hereafter be compelled to hold its meetings in Saratoga elsewhere than in the Methodist church. Dr. Leach, the pastor, whose cordiality during the Conference, by the way, was rather astonishing to many of us in its effusiveness, has since written a long letter about the Conference, to the *Christian Advocate*, of New York, reaching the conclusion that for a body which denies the deity of Jesus Christ to hold its meetings in a Methodist church is a desecration, and declaring that his consent will not be given for the renting of the church to the Unitarians in 1888. The editor of the *Christian Advocate* strongly sides with him in his position. Well, we are sorry, and yet we cannot but recognize a grim consistency in the stand taken. It is an old axiom in law that the best way to get a bad statute repealed is strictly to enforce it. We are not sure but that the very narrowness and bigotry which Dr. Leach represents—narrowness and bigotry which fidelity to Methodist theology *compels*—is the very thing necessary to open men's eyes to the character of the theology. A theology which will not allow its adherents to extend a Christian courtesy to another Christian denomination, because its faith is "unsound", can hardly fail to set thoughtful persons to the task of inquiring for a better theology.

---

## THE OLDER ENGLISH UNITARIANISM.

I have shown in previous papers how Unitarianism in England gradually grew up in the old English *Presbyterian* churches very much as, a little later, it grew up in the *Congregational* churches of New England. These old Presbyterian congregations, the survival of the soberest and freest section of the Puritans, were practically independent of each other, never Presbyterian in actual government except in Lancashire and London, and drifted almost unawares through latitudinarianism into the doctrines of Dr. Priestley. So, though many of them have retained their Presbyterian name to the present day, they have been practically Unitarian churches from the beginning of the present century.

It is interesting to remember the character of the group of congregations which thus came to form the older Unitarianism. They were largely composed of the well-to-do classes: the sturdy traders of the cities; the farmers, with many of the old "county families", in the country districts. Their church buildings were plain, barnlike structures, often standing in retired streets, and sometimes up narrow alleys, where they had been placed to be out of the way of public notice in the first days of toleration, when it was still possible that any change of government might make them the object of attack by "church and king" mobs. They were not called "churches", but simply "meeting-houses" or "chapels", and to this day

our English Unitarians (and indeed dissenters generally) talk of "going to chapel" where an American talks of "going to church". Their ministers were educated at certain "Academies", as they were called—small divinity classes of half-a-dozen students grouping around some of the more respected ministers, no nonconformist being admissible to the national universities of Oxford and Cambridge, which were held close and tight in those days by the great dominant Established church. Gradually these classes developed into small colleges, such as that at Warrington, started in 1757, the precursor of the present Manchester New College, which was instituted in 1786. Very humble institutions were these "Academies", but for the most part they were the homes of a very genuine and thorough scholarship. A very staid, scholarly ministry they furnished, among congregations of quiet, staid, eminently respectable people. There had been nothing of a revival movement in the origin of these churches, only a slow gradual change of thought, nothing to give them any wide hearing among the people. Indeed, they did not think much of the people. The days of persecution were too recent. They were only too glad just to assemble peacefully for their own worship, without attracting opposition by attempting any proselytism. The great Methodist movement sprang up and drew to itself large numbers from the large orthodox bodies, but took few from the Unitarian congregations. It did them, however, the very real harm of driving them, in reaction from what seemed like cant, into the opposite extreme of reticence and religious reserve. Still, though doing little if any missionary or evangelistic work, shrinking from proselyting, and failing to meet the needs of the great neglected populations of England, these churches of the earlier Unitarianism were not unfruitful. They nourished a sturdy liberalism and public spirit. Here were the men who all through England were the sturdiest in their protest against tyranny and corruption. Here were the men who, when George III was endeavoring to coerce the American colonies, openly declared that the colonists were right, and sympathized with them in their war for Independence. As they became more markedly Unitarian in their doctrines, these churches were more and more isolated from all others, and denounced alike by "church-men" and the other Dissenters. But they were known for the uprightness and trustworthiness of their people, and won a wide respect throughout the country. A strong, wholesome, manly religion, mainly of the educated classes, with little to say, but ready for useful work and for any struggle of reform, was that earlier Unitarianism of England. B.H.

---

## MORAL CULTURE.

PART OF A LECTURE DELIVERED IN ANN ARBOR, MICH., BY REV. J. T. SUNDERLAND, SUNDAY EVENING, NOVEMBER 14, TO A CONGREGATION LARGELY MADE UP OF STUDENTS OF THE UNIVERSITY.

A large proportion of you who listen to me to-night are young. Your lives are yet before you. Do you realize how grand and inspiring is the thought of a life yet unlived?

Said a great Englishman who had won many of the highest honors his nation could bestow, "I would rather be a beggar boy of eighteen, with my life yet before me, than to be Lord Mayor of London at eighty." So grand a thing it is to set out upon a life, and make out of it the pure, strong, high, heroic thing that every life ought to be.

But the grandeur of entering upon life is hardly greater than the solemnity. So many lives that promised well at first turn out failures. I cannot but ask myself the question, how many of you young men and women who hear me to-night are going to make something worthy out of your lives?

There is one danger that overtops all others as you go forth on your untried paths. That danger is that you will not set your moral standard high enough. Don't fear being too honest; don't fear being too truthful in word and life; don't fear being too faithful to duty, or too firm in your adhesion to

what you believe to be right. The danger will all be on the other side. No man at the close of life ever regretted that he had been so good; but millions have mourned with bitter tears because they had not been better.

You will meet men who will insinuate that virtue is valuable if you don't have too much of it; a very high degree of it wants to be left to women, or if to men, at least to men who have got on into years. For a young man to enjoy himself, or even to succeed in the world, he must not be too particular about his principles.

I tell you, young man, that kind of thing is of the devil, if anything in this world is of the devil. And if you listen to it you will find out too late that it is of the devil. No man ever had too much virtue. Rather than let go your principles you had better let go your life. If you can't enjoy yourself and be a man, be sure you can't and be anything less than a man. If you can't succeed in the world and be a man, then resolve that you will do better than succeed, you will honorably and bravely fail, but you will be a man anyhow. Scorn all success, so-called, which must be bought at the expense of a jot of your manhood.

Be brave enough, aye and wise enough too, to write as the motto of your life:

"It matters little where I was born
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
That matters much."

Keep your self-respect. Live so earnestly, so purely, so honestly, so bravely (for no age ever called more loudly for brave men than this) that you can't help respecting yourself. And if you, who know yourself best, really respect yourself, you need have no fear that others will not come soon enough to respect you too. The world wants to find people to respect. The trouble is that it can't find half enough that it can respect. For it will not respect shams. Sometimes it pretends to, but it does not. Resolve that you will live so that the world shall respect you.

Dare to be sincere. Dare to say what you think, if you say anything. Dare to be odd. Dare to be yourself. Dare to be poor. Be infinitely more afraid of a shabby character than of a shabby coat.

"This above all,—to thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

You who are students can strengthen yourselves morally in no way better than by doing no slip-shod work in connection with your studies. Don't be so short-sighted as to think it pays to cram, or practice any deceptions upon instructors. Do your work well for the work's sake, and for your own manhood's sake. Rise above thoughts about marks or much solicitude about passing examinations. Be sure that knowledge and discipline are their own exceeding great reward, and you mistake the lower for the higher when you turn your eyes away from these to seek for some other inducement to thoroughness in study. Don't forget that there is a necessary connection between thoroughness and morals. He who allows himself habitually to do sham work, will almost certainly come sooner or later to have a sham character.

And to you who are *not* students, but have duties in other directions, let me say, Be not eye-servers. Do your work as well, and in every way be as faithful, when nobody sees you as when you are under the eyes of others. Be prompt and conscientious in keeping engagements. If a man disappoints you, that is no reason why next time you should disappoint him. If a man deals with you dishonestly that does not give you a shadow of justification for trying to be dishonest in return. If another does wrong, that is only an added reason why you should do right. If another is impolite, that only makes it the more important for you to be polite. A young man who was walking with a proud, snobbish friend lifted his hat politely to an Irish laborer whom he knew. "Humph!" said his friend, "do you bow to clod-hoppers? I only bow to

gentlemen." Replied the former, "I bowed to the man because *I* was a gentleman, or wished to be, not because he was or was not one."

Finally, I beg of every young man, stoutly to put away evil habits. You can't afford to indulge in bad habits, if for no other reason, because they make you despise yourself. This alone is a sufficient argument why you should not drink, why you should not swear, why you should never tell a story that is low, why you should never let pass your lips a jest that is impure. Three or four years ago I happened to be alone with an eminent public man of Massachusetts—a man whom I had never known personally, but whom I had always thought of with great regard. As we walked together he told a joke that was vulgar. It was like a thunder-clap in a clear sky. I had never dreamed that an impure word could pass such a man's lips. He sank in my estimation instantly, down so low that from respecting I pitied him. Do you say that you never utter words that are impure only with your intimates and those who indulge in the same kind of talk? Shame on you, if you do it even then. Keep yourself as pure in word, in thought and in life as you expect your sister to keep herself. Do you say I am unreasonable? I am not unreasonable. You have no right to set up for yourself a standard of moral character one whit less high than that.

Husbands should be as good as their wives. Brothers should be as pure as their sisters. If men have habits which they would despise women for having, that means they should ask themselves very seriously whether they ought not to give them up.

Do you say it is hard to maintain a high standard of virtue in the midst of your present associations? Then probably the most important thing for you to do is to form new and better associations. No young person, man or woman, can be too careful to keep clear from evil companionships. A father said to his daughter, who was dressed in white, ready to go to a party with a young man whose character was not what it ought to be, "My daughter, bring me a coal from the bin." But, father, how can I?" replied the daughter, "Don't you see I am dressed in white, and my gloves and clothing will be soiled if I do?" The father only answered, "Characters, as well as clothes, should be kept away from coals."

Young men and women, I have spoken thus earnestly about these practical matters of conduct and conscience, because my conviction is so profound that the first thing needful for every human being, to fit him for life, is a pure, noble and strong character. I have little fear that any of you will appreciate too highly the other forms of culture of which I have spoken in this course of lectures—Physical Culture, Culture of the Intellect, Culture of the Memory, Culture of the Imagination, Culture of the Will. I would only complete and crown these by something still higher. If the experience of the race teaches anything, it is that all culture which fails to reach the moral and spiritual nature—which fails to make us good and true as well as keen and strong, conscientious and devout as well as intelligent, fails in the very place where it is most important, both for ourselves individually and for society, that culture shall never fail.

---

## THE LOVE OF GOD.

*Tune, "Forever with the Lord," Sunday-school Hymnal, No. 168.*

I pray to know Thy peace,
  I long to feel Thy love,
Each day I yearn the way to learn
  Unto Thy home above.

O love of God most full,
  O love of God most free,
Come warm my heart, come fill my soul,
  Come lead me unto Thee.

Warm as the glowing sun
  So shines Thy love on me,
It wraps me round with kindly care,
  It draws me unto Thee.

No foe can face me down,
  No fear can make me flee,
No sorrow fill my life with ill,—
  Thy love surroundeth me.

The wildest sea is calm,
The tempest brings no fear,
The darkest night is full of light
Because Thy love is near.

I triumph over sin,
I put temptation down,
The love of God doth give me strength
To win the victor's crown.

O love of God most full,
O love of God most free,
Thou warm'st my heart, thou fill'st my soul,
With might Thou strength'nest me.

O. CLUTE.

IOWA CITY, October, 1886.

## SKETCHES FROM THE HISTORY OF UNITARIANISM IN HUNGARY.

### I. THE BIRTH OF UNITARIANISM.

Hungary is the only country in Eastern Europe where Unitarianism has been openly confessed since the time of the Reformation. In order to understand the history of this faith in Hungary, we must keep in mind the fact that the country now bearing this name consisted of two independent parts from the time of the Reformation until the middle of the present century. The larger of these divisions, which made up three-quarters of the whole, was known as Hungary; while the remaining small portion, beyond the great plains and forests, bore the natural name of Transylvania. Curiously enough, it was in this small bit of mountainous land that Unitarian ideas were born and nurtured.

A portion of the people of Hungary were among the very first to listen to Luther's daring words and to accept the Reformation. Already, in 1520, before the national disasters which resulted in the separation of Transylvania from Hungary, a considerable number of the nobility had embraced the new ideas; while even Queen Mary herself, with other members of the royal family, favored them. But the papal party was still the more powerful in the state, and in 1523 a royal decree, planned to stop this rapid movement toward Protestantism, ordered that all heretics should be excommunicated and their property confiscated. The decree was never enforced, for, just at this time, the Turks attacked the country anew. A large number of the bishops and chief nobility, with the king at their head, fell on the field. The country separated into two parts. Transylvania won a portion of Hungary, and began a new epoch with John Zápolya as king. He was succeeded by his son, the liberal minded John Sigismund.

First from Germany, then from Italy and Poland, merchants, refugees and students from the universities flocked into Hungary, bringing with them the new ideas of religion. The Lutheran faith took hold of the German speaking Saxon population; but, before this faith was legally acknowledged, it was followed by Calvinism, which, in its turn, was soon overpowered by Unitarianism. As early as the year 1541 the New Testament was read in the Hungarian vernacular tongue. Books in three different languages, viz., Latin, German and Hungarian, spread the new faith all over the country.

To crown the whole movement, and raise himself amongst the immortal apostles of the true gospel of Jesus Christ, King John Sigismund, in the year 1558, in a diet at Torda, drew up a decree granting religious liberty in these words: *Let everyone hold the religion he prefers. In matters of faith all are allowed free choice.*

Before this decree was promulgated, and much more afterwards, the evolution of new ideas was so great that nothing could stop it. What Servetus was for Switzerland, what Ochino was for Italy, that was Hancaro, the Italian, for Hungary. But, omitting foreigners, Thomas Aran, a born Hungarian, was as bold a confessor of Unitarianism as any of them. He wrote a book about 1558, in which he denied the doctrine of the Trinity. He said: "The son is not equal to the Father, for he received all things from the Father; he (the son) is not God, for the scripture calls him man. Nor is the Holy Spirit a God, for it is the love of God, of which it has been said that it is given as a gift, it is sent, it prays. These epithets can not be applied to a God". Of the fall of

man, Aran said: "When Adam fell he did not lose his innocence, nor God's grace, nor his life, but he rather found them". Peter Melius, leader of the Calvinistic movement in Hungary, tried to overthrow the doctrines of Aran; not succeeding in this, he laid hold of Aran himself and forced him to withdraw his confession of Unitarian belief. Aran wrote a recantation, but he himself saw that nothing could put a stop to the progr ss of liberal thought, so great was its power all over the country.

GEORGE BOROS.

---

### WINTER.

December's sun is low; the Year is old:
Through flying leaves and flying flakes of snow
The aged pilgrim climbs the mountain cold:—
But look! the summits in the after glow!

Nothing before us but the peak, the sky!
Nothing? Ah, look! beyond is everything!
Over these mountains greener valleys lie;
A happier New Year, an eternal Spring!

—*Lucy Larcom.*

---

### I SHALL BE SATISFIED.

A SERMON BY REV. SAMUEL M. CROTHERS, OF ST. PAUL, MINN.

"I shall be satisfied, when I awake, with thy likeness".—Psalms xvii. 15.

Men of genius, judging others by themselves, have pictured all men as consumed by a divine discontent. The soul of the commonest boot-black, Thomas Carlyle taught, cannot be satisfied with anything less than the Infinite. But when we turn from this transcendental boot-black to the commonplace individual whom we actually meet, we are inclined to doubt the statement. Indeed, the wonder rather is to find how little it takes to make the average man contented with himself and his surroundings. We can get used to almost anything, and after a while learn to like it. The fervent reformer expects to be hailed with rapture when he calls his fellowmen to better things, but he finds that he is looked upon simply as a disturber of the peace. Captain Burnaby tells how one night, entering a Russian inn, filled with stifling smoke, he thought to win favor by showing how the draught through the chimney might be improved. But his host reproved his zeal by remarking, "Sir, it has been always thus". So the Spanish mob hurls stones at the health officers, preferring to die of the cholera in the good old way, rather than be protected by inquisitorial cleanliness. And we will not judge them too harshly when we realize how strongly we become attached to our own prejudices. Not a divine discontent with his surroundings, but an almost vegetable power of rooting himself in them, we might say is the characteristic of the average man.

All this has been said in order that we may find the proper limitation of the statement we have considered, and that we may emphasize the truth which underlies it. There are in the world people who seem perfectly self satisfied. But what common characteristics have they—the satisfied millionaire and the satisfied boot-black? They have faculties which as yet lie dormant. Their satisfaction is like that of sleep. When their souls are aroused to full consciousness all will be changed. It is as if a poor man lay down, and sleeping knew no want. For him sorrow and tears were no more. But the dawn came and he awoke, and with the waking the pangs of hunger came, and with the light the grim revelation of his wretchedness. All the anxieties of the day trooped tumultuously into his dazed mind. He had slept and been at peace, blessed dreams had comforted him and he had feasted in kings' palaces. He awoke—and he was alone, weary and hungry, shivering in the cold gray dawn. And that is what every awakening of the soul to the realities of life means—it is the awaking to unsatisfied desire.

This is what makes the honest effort to do good such hard work. The philanthropist laboring for the greatest good of the greatest number is apt to be sorely disappointed at his own success. For the greatest good does not mean the greatest contentment. He sees the slave half-imbruted by his bondage, and he preaches the gospel of human brotherhood till the slave awakes to freedom and manhood. A

moment's cry of gratitude, a fleeting dream of joy, and then murmurings, such as Moses heard in the desert. The slave had been treated as a mere animal, but he had enjoyed animal satisfaction. Now he feels that he is a man, but a man poor, ignorant, defenceless. He is told that he is a king by divine right, but the very announcement reveals that his crown has been lost and his kingdom lies waste. No more for him can be the unquestioning acceptance of his lot of drudgery, and no more the old careless joy when the day's work was over and he trudged home with song and jest; henceforth he is to be tormented by ungratified ambitions, he is to feel the spur of necessities and be goaded on by anxieties compared with which the taskmaster's lash had been but a soothing touch. Whenever any power of the soul is aroused its new activity is manifested by its desire for something as yet unattained. The earnest thinker will tell that from the time when his real intellectual life began his intellectual complacency was at an end. Once he imagined that his mind was a safe repository of truth, now he is only a seeker after it. The more his knowledge has increased the more insignificant it has seemed when compared to what is yet unknown.

The story of those who have most keenly felt the joy of living and been most alive to the beauty of the world has been the same. The Epicureans pictured life as a rich banquet to which we are invited, and taught that when we have partaken we ought joyfully to give place to others. But the fact remains that the goodliest guests have gone away hungry and with thirst unquenched. It has been said of Keats that "Falling like a tear on the world's cold cheek he woke it". He awoke it to a new and fuller sense of beauty, he sang of the joy of the world, and yet the tear drop was the fit emblem of his influence. Always he seems to say, "The world is so beautiful! so beautiful—and so fleeting". We seem to hear deep sensuous music, dying away at last in a cry of unsatisfied desire. The heavy eyes and dull ears make no complaints, but when both are at their best the confession comes. The eye is not satisfied with seeing, nor the ear filled with hearing.

One need not speak of what the arousing of conscience means, for it is a dread awakening which all men have learned to fear. Its very essence is its condemnation of our present selves. It is the angel with flaming sword driving us out of our selfish paradise. No man has ever satisfied his awakened conscience. For each act of obedience has as its result a clearer moral insight. Each new endeavor brings the awful dawn of an austerer judgment day. Always "I ought" is lifted high upon the judgment seat, and "I am" stands as a culprit at the bar.

This then is the confession of the awakened soul: I slept and I knew no ill; I dreamed pleasant dreams and was well content; at last I awoke, to knowledge, to life, to love, to duty, to righteousness; I awoke and I was *not satisfied.*

Is life, then, only a vain seeking for something which can never be found? Is discontent the final word, and peace only a fond illusion?

Before we admit it, let us examine our dissatisfaction more carefully. What is it in these good things which leaves us still unsatisfied? The answer is, It is because they are transient. Our knowledge fades away into doubt, beauty decays, the righteous cause fails, the good man dies, and so our souls are left forlorn. The trouble, then, is not with the things themselves but in their limitations. It is because they are finite that they fail to satisfy us. When we have said this we need only to change the phrasing, and our confession of disappointment becomes a triumphant confession of faith. "Nothing finite satisfies us", what is this but to declare that *the mind of man is so formed that, when fully awakened, it can be satisfied with nothing less than the Infinite.*

Nothing less than the Infinite, infinite love, infinite life, infinite power—is this the demand? Then is the human heart

no mean thing, but an abyss which can be filled only with the fulness of God!

The awaking to finite realities is the beginning of all heroisms and strivings. But another dawn awaits us—the awaking to a sense of the infinite reality. It is not something which we must think of as an experience reserved for another existence. It is possible here. It is to realize that this is indeed God's world; it is to see all truth and life no longer as temporary incidents, but as manifestations of the inmost life of the universe. It is not the antithesis—God and the world; it is the vision of God *in* the world.

For such a revelation the soul waits. As we have borne the image of the earthy, so shall we bear the image of the heavenly. As we have seen all things "in the likeness of sinful flesh", frail and fleeting, so we shall see them bearing the likeness of the eternal spirit.

When we shall awake to this we shall be satisfied. We shall be satisfied with life when we see it stretching beyond the horizon which we had thought bounded all; we shall be satisfied with all beautiful things when we see them not as playthings of an hour but as necessary parts of the perfect whole. We shall be satisfied—and this is the old paradox of religion—even with our discontent with ourselves, when we see that it is in truth divine, the witness of God within us.

Our first awaking was to hunger and thirst and pain. Our second awaking is to the beatitudes which rest upon them. Blessed is the hunger after righteousness, for righteousness is infinite. Blessed is the unquenchable thirst which gives us no rest till it brings us to the inexhaustible fountains.

---

## CHRISTMAS.

Heart beats to heart, friend smiles to friend,
  Across the sea the nations call,
"Peace and good-will, good-will and peace,
  In his dear name who loves us all!"
—*Mrs. H. B. Stowe.*

Strong Son of God, immortal Love,
  Whom we, that have not seen thy face,
  By faith, and faith alone, embrace,
Believing where we cannot prove;—
Thou seemest human and divine;
  The highest, holiest manhood, thou:
Our wills are ours, we know not how;
  Our wills are ours, to make then thine.
—*Tennyson.*

---

## CHRISTMAS REVERIES.

It is Christmas eve. Heap high the logs and send the bright flames crackling up the chimney.

Let the warmth of fireside cheer melt the icy fetters that hold fond memories unwilling captives.

Let us for one night dispel dark shadows and fan into new life the dying embers of past endeavor, and amid the chiming and tinkling of joyous bells we can hope and pray that not one jangling note of discord may disturb the happy dreams of the children or shatter the towering castles of fancy, as Santa Claus speeds on his way.

Outside, the bleak wintry winds may strive to drown the melody of the silvery music, but around our hearth-stones let us tinge with reality those elusive fairy dreams of other days, that may have faded only to re-appear like Christmas stars among the banks of fleecy clouds.

Across the fields of ice and snow, as Time hurries us along the highway of life, we may look back to Christmas days long gone, when we seemed to pause a moment amid the hurry and the rush.

Across the snow the music of sweet vesper bells may grow fainter, until even their chiming will fail to cheer us, unless we learn to see and read on the happy faces of the children a story of joy and gladness but faintly echoed by the bells.

Thus over the broad land may thousands upon thousands of cheerful hearth-fires reflect the happiness of youthful hearts, and dark clouds will roll away, disclosing to our view the radiance and the beauty of celestial cities, where the angels of Christmas, yet to come, will strike their golden harps in happy unison, while they chant the glad refrain, "Peace on earth—good will to men."

As seated by the fireside the flames roar up the chimney, or as we listen to the soft tones of girlhood's laughter, let

harsh words remain unspoken, even if the boys' voices are tuned in a wilder harmony, or strike a few false notes in a carol born of Christmas anticipation. And thus while joy and innocence commingle, by gifts, kind words and smiles of gladness we may change the fairy visions of the children's dreaming into a joyous reality, as around the Christmas tree we gather, while Santa Claus, unmasked, forgets to climb the chimney or journey through the key-hole on his flight to the reindeer sleigh.

Thus may old folks enter the realms of childhood's dreamland, and hope to win kind benedictions from the Giver of every good and perfect gift. So let us keep brightly burning in the shadowy halls of memory a lamp that shall light us onward to the crystal shore, where the silvery ripple of childhood's laughter will welcome us on a never-ending Christmas morn. W. A. B.

---

## A SON'S ADVICE TO HIS FATHER.

### V.

#### CONCERNING PREACHING.

My dear father, I do wish you would alter your style of preaching a little. I know your sermons are very excellent in many ways; they are learned and they are logical and sound well,—and still I don't think you have quite the knack of preaching so as to get hold of your people in the way that I know you wish to do. I cannot help thinking that they feel about the preaching as a sort of exercise that has to be gone through, and which they like to have put through creditably and properly, rather than as something that they look to with much real interest and eagerness. Partly, I do believe it is a certain old-fashionedness in your way of putting things. I notice all the older preachers are very much alike in this. They never tell you what they are going to preach about. They give out their text, and sometimes that tells you, but even then they never come at what they really have to say till they have talked for ten minutes on some general subject as a sort of introduction. And, even then, you have to listen with all your ears to be quite sure what their subject is, and sometimes they will preach for a full half hour, all round and round their text, and at the end it has all been very good that they have said, and still you are not quite clear what they have been really driving at. Now, take that sermon you gave us last Sunday, father. Your text was that in Genesis, "God saw everything that he had made, and behold it was very good". Well, I thought as you gave it, I wonder what father's going to do with it. Because, you see, there are a heap of subjects that this would be a good text for. You might be going to give us a plain autumn sermon on the beneficence of nature; or you might have been thinking out a sermon on evolution, and have chosen *this* as being the nearest thing to a Bible word about it. And, indeed, when you began by saying "Few subjects have given rise to more various speculations than the origin of the universe", I thought, "Sure enough, the governor is going to give us evolution to-day". But no; you went on to give us quite a long dissertation, first of all on this wondering of mankind, and then on the elevation of the Hebrew thought on the subject as evinced by their ideas of a Divine creator. It was all very good, father, but still I kept wondering what, exactly, your subject was going to be, and it was not till you had given several other reflections, each of which I thought must surely be your subject but each of which turned out to be merely another side-show, that you settled down to the real matter you wanted to preach about—which was, that this world is naturally good and not evil, rounding off into the grand lesson of its being a worthy object for man's love and study. Well, it was a splendid subject, father, when you got to it, and when we were all sure that we were right in it at last,—but what I want to know, is, why you couldn't tell us at the start what you had taken that text for, and what you wanted to do. Suppose you had only said straight out to begin with, something like this (of course, I can't put it as well as you would have done), "My subject is *the goodness of*

*this world;* that it is not something to be despised and sighed over, or regarded as unworthy of man's love, but it is a good world, which its maker loves and want us to love." Why, father, two things would have followed. In the first place, I don't think you would have gone off into so many of those nice little introductory side-shows; and in the second, what you *did* still bring in, in that way, would—your subject being known to start with—have taken its place, and contributed something towards working out your thought.

I think you might take a wrinkle from the newspapers in this matter. After all, I don't see that a sermon is so very different from a good leading article; at least, so far as it does differ, it is even more necessary for it to begin with some clear statement of what it is about. For men have the leader right in black and white before them, and they can look back and see the connection of the various parts; but in the sermon they are only listening, and there is no stopping and referring back. Yet the leading articles in our best papers all indicate by their very first sentence what they are about. Even if they have no distinct heading or title, the first three lines tell you their subject. Indeed, nobody would read them, otherwise. Fancy a newspaper editor beginning a leader on the Tariff by a disquisition on the origin of commerce in *Barter*, or by such a sentence as this: "There are few subjects that have awakened more interest in reflective minds than that of the mutual relations of the various peoples of the earth." Or, suppose an article intended to recommend the Panama Canal enterprise to commence: "There is something very wonderful in the structure of the earth." I'm sure, father, that those introductions are quite as close to the subject as half of those which begin your sermons. But the editor knows better. He strikes a clear note in his very opening sentence: "What is to be done about the Tariff?" or "The last reports of the Panama Canal show unmistakably, etc., etc." Now, why can't you do something in the same way in your sermons? Strike a clear note at the very start. Let people know at once what you are going to speak to them about. Then every word will take its place, and even your digressions would be rounded back to your main meaning, and the whole would leave a single clear impression instead of that blurred series of half-remembered thoughts which is all that we poor hearers take away from most of the sermons which are prepared with so much care. Forgive the plainness of my speech, my dear father, for, as *you* used to say *me*, I do it for your good, and am always the same affectionate son, "——Co."

---

## SELECTIONS FROM THE STANDARD CREEDS OF ORTHODOXY.

***Belief in the Trinity necessary to Salvation.*** "Whosoever shall be saved, before all things it is necessary that he hold the Catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, and another of the Son, and another of the Holy Ghost. * * So the Father is God and the Son is God, and the Holy Ghost is God. * * He therefore who would be saved must think thus of Trinity."

Athanasian Creed in Book of Common Prayer of the Episcopal Church of England. This is taken for substance of doctrine on the Trinity by all Orthodox Churches.

***Belief in the Deity of Christ necessary to Salvation.*** "It is necessary to everlasting salvation that we also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that the Lord Jesus Christ is God, * * God of the substance of the Father * * perfect God, * * equal to the Father as touching his Godhead. * * This is the Catholic faith which, except a man believe faithfully, he cannot be saved."

Athanasian Creed in Book of Common Prayer of the Church of England.

***The Fall; Original Sin; Total Depravity.*** "We believe, teach and confess that Original Sin is no trivial corruption, but is so profound a corruption of human nature as to leave nothing sound, nothing uncorrupt in the body or soul of man, or in his mental or bodily powers."

Lutheran Confession of Faith--the "Formula of Concord." Art. I, Sec. 3.

"Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit, * * by this sin they fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. * * They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

Confession of Faith of the Presbyterian Church, pp. 38-40.

***Infants Suffer and Die because Adam Fell.*** "Infants are a part of the human family, and their sufferings and death are to be accounted for on the ground of their being involved in the general moral ruin of the race."

The Auburn Declaration (1837) Sec. 5. Highest doctrinal authority in the Presbyterian Church of this country.

***Elect Infants Saved (by Inference others not saved.)*** "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth."

Westminster Confession (which is taken for substance of doctrine by all Presbyterian and orthodox Congregational churches), Chap. X, Sec. 3.

***Infants Lost unless Redeemed by the Blood of Christ and Regenerated by the Holy Ghost.*** "All infants, as well as adults, in order to be saved, need redemption by the blood of Christ, and regeneration by the Holy Ghost."

Auburn Declaration, Sec. 6.

***Decrees; Foreordination; Everlasting Death.*** i"By the decrees of God, for the man festation of His glory, some men and angels are predestined to everlasting life and others foreordained to everlasting death."

Westminster Confession, Chap. II, Sec. 3.

***All non-elect persons and all Heathen, lost.*** "Others, not elected, * * cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested."

Westminster Confession, Chap. X, Sec. 4.

***Sacrificial Atonement.*** "As sin cannot be pardoned without a sacrifice, Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men."

Confession of the Free-Will Baptists, Chap. VII. 1868.

***God the Son dying to reconcile God the Father.*** "The Son, who is the Word of the Father, is the very and eternal God, of one substance with the Father, * * who truly suffered, was crucified, died and was buried to reconcile the Father to us."

Discipline of the Methodist Episcopal Church, Chap. I, Sec. 2.

***Instantaneous Regeneration Necessary to Salvation.*** "As man is a fallen and sinful being, he must be regenerated in order to obtain salvation. This change is an instantaneous renewal of the heart by the Holy Spirit."

Confession of the Free-Will Baptists, Chap. XI, 1868.

***God's Wrath and Curse; An Endless Hell.*** "All mankind, by their fall, lost communion with God, are under His wrath and curse, and so liable to all the miseries in this life, to death itself, and to the pains of hell forever."

Westminster Shorter Catechism.--Answer to Question 19.

***Eternal Torments.*** "The souls of the wicked are cast into hell, where they remain in torments. * * The wicked shall be cast into eternal torments."

Confession of Faith of the Presbyterian Church, pp. 161 and 165.

***Small Sins.*** "There is no sin so small but it deserves damnation."

The Westminster Confession, Chap. XV, Art. 4.

***The Bible Infallible.*** "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter."

The New Hampshire Baptist Confession, Art. I, 1833. This confession is more generally accepted than any other among Baptists in this country.

***Resurrection of the Body.*** "They [Congregational Churches] believe that the bodies of the dead will be raised again."

Art. XIX, of Declaration of the Congregational Union of England and Wales. Printed annually in the Congregational Year Book: London.

***Christ Ascended into Heaven, Body, Flesh and Bones.***—"Christ did truly rise from the dead, and took again His body, wherewith He ascended into heaven."

Methodist Articles of Religion, Art. III.

"Christ did truly rise from the dead, and took again His body, with flesh and bones, wherewith He ascended into heaven."

Articles of Religion (Art. III) of the Reformed Episcopal Church in America. Adopted 1875.

***Doctrines of all the Evangelical Churches.*** The American Board of the Evangelical Alliance, which represents all the leading evangelical churches of this country, adopted, in 1867, as its doctrinal basis, among others, the following doctrines: "The utter depravity of human nature, in consequence of the fall." "The justification of the sinner by faith alone." "The resurrection of the body."

Is it said that the orthodox denominations of the present day have repudiated the above dogmas? On the contrary, it will be observed that the quotations made are taken from the still officially accredited and authoritative statements of faith of these denominations.

[Compiled by J. T. S.]

## ILLUSTRATIONS OF UNITARIANISM.

### WHY WE BUILD CHURCHES.

*A statement made at the dedication of the new church in Topeka, Kansas, Nov. 16, by the pastor, Rev. Enoch Powell.*

A decent respect for the opinions of mankind requires that we should declare plainly and honestly our object and purpose in building this church.

Believe me when I affirm that we are not merely religious critics—that our object is not merely to protest nor our purpose merely to deny. The church is our organized affirmation of the grand essentials of religion.

We have built this temple of worship—this workshop of the humanities—because we have the broadest, most positive, vital and inspiring of faiths, and believe that this is what the world most needs. Holding that God is really our father, and all men joint heirs with Jesus Christ of an eternal inheritance, we deem it our first duty to foster and cherish this faith to the end that God may be honored and man ennobled by that which humanizes God and divinizes man. We should despair of lifting man above sordid hopes and debasing desires if we lacked faith in God—in his power, wisdom and love—and faith in the nature imparted to his children.

We hold and teach that the eternal verities of religion are revealed—that they are the products of divine illumination—hence we have built this church, first, that through worship and devout contemplation all souls may become organs of the Holy Spirit, receptive of divine truths.

We have built this church as a school for the teaching of rational theology. We believe, not that reason is a substitute for faith—but that reason is the corrector and purifier of faith—and hence we hold that the cause of reason is the cause of faith, and that but for enlightened reason faith must degenerate into superstition. Hence we are frankly and candidly rationalists—believing not only in the right, but the duty also, of private judgment. We therefore not only dedicate this church to worship—but also to thought—the

reverent use of reason, and the search for truth.

We have built this church that the essential and everlasting relation between morality and religion may be proclaimed. Seeing that men attain to the highest and best, not by the path of passive belief but by active life and character, we are here, not to discredit right belief but to insist upon the superior importance of right conduct.

Unitarianism was at first the liberal and rational side of the great Congregational body. In the providence of God it has become the Christian side of the great scientific movement of our time. In becoming the latter it has not ceased to be the former. We reverently cherish all the traditions that root us in the eighteen Christian centuries. We stand loyally by our congregational policy, and above all strive to fulfill our great destiny as the champions of religion in an age of reason. We have built this church that religion may be reasonable and moral as well as heartfelt; that it may conserve the best interests of society as well as of the individual.

---

## WOMEN'S WORK.

It goes without the saying that a large part of all church and Sunday-school work is women's work. But in most of our churches the women have some kind of definite organization and are interested in some definite work of their own. We shall be glad to make this department of the UNITARIAN a bureau into which shall flow facts and suggestions of work done or needing to be done, and out of which may be drawn inspiration for other workers. A postal card will cost but a cent and may be made the bearer of much valuable information. Will not some reader of the UNITARIAN in each of our churches find us a correspondent to this department, who will report the women's work and P. O. mission work of that church? Such reports, aside from the valuable information they may contain, will, when gathered into one whole, accomplish an important result in helping to bridge the distance which separates and isolates us as Unitarians, and give us the sense of strength in union which we so much need, especially in the West.

The first report which comes to us this month is from our eastern sisters.

### BOSTON, MASS.

The first meeting of the winter of 1886–87 of the Suffolk branches of the Women's Auxiliary Conference was held on Monday, November 1, in the rooms of the new Unitarian building. Few of the church branches had held a meeting this fall, but each representative brought renewed interest in the work and the hope that their several branches would accomplish more than ever in the year to come. The Conference will principally lend its aid during the next year to the building of the churches in Millbury and Gardiner, Mass., to the society in Vineland, N. J., and to the Indian schools in the West. At the request of the President of the Conference, Mrs. Washington, of Tuscagee, Ala., gave an interesting account of the State Normal school in that place. The school is founded on the principles of Hampton and the excellent work that is done there is doubtless well known to the readers of the UNITARIAN.

### LOUISVILLE, KY.

A recent visit to Louisville, Ky., brought to our notice a boys' and girls' club in connection with our Unitarian church there, which those interested in the young will be glad to know about. The club meets in the church parlor each Friday after school, for two hours of work, reading and conversation, under the direction of the leader and originator, Miss Josie Danforth. At first, only girls belonged, but the boys hearing how enjoyable the hours were, asked to come too, and a place was made for them. The girls do plain sewing, crocheting and fancy work of various kinds, and the boys paste cards, albums and scrap-books (the material being put in place ready for them before the hour of assembling), while the leader reads aloud and talks with the class about some carefully selected book or story, which may be made the medium for teaching high ideals of life and duty. The club has undertaken as its special work this year to provide for one Indian pupil in our new school in Montana, and the articles made are either to be sent direct or converted into money for this purpose.

When I learned that Miss Danforth keeps sacred this Friday afternoon engagement with her boys and girls, giving up the most coveted entertainments rather than fail to meet them and have their work ready, I could understand the interest which the members evince in their club.

### ANN ARBOR, MICH.

A religious study class was organized at the beginning of the year among the young people of the church, ranging in age from fourteen to twenty. The class averages about fifteen members, meets the hour before evening service, on Sunday, in one of the church parlors, and is studying James Freeman Clarke's "Doctrine of prayer". Mrs. Sun-

derland is the director of the class, being always present and guiding the very eager, earnest and thoughtful conversations which grow out of the themes treated; but the members of the class themselves take turns in leading, and under such leadership the interest has steadily grown since the first meeting early in September.

The ladies of the church have organized a religious study class, meeting semi-monthly, on Wednesday afternoons, from two to five o'clock. The plan of work is to have at each session a brief report and conversation upon some practical charity or reform, and to divide the remainder of the time between two other subjects, the subjects chosen being Mr. Herford's "Story of Religion in England" and Christ in Poetry and Fiction, as illustrated in such books as "Ben Hur", "Joshua Davidson", "Thomas Didimus" and Longfellow's "Christus". The history is to be read aloud and talked over in the class, the stories to be read at home and reported upon by different members, with select readings and conversation upon incidents and principles brought out in the context. The programme promises thus far to prove very satisfactory.

How many of our readers have ever heard of

THE SHUT-IN SOCIETY?

This is a beautiful bit of woman's work. No one but a woman, and a woman who had felt the loneliness of invalidism, would ever have thought of it. The society originated among the contributors of the *Advocate and Guardian*, a semi-monthly paper, issued by the American Female Guardian Society and Home for the Friendless, of New York city. It has been in existence since January, 1877. To Mrs. Jennie M. D. Conklin, then Miss Jennie M. Drinkwater, of New Vernon, N. J., belongs the honor of originating the society and giving it a name. The objects of the association are as follows:

1. To relieve the weariness of the sick room by sending and receiving letters and other tokens of remembrance.
2. To testify of the love and presence of Christ in the hours of suffering and privation.
3. To pray for one another at set times, daily, at twilight hour; and weekly, on Tuesday morning at 10 o'clock.
4. To stimulate faith, hope, patience and courage in fellow sufferers, by the study and presentation of Bible promises.

To be a sufferer, shut in from the outside world, constitutes one a proper candidate for membership in this society; and the only expense incurred in becoming a member is the price of the monthly paper issued by it, *The Shut-In Visitor*, which is 50 cents yearly.

Besides the members, there are also associate members, who are not themselves invalids, but being in tender sympathy with the suffering, have volunteered in this ministry of love for Jesus's sake. The associate fee is one dollar, one-half of which is designed to furnish the paper to the destitute.

The society has no constitution, officers, by-laws or initiation fee. To be a sufferer, shut in from the outside world, is all that is needed to entitle one to its membership and privileges.

A circulating library has been originated in connection with the society, for the lending of such small, devotional and comforting books as are especially adapted to the use of invalids. Any member who would esteem it a privilege to share in this, will only have to send name and address to Miss A. E. Fuller, Hanover, New London county, Conn.

The membership of the Shut-in Society now numbers over a thousand invalids in all parts of the world. This notice may reach some other shut-in sisters, who can be gladdened by it. E. R. S.

---

## A MODEL CHRISTIAN CHURCH.

We are in receipt of the "Year Book", "Form of Organization" and other papers giving information concerning Plymouth Church, Indianapolis, Ind., and its many-sided and useful work. Judging from what we learn in these interesting pages, and from other sources, we believe that this church (Rev. Oscar McCulloch, pastor) represents about as nearly as any that can be found the much talked about "Church of the Future". It is broad, progressive, alive and earnest in practical work, and at the same time thoroughly devout and Christian. It has its public religious services on Sunday, with morning sermons "designed to uplift spiritually", and evening subjects "bearing upon practical life"; its Sunday-school, planned to meet varied wants and to traverse somewhat wide fields of instruction, yet never forgetting that its prevailing spirit must be that of reverence and worship and that the most important of religious teachers is Jesus; its Thursday Evening Conference Meeting, "for the weekly renewal of religious sympathies and affections and the study of practical religious questions"; its regular Literary, Musical and Social Entertainments; its Ladies' Union, for church work and for outside beneficence and charity; its Young Men's Room, open every evening and supplied with magazines and newspapers; its Ladies' Parlor, open every day, for many good uses; its "Plymouth Institute", which supports evening classes for instruction in many practical studies; its Savings and Loan Association, to encourage laboring persons and especially young men to save their wages; its popular Lecture Course each winter; its "Round Table", an association of young men to assist in advancing the interests of the Church and Institute, and in various ways do good, with the motto:

"I made them lay their hands in mine and swear
To reverence their conscience as their king;
To break the evil and uphold the Christ;
To go abroad redressing human wrong;
To speak no slander, no, nor listen to it;
To lead sweet lives in purest charity."

The church takes as its motto: "I am come that they might have life more abundantly." It publishes, as descriptive of its basis and aim as a church, the following:

"The idea of this Church is that of a body of brethren and sisters, friends associated for Christian work and worship. Its members strive to do to each other as they would be done by, and to undertake such work as may be thought to lie within the scope of the Christian Church.

"As a Church of Jesus Christ, gathered in his name and to do his work, we declare our union in faith and love with all who love him.

"We associate ourselves together for Christian worship and for Christian work, pledging ourselves to carry out the objects of this church.

"These objects are: Public worship of God, weekly renewal of religious sympathies and affections, mutual acquaintance and assistance, and the alleviation, by physical and spiritual means, of poverty, ignorance, misery, vice and crime."

## SOME ENGLISH NOTES.

Rev. Stopford A. Brooke has returned from his summer vacation and resumed his ministry at Bedford chapel, London, Sunday, Oct. 31. That story, started by the *Dublin Mail*, and so widely copied in America, of his having gone out of his mind, was made out of whole cloth.

We regret to read in the *Christian Life* that Rev. Charles Beard, of Liverpool, the ablest preacher in our English churches, now that Dr. Martineau has retired, is obliged by ill health to spend the winter in Italy. Rev. Henry Gow, who has just returned to England after a post-graduate year at Harvard Divinity School, has been engaged as Mr. Beard's colleague.

The British & Foreign Unitarian Association holds every year an autumn meeting not in London, where its regular annual business meeting is held, but in some one of the great provincial centers. This year it has just been held at Manchester. The plan is to have a large evening public meeting, and the next morning a breakfast, at which the delegates from the central association meet the active workers of the district.

Rev. H. R. Haweis, the noted Episcopal preacher and lecturer, promised to preach for Dr. Joseph Parker, one of the leading London Congregationalists, in the "City Temple". When the Sunday morning came, however, Dr. Parker had to announce that the Bishop of London had prohibited Dr. Haweis from rendering this fraternal service. It seems that by the law of the Episcopal church of England, a clergyman may preach in a dissenting church situated within his own parochial district, but not outside that district.

One of the most interesting experiments in practical philanthropy in England is Toynbee Hall,—a large residence started in the midst of Whitechapel, one of the poorest quarters of London, for University men to live in as voluntary workers in the district round. They began, a mere half-dozen, but last year between five and six hundred Oxford and Cambridge men were settled there, trying to come to close quarters with ignorance and sin, and working with a marked power upon the surrounding population.

A new hall of residence for women students has been opened at Oxford,—"St. Hugh's"—intended for students who cannot afford the expense of Lady Margaret's or Somerville Hall. The charge is £45—$225—a year for board and residence, and lecture fees will amount to about $75 more. Students will work in a common study, and there will be a bedroom to every two students. It is, however, open only to members of the Church of England. Sectarian bias is as markedly present in the women's education movement in Oxford as it has been absent at Cambridge. Newnham and Girton have always been open to all sects and denominations.

The *British Weekly* publishes the results of a census of the worshipers at the morning and evening services at the churches and chapels of London on Sunday, October 24. Out of a population of over four millions, about 460,000 were present in the morning, and about 410,000 in the evening. At St. Paul's in the morning 1,662 were present, and in the evening 3,403; at Westminster Abbey in the morning 1,721; at Archdeacon Farrar's in the morning 1,730, and in the evening 1,362. Mr. Spurgeon heads the Dissenters by a great distance, his attendances being 4,519 and 6,070. He is followed by his pupil, Mr. Archibald G. Brown, of the East London Tabernacle, who returns 1,696 and 1,831; and by Dr. Parker, of the City Temple, with 1,325 and 2,415.

## LITERARY NOTES.

In the November *Forum* Dr. Hedge has an article on "The Hundred Authors".

Rev. Edward Everett Hale begins a new story, entitled "Mr. Tangier's Vacations", in the December *Lend a Hand*.

A new and enlarged edition of "The Story of the Resurrection", by Dr. Furness, has been published by Houghton, Mifflin & Co.

Rev. O. B. Fothingham's memoir of William Henry Channing, which has been looked forward to with much interest, is at last ready for the public.

The Boston letter in the Chicago *Inter-Ocean* of November 21 announces that the *Index* will be merged in the new radical paper soon to be started in Chicago with Mr. and Mrs. B. F. Underwood as editors.

The December *Atlantic*, besides a full repertoire of excellent papers, contains a supplement giving the oration of Mr. Lowell and the poem of Dr. Holmes, delivered at the 250th anniversary of Harvard university.

A writer in *Queries* names as the ten greatest French writers (classified "according to their influence on history and morals") the following: 1, Calvin; 2, Voltaire; 3, Descartes; 4, Madame de Staël; 5, Bossuet; 6, Rousseau; 7, Corneille; 8, Pascal; 9, Guizot; 10, Victor Hugo.

The December *Unitarian Review* contains, among other things, the splendid paper on "God", given by Rev. S. R. Calthrop at the Saratoga Conference; "The Present State of Distress in the Protestant Church in Germany", by Pastor Hönig, and "Social Equilibrium", by Rev. George Batchelor.

The November number of the *Andover Review* has articles on "The Labor Question", by A. S. Wheeler; "A Decade of Ethics", by J. H. Hyslop; "The Leipzig Book-Trade", by William C. Dreher; "Beyschlag's Life of Christ", by Prof. B. Weiss; editorials on "The Result at Des Moines", "Christianity and Modern Competitors", etc.

The Unitarian Sunday-school society, 25 Beacon street, Boston, has published a pamphlet abridgment of its hymnal, for the use of Sunday-school conventions, evening meetings, etc. It contains three services with responsive readings and music, and thirty-three choice hymns with music. All for 5 cents.

One of the most instructive of little books on art is Mrs. Sarah W. Whitman's "The Making of Pictures". Interstate Publishing Co., Boston and Chicago; pp. 132; 60 cents. The book is made up for the most part of twelve talks with young people, upon oil and water-color painting, etching, engraving, photography and the reproductive processes.

Mr. Savage and Mr. Crooker both wished for space to reply to our criticism in last UNITARIAN of their sermons. But with our very limited space, we cannot begin an open discussion column. Nor, when so much more has been said on the other side than on ours, is it necessary. They have said their say, printed the same, and sent it where they would. In our turn, we have said our word. If we have said anything *unfair*, we shall endeavor to make any corrections necessary.

Rev. Arthur May Knapp, of Watertown, Mass., will make a lecture tour west, beginning early in December and extending as far as California. In addition to his lectures in former years, covering almost the whole history of art, he offers this winter four new subjects, namely: "The Arch and the Dome", "History in Sculpture", "Mythology in Sculpture, or The Gods of Greece", and "Caricature and the Grotesque". All are finely illustrated by the stereopticon.

The *New Princeton Review* for November is a strong number, as all its predecessors have been. Its leading articles are "The Modern Novel", by T. S. Perry; "Realism", by President McCosh; "The Resurrection of Buried Languages", by Francis Brown; "Railroad Abuses at Home and Abroad", by Arthur T. Hadley; "Sham Legislation"; "The Enlistment of Lafayette, 1776", by Bayard Tuckerman; a story by Grace King. With the present issue it completes Volume I. It is published bi-monthly. 50 cents a number, $3 a year.

We are glad Messrs. Houghton, Mifflin & Co. have put Miss Sarah Orne Jewett's "Deephaven" into their Riverside Pocket Series; not only because the form is a charming one, and especially suitable for this delicate classic, but also because we feel sure that the appearance of Miss Jewett's first book in a different dress will be the means of introducing it to many new readers, and of bringing it again to the attention of its old admirers. Certainly nothing more graceful and true than these sketches of an old New England seaport town have appeared for a long time.

We have received from Messrs. Williams & Norgate, of London and Edinburgh, the Rev. Robert Compton Jones's excellent collection of "Hymns of Duty and Faith", designed especially for private devotion. We are sure it will be prized by many, for we can hardly conceive of the selection being better made for purposes of religious comfort and spiritual quickening. We have been particularly interested in noticing the large proportion of poems by American authors which have found a place in this English volume. No names appear oftener than those of Whittier, Longfellow, Cary, Very, Furness, Johnson, which is itself no slight commendation to the book.

The venerable Dr. Farley, of Brooklyn, has printed for private distribution the closing sermon of his public ministry at the Church of the Saviour, preached in that city twenty-four years ago. In a prefatory note he says: "The action of the Western Conference, at its recent meeting in Cincinnati, has opened a controversy of very serious and significant consequences to the churches of the liberal faith. For myself, I wish to leave my children and the survivors of the flock to which I so long and happily ministered in no doubt as to the position their aged parent and their former pastor held to the last, on the issues involved." As all who know Dr. Farley would expect, the sermon is a most beautiful, tender and noble one—as broad and sweet in its spirit as it is loyal to the Christian faith he so deeply loves.

"Hymns of Faith and Hope", selected and arranged by Rev. Oscar C. McCulloch, minister of Plymouth Congregational church, Indianapolis, Ind.; pp. 67, price 50 cents per copy, $4 per hundred. May be obtained from

the compiler. This is an excellent collection of 174 devout, earnest, uplifting, rational hymns, set to 68 of the best of our common church tunes. With these we have also bound up—a most valuable feature of the book—22 pages of scripture selections for responsive readings by minister and congregation. We think the idea embodied in this book is the right one—few hymns and tunes, but those the best. And we believe that into most churches brief responsive scripture readings may be introduced to advantage. We do not know a better hymn, tune and service book for liberal Christian congregations than this.

"Ten Dollars Enough", by Catherine Owen, which Houghton, Mifflin & Co., of Boston, publish, is a practical and interesting book. It gives the experience of a young married woman living in one of the suburbs of New York, who, with a family consisting of herself, her husband and one servant, was able to keep house comfortably, even elegantly, while paying something less than ten dollars a week for all housekeeping supplies. Many valuable recipes are introduced, but the book is far from being an ordinary cook-book. It is rather a vivid and, on the whole, very instructive story of the doings of an enthusiastic and skillful young housekeeper, and we are quite as much interested in her admirable training of a raw German servant, and in the good sense with which she settled the various little questions which are always presenting themselves to matrons of moderate means, as we are in any of her undertakings in croquettes or mock-turtle soup. There can be few housewives who would not be helped by this plain account of the way in which one woman achieved success.

---

### PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowleged under the head of "Publications Received", with statement of publisher's price, if known.*

Memoir of William Henry Channing. By Octavius Brooks Frothingham. Boston and New York: Houghton, Mifflin & Co. Pp. 491. Price.....$2.00

Jo's Boys. By Louise M. Alcott. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. Pp. 365. Price.....$1.50

Applied Christianity. Moral Aspects of Social Questions. By Washington Gladden. Boston and New York: Houghton, Mifflin & Co. Pp. 320. Price..$1.25

Beckonings for Every Day. A Calendar of Thought. Compiled by Lucy Larcom. Boston and New York: Houghton, Mifflin & Co. Pp. 225. Price.....$1.25

Sunday-school Lessons on Lives and Deeds. Series for 1886-87. Early Hebrew Stories. By Rev. Charles F. Dole. With Questions. Boston: Unitarian Sunday-school Society. Pp. 102. Price.....

Lessons in Ethics; or, The Laws of Right Conduct. Part II. Character Lessons. By George H. Young. Fifth edition. Boston: Unitarian Sunday-school Society. Pp. 85. Price.....10 cents.

Hymns and Tunes and Services from the Sunday-school Service Book and Hymnal. Compiled and edited by Rev. Henry G. Spaulding. Boston: Unitarian Sunday-school Society. Pp. 45. Price..... 05

"Therefore"; or, The Working Forces of Christianity. A sermon by Andrew P. Peabody. Boston: Cupples, Upham & Company. Pp. 16. Price.....

Plymouth Church, Indianapolis. Annual Report and other papers.

Annual Report and other publications of the Women's National Indian Association, Philadelphia.

Sanitary Progress. By C. F. Dight, M.D. Published by request. Pp. 20.

The Busy Bee; or, Beekeeping in a Nut-Shell. By Rev. E. T. Abbott. St. Joseph, Mo. Pp. 38. Price..... 15 cents.

Morality vs. Law (The Age of Consent). By Georgia Mark, LL.B. Woman's Temperance Publication Association, 161 La Salle street, Chicago. Price....5 cents.

---

### THE WINONA CONFERENCE.

The Wisconsin Conference determined to make its fall session this year an "inter state" meeting, by crossing the Mississippi to Winona, Minn. The result has been good. The Conference was well attended by delegates from outside, the papers and discussions were practical and inspiring, the Winona people gave good congregations at every session, and a strong impression in favor of our thought was made on the city.

The opening sermon was given on Wednesday evening, Nov. 10, by Rev. Grindall Reynolds, of Boston, Mass., Secretary of the American Unitarian Association. His theme was, "Man's Capacity or Divinity". It was treated in a clear, strong, practical way, which aroused a hearty interest in all hearers. On Thursday Rev. Kristofer Janson, of Minneapolis, gave an address on the question, "Will the world ever have one religion?" It was a poetic appreciation of the truths found in all religions and a prophecy of the gradual approximation of all religions toward the one Universal Religion. Rev. H. M. Simmons, of Minneapolis, spoke on "True Radicalism", which he found in *uprooting* all that is false and evil and *rooting* in their stead all that is good and true. On Thursday evening Rev. S. R. Calthrop reached Winona just in time to give his masterly address on "God".

Friday morning was given to business. The reports for the year showed three new church buildings dedicated (at Gilmanton, Wyoming or Helena, and Madison); two ministers settled (Earl and Forbush); one church revived (Baraboo); and one church partially revived. On Friday afternoon Rev. T. G. Owen, of Arcadia, Wis., gave a quaint, attractive paper on "Sin and Sinners"; Mr. Crothers, of St. Paul, spoke thoughtfully of "Freedom and its Responsibilities"; and Rev. Joseph Waite, of Janesville, Wis., spoke on "Probation", giving a noble plea for the larger hope. On Friday evening Rev. T. B. Forbush, of Milwaukee, preached on the "Nature and Value of the Bible", a valuable statement of the results of modern biblical scholarship and a strong plea for the religious and meral value of the Bible. On Saturday afternoon Rev. Mary H. Graves, of Chicago, gave an excellent statement of the work of the "Women's Conference", and Miss A. A. Woodward, of Madison, read an exceedingly helpful paper on "The Church and Music". Notwithstanding the people had done "marvelous feats of listening" for three days and nights, a good congregation came together on Saturday night to listen to Rev. O. Clute, who had just ar-

rived from the Des Moines Conference. Mr. Clute preached on the "Common Gospel", trying to trace the elements of religion in all the creeds and to show how needless are the petty distinctions on which many of the creeds are built.

On Sunday morning Mr. Clute again preached. His subject was "Immortality". And in the evening Rev. J. H. Crooker preached on "The Higher Love of Jesus", a sermon full of thought and of religious insight.

The Winona meeting was in every way a success—in attendance, in work, in constructive spirit, in good results in the city.

We ought to add that Rev. Kristofer Janson lectured one evening during the Conference to his Scandinavian countrymen in Winona, and found among them some friends of Unitarian thought. O. C.

## THE DES MOINES CONFERENCE.

The Iowa Association of Unitarian churches held a fall conference at Des Moines, November 10 and 11. Both days were crowded with discussions and business of the most practical character, carrying out with vigor the programme which we outlined at some length in our last number. First of all, the subject of Lay Leaders was introduced by Mr. Clute, the minister-at-large, and after full consideration it was voted to establish an order or association of such leaders, and to appoint a committee to have the matter in charge. Mr. Clute reported that he had begun the preparation of a small service book for use in conducting lay meetings.

Mr. Judy, of Davenport, read a paper on the Thought and Purpose of Unitarian Christians, and our great Need of more Ministers. The paper was ordered printed as a tract. A course of study for Lay Leaders and Sunday-school workers and a "Training School for Ministers" were discussed. Several Post Office Mission committees reported valuable work done. Rev. Mary A. Safford, of Sioux City, read a forcible paper on Social and Literary Clubs, which called out a suggestive conversation.

The Conference took steps to systematize its work by dividing itself into sections or departments, to wit: A Lay Leaders department, with Miss Elinor E. Gordon, of Sioux City, as its secretary; a Unity Club department, with Mr. C. S. Garfield, of Humboldt, secretary; a Sunday-school department, with Miss C. J. Bartlett, secretary, and a Post Office Mission department, with Mrs. C. T. Cole, of Mt. Pleasant, secretary.

The subject of missionary work by groups of churches was advocated by Rev. Arthur Beavis and others, the idea being to concentrate the efforts of such a group on some one important point where a new church could be organized, and then for each church of the group to release its pastor for a specified number of Sundays in each year to nurse the new movement until it was strong enough to call a pastor. The plan was generally thought feasible.

In connection with the Conference the Des Moines church carried on a series of meetings—revival meetings, shall we say?—evenings and Sundays from November 7 to 14. We report these in another column.

## THE MISSOURI VALLEY CONFERENCE.

This Conference, which includes all the Unitarian churches of Nebraska, Kansas and western Missouri, held its annual meeting at Topeka, Kansas, Wednesday, November 17, immediately following the dedication of the new church. The morning session was devoted to a prayer and conference meeting, the reading of an interesting report on Post-office Mission work by Rev. John S. Brown of Lawrence, and the annual report of Rev. Enoch Powell, who, besides being pastor at Topeka, is also missionary for Nebraska and Kansas. Out of his work for the past two years had come the beautiful new church in which the Conference was holding its session.

In the afternoon, Rev. Judson Fisher, of Alton, Ill., being kept away by illness, Mr. Powell read a paper from him on "Practical Religion". Rev. C. G. Howland read a paper on "Discouragements and Encouragements in Unitarian Work". The essays called out excellent discussions, in the course of which Secretary Reynolds, of the American Unitarian Association, said that Unitarianism had suffered greatly because its fathers, Dr. Channing, Dr. Dewey and others, gave but little attention to organization; that since it had been organized its growth had been steady and satisfactory. He thought that in rural New England Unitarian churches were better attended than the churches of other denominations. He also said there was good authority for the statement that Unitarians are more numerous today than the Methodists were when their organization was no older than ours now is.

Resolutions were passed thanking Rev. Mr. Brown (now over 80 years old) for his disinterested and efficient work in the Post-office Mission, and recommending that financial assistance be rendered him in prosecuting it, by the churches of the Conference and individual Unitarians.

Also resolutions of a most gratifying character were passed declaring the Christian purpose and at the same time the broad fellowship of the Conference. It was hoped by Mr. Powell and others who offered or advocated their adoption, that they might serve to some extent as a basis of union between the Western Conference and the Western Unitarian Association. We give them in full in our Editorial Notes.

The Conference closed with addresses in the evening by Secretary Reynolds, of Boston, Rev. J. R. Effinger, Secretary of the Western Conference, and Rev. John Snyder, of St. Louis.

## NEWS FROM THE FIELD.

Rev. Grindall Reynolds began his recent western work by preaching for Rev. S. R. Calthrop, in Syracuse, N. Y., on Sunday, November 7. Tuesday evening, November 10, he lectured before the Contemporary Club of the Unitarian church in Madison, Wis., on "Four Episodes of the Revolution". The next day he went on to Winona, Minn., and preached the opening sermon at the Conference that evening. A twelve hours' ride took him thence to Des Moines, Iowa, where he preached Sunday, November 14. Next he went to Topeka, Kansas, where work had been arranged for him by Mr. Powell. Then to Chicago for a board meeting, and to Buffalo, N. Y., for a Sunday, and home.

**Ann Arbor, Mich.**—The work here opens excellently this fall. Mr. Sunderland has just been giving a series of Sunday evening lectures on Culture; subjects, "Intellectual Culture", "Culture of the Memory", "Culture of the Imagination", "Culture of the Will", "Moral Culture" and "Religious Culture".

—The Students' Bible Class is devoting the season to "Great Episodes and Famous Characters of Christian History".

**Arcadia, Wis.**—Rev. T. G. Owen is just moving into the new and commodious parsonage. Work prospers under his efficient leadership.

**Baraboo, Wis.**—This parish is several hours' ride from Janesville, yet the Sunday trains enable Rev. Joseph Waite to minister to both parishes on the same day. Things are looking well at Baraboo.

**Boston, Mass.**—The Unitarian Sunday-school Society is about to begin some normal class work for Sunday-school teachers. A series of informal lectures to teachers will be given in Channing Hall on Thursday afternoons, by Drs. Hale and Clarke, Mr. Herford, Mr. Winkley and others, beginning Dec. 5.

—Mr. Herford is giving in the Arlington Street church a series of six Sunday evening lectures, entitled, "Chapters from the Gospel of Liberty"; subjects: "The Little States of Greece", "Judas Maccabæus", "Montenegro", "William the Silent", "Poland", "Ireland".

—The South Middlesex Conference of Women held its second meeting of this season in the New Unitarian Building and was well attended by delegates from the various churches in the county. Reports were made of good work done among the branches, and what is more important even, a feeling of fellowship was awakened among these country churches, by the knowledge there gained of each other's condition and work. The Conference regretted that Miss Abby W. May was obliged on account of her health to retire from the presidency of the National Conference, but welcomed cordially the new president, Mrs. J. W. Andrews, who was present, and at the request of the chairman, Mrs. M. P. Lowe, said a few earnest words in regard to her office, and the sympathy expressed that afternoon, which gave her good hope for the future. M. P. L.

—The Suffolk Conference is holding a series of four theater services in the Howard Athenæum. The services at the Boston Theater in years past have, though largely attended, failed to reach the special classes aimed at—the Sunday evening street loafers and unchurched masses, and it was determined this year to take one of the theaters more especially frequented by them. Dr. J. F. Clarke opened the course, followed by Revs. E. A. Horton, E. E. Hale and M. J. Savage. The audiences at the first two lectures have been about 800 each night, largely of the classes desired. Each following Tuesday evening a conference has been held in the neighboring Bulfinch street chapel (Rev. S. H. Winkley's) for any who wished to ask questions on the subjects treated. These have been interesting but not largely attended.

—The mid week noon services at King's chapel will begin Wednesday, December 1, and be held each Wednesday from 12.05 to 12.35. They have been a help to many in the past two years, and seem likely to become a permanent institution.

**Brooklyn, N. Y.**—On Nov. 14, 17 and 18, a series of inspiring meetings were held in Rev. S. H. Camp's church. The beautiful new church edifice, Gates avenue and Irving place, was consecrated, and the New York State Conference held its annual session, with all our Brooklyn and New York city ministers present, and several besides.

**Camden, N. J.**—Work has commenced on a new Unitarian Church. The architecture will be Queen Anne style modified. The first floor will contain the lecture room, or Sunday-school apartment, and class rooms. The main auditorium will be on the second floor, and will have a seating capacity of about 500. The entire cost will be about $14,000. The building is being erected by the Unitarian congregation, organized a few months through the labors of Rev. N. A. Haskell.

**Chelsea, Mass.**—The Unitarian society is prospering greatly in its beautiful new church. The Sunday-school, which numbered ninety-three the 1st of September, now has a membership of one hundred and seventy-five, with forty-five in the infant class. A Unity Club has been organized with excellent prospects.

**Chicago.**—Rev. J. Ll. Jones has been away taking a two or three weeks' vacation among the Tennessee mountains. Miss Hultin, of Iowa, supplied his pulpit while he was absent.

—The directors of the Western Unitarian Association held a special meeting at their

Chicago office on Friday, November 19. Present, eleven members, including from a distance Messrs. Snyder, Clute and Sunderland. By request, Rev. Grindall Reynolds, secretary of the A. U. A., met with them for mutual consultation over western interests and plans of work.

—At the close of the morning service at the Church of the Messiah, Sunday, November 7, money was raised for forty additional copies of the UNITARIAN,—half the number to be sent to persons in the congregation who do not as yet take it, and half to be placed regularly for free distribution on the literature table at the church door.

**Des Moines, Iowa.**—A "week of meetings" was held in the Unitarian church, November 7–14. The two Sundays were occupied, morning and evening, by Rev. S. R. Calthrop, of Syracuse, N. Y., and Rev. Grindall Reynolds, of Boston. On the week evenings between there was preaching by Revs. J. R. Effinger, J. Ll. Jones, Marion Murdock and Arthur Beavis. The effect of the meetings was quickening and strengthening.

—The ordination of Miss Ida C. Hultin to the ministry took place on Wednesday evening, November 10. Invocation by Rev. J. R. Effinger, scripture reading by Rev. Arthur M. Judy, sermon by Rev. J. Ll. Jones, prayer by Rev. Marion Murdock, address to minister by Rev. S. S. Hunting, address to people by Rev. O. Clute, right hand of fellowship by Rev. Mary A. Safford, benediction by the pastor. A large congregation was present, and the exercises throughout were marked by a warm and genuine religiousness.

**Gilmanton, Wis.**—The Union church at this point is doing well under the ministry of Rev. N. C. Earle. It is an illustration of what may be done everywhere when people will give up their useless contentions and unite on the great thoughts of God, duty, brotherhood and immortality.

**Janesville, Wis.**—The congregations here have rapidly increased since Rev. Joseph Waite began his work.

**La Porte, Ind.**—Rev. John Snyder, of St. Louis, will read Shakespeare and Dickens soon for the benefit of the Unitarian church.

**Louisville, Ky.**—The Harvest service on a recent Sunday was very interesting, and drew a great congregation. The church was beautifully decorated with autumn foliage and fruits, and the exercises were largely by the children. In the evening Miss Mary F. Eastman, of Massachusetts, delivered an address on "Immortality".

**Madison, Wis.**—Work at this important college town is in good shape for the year. Mr. Crooker's regular congregations are good, and they much enjoy the beautiful new church. The "Contemporary Club" is more largely attended than ever before, having 60 members. It meets once in two weeks, and is entirely controlled by the young people of the congregation. Its five sections, under five leaders, study science, art, literature, social science, and history. The "Channing Club" is composed of University students, alumni, and professors. Last year its work took a biographical direction, including studies of the lives of Channing, Priestly, Parker, Martineau, and others. This year, under the general subject, "The Religious Side of New England Life", it is considering such subjects as "Congregationalism", "The Religion of the Pilgrim Fathers" "Ann Hutchinson and the Quaker Persecution", "Roger Williams", "Salem Witchcraft", "The Puritan Sunday", the "Rise and Progress of Unitarianism in America". The "Ladies' Club", led by Miss A. A. Woodward, is at present engaged in a study of the Ethnical Religions, and it also has general direction of the social life of the church. The Sundy-school is ably led by Mr. D. B. Frankenberger, and is in excellent working condition. Altogether the Madison work is well organized, and moves forward with a courageous step.

**Milwaukee, Wis.**—On May 1, Rev. T. B. Forbush began work here, since which time the congregation has doubled.

**Minneapolis, Minn.** — The Scandinavian society, under the ministry of Rev. Kristofer Janson, held a fair not long since, at which the comfortable sum of $888 was cleared to help forward the new church building.

**Newton Centre, Mass.**—The Unitarians of this place have made great improvements in their church property during the past summer. They have purchased additional land and have changed the interior of their church in such a way as to increase its seating capacity without interfering with the external appearance of the building. The audience room has been re-frescoed and presents a very pleasant appearance, so that a stranger in entering cannot fail to be possessed of a comfortable, homelike feeling,—a feeling which is appreciated by those looking for a religious home.

**Quincy, Ill.**—Rev. John Tunis has resigned the pastorate of the Unitarian church, and expects to go east. His work has been not only an able but a deeply religious one.

**Shelbyville, Ill.**—Mrs. Douthit came near losing her life, about the beginning of November, at the hands of a woman who seems to have been employed by the liquor party to visit this kind of revenge on a member of Mr. Douthit's family because of his vigorous advocacy of prohibition in his *Best Words*. The attempted assassin was arrested and Mrs. Douthit escaped in safety.

**Springfield, Mass.**—A beautiful memorial chapel has just been erected in the cemetery here, by Mrs. Dorcas Chapin, one of

the oldest members of our Springfield congregation, in memory of her husband, Chester W. Chapin. The opening service, conducted by Rev. John Cuckson, with others of the city clergy, was held October 24. Since that time this venerable lady has passed away, at the age of almost 86 years. Her death occurred Sunday, November 14.

**Taunton, Mass.**—Rev. John P. Forbes has accepted the call of the Unitarian society.

**Wilton, N. H.**—Mr. Frank L. Phalen, of the last Meadville graduating class, is settled here, and was ordained Oct. 21,—Rev. Brooke Herford preaching the sermon, and Brethren Tilden, Walbridge, Lincoln, Gallagher, Gilman, Seward and Shaw taking part in the service. Original hymns from Mr. Tilden and Dr. Hill were sung. Mr. Phalen's work opens with fine promise.

**New York City.**—The Unity Congregational Society is a new Unitarian organization which is temporarily holding religious services in Unity Chapel, 128th street, near Fourth avenue. It is designed to proceed at the earliest practical moment to the erection of a modern church on one of the avenues above Central Park; and the cordial co-operation of every one interested in the promulgation of Liberal Christianity is earnestly asked, to the end that Unitarianism may be preached from a pulpit worthy of its lofty aim. The best available talent is employed, and it is expected that an able preacher will soon be found to fill the pulpit permanently.

**St. Louis, Mo.**—The Unitarian Club held its first meeting for the season on the first Tuesday evening of November, Mr. N. O. Nelson, the president, reading a paper on "The Relation of Unitarianism to Labor". The discussion following was of the most interesting character. Next month Mr. F. B. Brownell will give a paper on "Strikes".

—The Church of the Messiah has established a branch of the National Unitarian Temperance Association, which will hold regular meetings on the first Sunday evening of each month. It is hoped that the Church of the Unity will join in the same. Rev. Mr. Snyder has been preaching three sermons on Temperance, treating the subjects, "Why I Became a Total Abstainer", "False Remedies for Intemperance", "The Gospel the True Remedy".

—The Channing Circle, made up of the young people of the Church of the Messiah, is taking up as its subject of study this winter the writings of Oliver Wendell Holmes. Last winter was given to the study of Whittier.

—The church held a service for old and young on Thanksgiving day morning, with music, responsive readings, worship, and addresses by Mr. Snyder and Dr. Eliot.

**Topeka, Kansas.**—The beautiful new church home, which the Unitarian society completed last spring, was dedicated on Tuesday evening, November 16. Rev. John Snyder preached the dedicatory sermon, taking as his subject, "The New Calvinism of Science". The pastor, Rev. C. G. Howland, of Lawrence, Mr. F. M. Haywood, of the local society, and the Congregationalist and Swedenborgian ministers of the city, took part in the very interesting services.

**Westboro', Mass.**—The resignation regretfully granted by the Unitarian society to Rev. E. C. Abbott, who was installed their pastor June 22, 1884, took effect Sunday, October 31, and, regardless of the weather, many assembled to listen to the farewell services. His subject was "Hope". The sermon was eloquent and practical. He has infused his energetic spirit into the society, and the congregations have been larger than ever they were before. The Sunday-school is large and growing, while the Unity Club was never as prosperous. He has been widely popular, having been selected to give the Grant memorial address and that at the Gough memorial and several other public union services. He will go to a larger work.

**Whitman, Mass.**—The band of Unitarians who have steadfastly labored in this place for the dissemination of liberal principles were, on Nov. 16th, organized into "The First Unitarian Society of Whitman". The attendance was excellent and marked by general cordiality. The officers chosen were: Trustees—C. D. Nash, M. S. Reed, C. H. Edson, A. C. Brigham and M. L. Harlow, the first named being collector and treasurer. J. C. Gilbert was chosen clerk. The pastor, Prof. Whitcomb is addressing growing audiences, and is encouraged by the deepening interest of the people.

**Winona, Minn.**—During the past spring and summer Rev. J. H. Crooker, of Madison, Wis., preached here several Sundays. During his summer vacation he gave four successive Sundays to the work. He found a city of twenty thousand people, no Unitarian church, but a good degree of interest among a class of people such as could insure success. He arranged to have the annual session of the Wisconsin Conference cross the border and meet in Winona. Twelve Unitarian ministers were present at the meeting and about thirty delegates from outside, with an attendance from the town of from seventy-five to one hundred and seventy-five. On Sunday, Nov. 14, after the morning meeting, the friends remained to consult as to a permanent organization. A permanent committee of arrangements was appointed, and it was determined to continue the meetings every Sunday for the present. Mr. Clute remained during the week to do parish work and to preach on Nov. 21. Rev. Clay McConlay, of St. Paul, preached on Nov. 28. Other ministers will follow for two or three weeks, when Mr. Clute will return for several Sundays.

UNIVERSITY OF MICHIGAN
3 9015 06379 7727